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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, 1859.

VOLUME XII.

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

THE CHURCH IN CANADA.

THE JEWISH AND FOREIGN MISSION.

Our Church is on the eve of taking a very important step; she is about to send forth to Turkey, the first Missionary to Jews, ever sent from Canada. She is about to place her hand to the Foreign Mission plough, never we trust to look back, but ever to press on and go forward. Doing Her Master work faithfully at home and aiding to spread a knowledge of the faith to them also who are in darkness in foreign lands. By order of the Synod, a Collection was appointed to be taken up in all our churches for this important effort. We trust that it has been well and faithfully done. We publish in this number the Report of the Committee, which was adopted by the Synod, and ask for it, a careful perusal. The Missionary is now in accordance with its recommendation engaged in visiting the provinces of Nova Scotia and New Brunswick. The Committee have not funds enough to defray the expenses of the outfit for the Missionary, and the cost of the passages of himself and family to their destination. Let the members of our church then now show by their liberal gifts to this cause, that they are in earnest in its support, and so place the Committee beyond anxiety with regard to the financial position of their scheme. Let our people give this Mission their sympathy, their offerings and their prayers. We subjoin the circular issued by the Committee and addressed by them

to every member in order that it might be read from our pulpits. We trust that the response to it will be warm, cordial and general.

N.B.—This statement is addressed to you, in order that it may be "read from the pulpit," in conformity with the Act of Synod, for regulating Public Collections, to which you are respectfully referred.

STATEMENT—JEWISH MISSION.

By the direction of the Synod, a Collection is appointed to be taken up in all the Congregations within the bounds, on behalf of the Jewish Mission, on the first Sabbath of July.

The Committee earnestly trust, that the appeal will be liberally and promptly responded to. Let each consider the obligation to contribute to the spread of the everlasting Gospel, and give as God hath prospered him.

The Jewish Mission has strong claims upon us. The Messiah was of the seed of David. His apostles were children of Abraham. But the chosen people rejected the Messiah, and are now suffering the bitter penalty of their transgressions. The Jews are now a standing proof of the truth of the Bible. But though wandering in strange lands they will yet be gathered in. Surely, then, we who sit in the light of the Gospel, should do what we can to bring some of God's ancient people, to a knowledge of the truth as it is in Jesus.

The Synod have authorized the Presbytery of Kingston to take the Rev. E. M. Epstein on trials of his ordination. It is intended, that he shall then leave with his family, to establish a Mission at Monaster, a city in European Turkey, in the vicinity of Salonica, the Thessalonica mentioned in the Acts of the Apostles. He will there prosecute his Mission as an ambassador of the gospel of Christ, and by the exercise of the healing art as a physician, endeavour to find access to many who could not other-

wise be approached by a missionary. He will exercise his calling, on ground endeared to the Christian, as the scene of the labors of the great Apostle of the Gentiles.

The Committee require funds to defray the expenses of the passages of Mr. Epstein and his family to the missionary station; to provide them, as is customary, with the needful outfit; to surgical instruments and medicines for the use of the Mission, and to maintain the missionary on his field of labor. It rests with the Church to provide the funds. The Church has deliberately entered upon this work, and we may not withdraw our hand from the plough or look back.

Christians,—members of our Church, give liberally to this Mission, of your substance; shew by your offerings, that having found "the pearl of great price" yourselves, you desire to communicate its blessings to others; show by your Christian activity that you are doing what you can to obey the command of the Lord Jesus, "Occupy till I come;" and besides your gifts, which are cast into the Treasury, be instant in prayer to the God of Abraham, of Isaac, and Jacob, the God and Father of our Lord Jesus Christ, that He would bless and prosper this feeble effort to promote His glory.

Kingston, 20th June, 1859.

J. B. MOWAT,
Chairman of Executive Committee.

SYNODICAL MISSIONARY MEETING.

(Reported for the Presbyterian.)

A missionary and devotional meeting was held in the City of Ottawa, under the auspices of the Synod, on Monday evening, the 30th of May last. It was by far the largest and most spirited meeting yet held for this purpose under the auspices of the Synod. We have secured a careful report of the proceedings. The chair was

taken by the Moderator, the Rev. J. McMurchy of Eldon.

After praise and prayer by the Rev. J. Machar, D.D.,

The Chairman called upon the Rev. J. C. Muir, D.D., to address the meeting.

He said: It was by no means putting the best foot forward to begin with him. He would not, however, detain them long, but merely make a few remarks to allow the audience time to compose themselves to listen to the speakers who were prepared afterwards to address them. Among the subjects on which they were to be addressed the efforts in aid of missionary and other enterprises of Christian benevolence making by the young, would, he understood, be one. This was a novel feature presented in the social aspect of our innovating times. It was not the fashion in the days of our fathers thus to bring children forward. That many should regard these Juvenile Missionary Societies with distrust or but half approval was not therefore to be wondered at. There was danger of spoiling the minds of our young people by bringing them prematurely before the public to receive such liberal doses of praise as were usually doled out to them. Still, with all drawbacks, he was disposed greatly to rejoice in these combinations of the young; for such purposes, and to regard it as a most hopeful sign of good things to come, when the God of all grace was thus tracing channels from the very fountain heads of Christian society, along which the streams of salvation were to flow forth to all the ends of the earth. These Juvenile Missionary Societies bear much the same relation to the larger associations of their adult cotemporaries as the little brooks that run among the hills to the great rivers which water the wide-extended plains through which they pass in the latter part of their course on their way to the mighty ocean. Each little rill, as it flows through its own little sequestered nook, seems to have nothing to do but to sparkle and sport itself, a thing of beauty more than use, having little land to fertilize, a mere fringe for its own adorning, but their streams meet and mingle and form the broad currents which spread fertility far and wide around them. We hold it then for a sure token that the time is at hand when the knowledge of the Lord shall cover the whole earth as the waters cover the channels of the sea, seeing that God is putting it into the hearts of the young of His Church to aid in sending forth those by whom knowledge is to be increased. We look with much satisfaction on those little brooks, which run among the hills, as a pledge that waters will not fail from the channels of Christian enterprise in the generations to come.

The Chairman then called upon Mr. John Paton of Kingston.

He said: There are some subjects on which all are agreed, and therefore arguments in their support cannot greatly strengthen the cause. One of these is the usefulness of Sabbath schools, a question this day under consideration of the Synod, and respecting which the Rev. Dr. Muir has just addressed the meeting. I have somewhere read of a most successful appeal made by an eloquent orator and celebrated divine, which for brevity and force has rarely been equalled. It was on an anniversary occasion, and the schools in aid of whom the collection was made were assembled in the body of the Church, the rest of the spacious edifice being filled by a large and expectant audience. The preacher ascended the pulpit, but to the surprise of every one made no allusion in his sermon to the cause he was to plead. At the close of the service he paused, pointed to the assembled children and to the plates about to receive

the offerings, then lifted his hand up towards Heaven as if to remind them that there was a witness on high of what might this day be done. We can imagine the result. Such liberality was that day manifested as surprised every one, and encouraged the hearts of those who watched over the Institution. And so we need but to look to our Sabbath schools for our strongest arguments in their support, for near to the heart of every faithful minister are the young of his flock, and well may we care for their welfare.

My object this evening is to speak of one mode of benefiting our Sabbath schools, of increasing their interest and efficiency in the Juvenile Mission now in operation. To render a school efficient we should strive to make attendance there no hard task to the scholars. Instead of a wearisomeness rather let it be the happiest hour of the whole week to every one connected with it. A few years since I had the privilege of visiting the Great Exhibition of 1851 in London, and spent a long day in its spacious galleries and courts. From every clime had been there collected the products of man's industry and skill, and no landwork or labour under the sun was without some specimen. But around a small object with which man had little to do was ever gathered an admiring crowd. It had been found in some unfathomable mine, fashioned by the Creator of the universe with such marvellous skill that the alchemist has ever been baffled as he strove to produce a similar gem. It was the great Koh-i-noor diamond, so precious that great bars of iron were riveted all around it to keep at a distance every dishonest hand. So strong was the cage that no hammer could break in—and yet a small key in the hands of any one who knew how to use it, and a gentle turn to the lock, would at once lay open the jewel. So with the heart of a child. Like some diamond it sends its bright rays abroad through the senses, and yet the might or strength of man can no more conquer that heart than could it break open the great diamond's encircling bars. But apply the key of love, gain the affections of your youthful charge, and, with God's blessing, the prize may soon be yours. If we could but gain this key, soon would our schools be filled to overflowing, and we would find teachers in abundance coming to our aid, not mere youths or girls, whose proper place is in the Bible class, but the best and wisest men and women, for why should not such assist in the great work of Sabbath school instruction, the best preparative for the more familiar duties of family fireside training? Well may we then labour to render interesting our Sabbath schools, and in this work the Juvenile Mission claims your attention.

The position which Britain now fills among the nations of the Earth is a proud one, for in Europe she alone can await the progress of events without fear. May God grant that the swords of our soldiers, so lately reddened by Crimean and Indian strife, may not again be unsheathed for the battle. And yet we must bear in mind that Britain has just emerged from a struggle for her very existence as a first-class power, for, had India been lost, that would have followed. On the continent of Asia the sceptre of our gracious Queen is now extended over upwards of 150 millions, who are plunged in dark heathenism or under Mahomedan delusion. Why call we France Catholic? Because the majority of her people profess that faith—and Turkey Mahomedan for the same reason. Apply the same rule to ourselves, my friends, and you must admit that Britain is as yet a *heathen nation*, because the great majority under British rule either worship idols or adhere to the false prophet.

And what have we done for India? Sent

Missionaries there. Yes in some proportion, as if there were but one Minister to the entire population of Upper Canada. We have planted schools too—but without the Bible, and what have these done? If you teach a Hindoo that this earth is not a level plain resting on the back of an elephant; if you prove that it is not surrounded by seas of melted butter, of milk, &c.; if you teach him the merest elements of natural science, you destroy his whole system of religious belief and leave him an *infidel*. Were it not better to have left the multitudes, who have been thus instructed in many of our Godless schools, with at least some respect for supreme beings, though there were false gods, with some fear of future punishment, than to have plunged them in the hopeless sea of rank infidelity. Such then are some of the claims of our Juvenile Indian Missions.

The operations of the Orphanage Scheme are carried on under the superintendence of the General Assembly's Missionaries among the females of India, a class, the elevation of which is of essential importance to the progress of Christianity. That great missionary, Dr. Duff, has long since proved that missions, to be successful, must commence with the young. Our Scheme is to gather female orphans into the Institutions, where they are individually supported by Sabbath schools, the members of which are thus made to feel a direct personal interest in the work. After receiving a Christian education, these females are sent forth as teachers, often becoming the wives of native catechists, and by their influence and example are doing good service in the work of christianizing India. The late insurrection in India, however, threw many difficulties in our way, one being the impossibility of enlarging the number of orphans, and so meeting the applications of our schools to have proteges assigned to them. To meet this want, a school has lately been opened in Calcutta called the "Canadian School," at which over 30 are now in attendance, with prospects of a large increase, should our funds admit. The teacher is a native catechist, strongly recommended to us, who also labours among the population around him, when not engaged in school. To this peculiarly Canadian effort all are now invited to contribute, and from our Sabbath Schools a most encouraging response has been received.

Such is a brief account of the Juvenile Mission, and with another thought I will conclude. Why are we now preparing to send forth a devoted servant of Christ to labour among God's ancient people, the Jews. It is from a simple desire to benefit them. Another motive is probably felt by all of us. The desire to be the means of watering others, in the hope that upon ourselves may fall some drops of the refreshing shower. And so with our Sabbath schools. They cast their bread upon the waters, and to them it will return before many days. It will return when we see our numbers increased, and our children flocking to the open doors where there is much to profit and to interest. The bread will be found again when we who have labored but feebly in this work have gone to our eternal home, and when those children are taking our places in the Churches, there to carry into effect the lessons of Christian activity and benevolence now forcibly taught. It will return when our youth by their interest in the salvation of others are led to care for their own souls, when they seek and find for themselves that Saviour, the knowledge of whom they are now extending to their heathen fellow-subjects. And it may be that this bread now cast upon the waters will be found at the very gates of the Heavenly Jerusalem, when those who were snatched as brands from the burning shall bless and welcome to their Father's house those who were made instruments in teaching them

the way of salvation. We pray "Thy kingdom come," and, while we pray, let us also work, for this mission is one effort to advance the cause of Christ, to hasten on that glorious day when,

One song employs all nations, and all cry,
Worthy the Lamb for He was slain for us.
The dwellers in the vales and in the rocks
shout to each other,
And mountain tops from distant mountains
catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.

The Moderator next called upon the Rev. Ephraim M. Epstem, the missionary from the Synod to the Jews, to address the meeting.

Mr. Epstein, in addressing himself to the moderator, the ministers and elders and friends of Christ in our Church, began by saying that he would not speak this time of the general merits of the Jewish Mission, or give general information about his Jewish brethren, as he did last year. He was too near the realization of his fond desires, too near the field of his long-contemplated labours, and he wished therefore to be more personal in his present address. He did not think he would be blamed by any one for having narrowly observed, during the past and first year of his connection with this Church, the character of those who are determined to send him out on that mission, to which he gave nearly ten years of earnest application to the study of the Bible and its doctrines, and to the healing art. Surely every one must say, he acted rightly in counting the price before going to the battle-field against the enemy of God and the souls of men. It would have been hazarding a young life and many years of earnest and, as he hoped of successful study, to do otherwise than he did. But, he said, his close observation did not lead him to entertain any doubt as to the rightness of his choice to cast in his lot with us, and to entrust to us the best interest of himself and dear family, and, what was still dearer to him, the interest of that mission, wherever the Lord may appoint it to be placed.

He wished that evening to speak of three things. 1st. How our mission is to be conducted. 2dly. What are the home-requirements of our mission. And 3dly. His farewell to those of his ministerial and lay friends, with whom he did not expect to meet again in this life.

(I.) *How our mission is to be conducted.*

In this part of his address he expected to report things of which he spoke on other occasions in the hearing of many ministers and elders present, in whose congregations he had the pleasure of presenting his cause during the past year. But he thought this part of the subject would bear inspection, because of the intrinsic importance which, he thinks, rightly attaches itself to the three prominent parts in the conducting of the mission.

(1st.) *Preaching repentance and remission of sins through the substitutional sacrifice of Jesus Christ.* This he did not expect to do from the pulpit, as he did not expect to have such a thing for many years yet to come. But his preaching will have to be from house to house and in the street. He did not think that any one would find fault with street-preaching in his case. He will only be glad to avail himself of every such opportunity of proclaiming Christ in the corner of every street and in the market places. But this is not all; other opportunities must be sought after and maintained, and this is to be done.

(2dly.) *By healing the sick in body, and endeavouring at the same time to drop a word for Christ.* There must be in connection with

the mission a *dispensary*, whether the poor sick may resort for that and which the modern art of healing, by the blessing of God, can give. In this way a congregation of Jews and Gentiles must be gathered daily, unto whom, collectively and individually, Christ may be presented, explained and offered for acceptance. But this is not all: we must not allow ourselves to make the same mistake of the disciples of old, by which mistake many or some Christians of the present age seem to prove their connection with the disciples of old. When fond mothers of Israel brought their little children to Christ, that He might lay His hands upon them and bless them, the disciples prevented them, as they thought, from troubling their Master, thinking that His discourse was only fitted for the adult minds, who had the powers of dispute, and, alas, also of unbelief and undervalued hatred to their beloved Master. And so some disciples of our age cry out against mission schools, as though the missionary's work must only be with those who have matured in sin, unbelief and hatred to Christ. But to these mistaken ideas of modern disciples the same answer must be given which the Master gave of old to the mistaken ideas of his ancient disciples, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Therefore,

(3dly.) Another important department of our mission must be a *mission school*, in which the minds of the young should be presented with just ideas of the truth of the Bible and of Christ, forestalling prejudices and misrepresentation of the Bible, and laying the foundation for national reformation, which can and has only been successful when the rising generation is imbued with the true ideas of a true reformation.

This, Mr. E. exclaimed, is the work apostolic; this the modern missionary is to pursue, if, in humble dependence upon the Spirit promised by the Master, he hopes and endeavours to be successful.

The necessity of these three departments in the conducting of our mission, Mr. E. said, he constantly pressed upon the attention of ministers and congregations of our Synod to whom he preached during the past year, and he did not recollect having met with any opposition to his views. If he did, he would have very much doubted the propriety of his remaining with us, and then his voice would not have been heard at this missionary meeting of our Synod. But he was convinced of the cordiality with which his views were met, and he was therefore convinced that he and they that are determined to send him on this mission are of one opinion. But, he said, Mr. Moderator and Christian friends, these are great undertakings, can we attempt them? What is necessary for their initiation and successful carrying on? This led him to speak of

(II.) *The home-requirements of our mission.*

Mr. E. said he would not speak of what the requirements of the mission will be on the actual field, as of this he could only speak in generalities. Circumstances may be presenting themselves there for which none of us were prepared. His personal fitness or unfitness will only then be proved. He himself and his friends may be mistaken as far as this goes. Of himself, therefore, he is neither inclined nor obliged to speak. He would therefore speak only of what the home-requirements only of the mission, he thinks, are. And in speaking of these he wished to speak of

(1st.) *What we need not.* Some people may think that in undertaking and conducting a mission abroad unlimited resources are necessary. This he thought might be useful, but might also be very hurtful. Reliance might then be placed on the arm of man, and the mis-

sion may suffer in the many ways in which the Christian life suffers often from wealth and riches. That unlimited resources are not necessary, he thought, could be practically demonstrated from the successful and progressive missionary operations of the Moravian Brethren. They are a small and comparatively unknown community, of quite limited resources compared with their vast missionary operations, which extend from Greenland's icy mountains to Africa's burning sands. Though their names and their deeds are not recorded in the world's records, yet, were the records of Heaven opened to our inspection, we would surely read them with astonishing gaze and admiration of what a small and poor people have and are doing through the greatness and riches of their Master.

Again, to initiate and carry on a mission, there is no need, as some think, of a great name. Some of our friends may say, "If such as, for instance, the Church of Scotland or England, whose names are on the records of the World's history, past and present, begin a mission, they must be successful; but what can we do, who are but of yesterday? This is a mistake, and can be demonstrated to be so again from that comparatively unknown but that intensely missionary community of Christians which he mentioned, viz., the Moravians.

Again, to carry on our own or any other mission, it is not necessary that a few prominent men of the community should be interested in it. This also may be very useful, but may also be very hurtful. The cause of Christ has as often been benefited as it has often been damaged by the patronage of the great and the influential in the community. The history of the Church sufficiently demonstrates this. But, he said, he must hasten to speak of,

(2dly.) *What we do need.* In what he was about to say, he did not wish to be considered as a fault-finder with our Church, but as expressing his ideas of the need of any and every Christian Church of the present day, in order to its successfully carrying on its missionary operations; and before all other wants he wished to place the following:—*An eye single to the glory of God in Christ, and in His work.* There are some ministers and laymen who labour, he said, for the education of the rising generation, others for the good of the state, others again for various other secondary ends, but, alas, few are they who labour immediately for the glory of God in Christ in His work. He would not speak despairingly of the former. They are necessary for the true interests of the World and the Church. But, he said, the present divided state of Christ's Church produces the sad fact that but few labour immediately for Christ. Every Christian sect has its separate establishment, its separate educational operations, its separate missionary enterprises. These must all be maintained for the good of the sect, and too often are good men even flattering themselves that they labour for God's glory, while in truth they labour for their own little or great sect. It often happens that the truth of the great Christian philosopher is verified, who said, "that he, who begins by loving Christianity more than truth, will go on to loving his sect more than Christianity, and himself more than either." The want of an eye single to the glory of God in Christ and His work is the reason of the many failures in the many enterprises of the Church of Christ. If this and this only were the end of all Christian exertions, the consciousness of it in the Christian's heart would forbid the discouragement which is often produced by an apparent want of success in the preaching of the Gospel. To carry on, therefore, our mission successfully, Mr. E. said, it is absolutely necessary that they who send him on his mission, should have an

eye single to the glory of God in Christ and in His work.

Again, in connection with the need just mentioned, there is also the need of an *unremitting willingness that the Gospel be preached in faith, whether men will hear and forbear*. Supposing, Mr. E. said, you were to receive next year a report from your missionary, if he should live to write one, that ten, twenty or thirty of his Jewish brethren in his field became hopefully convinced that Jesus is the Christ, that he is heard with gladness in his visits from house to house; that the sick poor are healed in body as well as in soul; that the children of the mission school are receiving the truth of Jesus in the love of it, who of you would not be glad then to go on with your mission, and double your efforts, if there were an opening for it? But, supposing your missionary will have to write you, as certainly he will, if the truth of the case demand it, that his visits to his brethren are unwelcome to them, that in return for his kindness to them he receives a shower, not of blessings, but of stones; that the poor sick refuse to be healed in soul, that the school is not bearing the anticipated fruit, what will then be your feelings in answer to him? Will you then be willing to go on, nay, and even increase your operations if there is an opening for it? He could not foretell their future feelings, but it must be known that perseverance is necessary in order to success, and that the hardness of the human heart is not to be allowed to flag our desire that the Gospel should be preached in faith, whether it be a savour of life or death. He must have been grossly mistaken in the reading of this commission, "Go and preach the Gospel to all nations, beginning at Jerusalem" if it meant "Go and convert all nations, and first of all convert the Jews."

Again what we need at home, Mr. E. continued, is a *universal individual interest among all the members of our Church*. It will not do, Mr. E. said, to have only a few of the prominent members of our Synod, lay and clerical, however excellent they may be, to be alone interested in our mission. Oh! he exclaimed with tears in his eyes, why did not those white and wise heads of the Synod, who spoke on every other business that was brought before this Court, why were they silent when the report of the Jewish Committee was laid before them? Why did they not encourage their young Jew, who spent but one year only with them, but who entrusts his and his dear family's welfare in their hands? This, he said, must not be so. There must be a universal and individual interest felt by every member of our Church, in order that the mission may be carried on from year to year increasingly.

Again. We need a *feeling of obligation in the work before us*. Perhaps many regard the work of missions abroad as a work of supererogation, from which they may refrain without blame, and for which they are to take praise to themselves if they engage in it. Perhaps there are others who would undertake the mission for the sake of the reflex blessing *merely*, which it must confer upon our Church. Such feelings will not do. It is a mistake. The obligation of preaching the Gospel is not fulfilled by any one by the establishment of a Church at home, and a pulpit for a minister to preach from to a congregation of people educated in Christian truth. The command is to preach to all nations, beginning at Jerusalem. The missionary work is therefore not a work of supererogation but simply a fulfilling of an obligation, the possibility of the non-fulfilment of which must excite feelings like those of the Apostle to the Gentiles, who exclaimed "A necessity is laid upon me, and wo be unto me if I do not preach the Gospel!" These, Mr. Moderator and Christian friends, Mr. E. said, are our great needs, as

well as the need of every other Church which engages in missionary work. Where then shall these great needs find their supply? How shall they be gotten? Every one will say with him, By getting more of the love of Christ into our hearts. By getting this we will no more be able to resist persevering for Christ than we are able to resist our existence. The love of Christ will constrain us. But, Mr. E. continued, though they are the things we need, we may nevertheless safely begin. For having scrutinized our strength during the past year, he is now in some measure prepared to speak of

(3dly.) *What we have*. He heard enough in the Synod and on other occasions, what the friends of our Church think they have in him. They told openly and frankly. He therefore wished to do the same. He is not given to flattering others, nor does he thank any one for flattering him. And therefore what he was going to state should be considered simply as an expression of his ideas with reference to our Church. We have, Mr. E. said, in our Church some of those things which he enumerated before among the things needful. We were not altogether destitute of them. He was persuaded that there are many in our Church that in the contemplated mission have an eye single to the glory of God in Christ and His work. He knew indeed that many expect a beneficial reflex influence upon our Church from this mission, but there are also those among us who simply desire the Gospel to be preached to Israel, and both these classes possess a willingness for the work now, which bids fair to be unremitting in days and years to come. Again, he was persuaded that there were few only in our Church who are not personally and individually interested in the work. His intercourse with our ministers and elders and people in various parts of this country forced that conviction upon him. He was also inclined to believe that a feeling of obligation to do that work and not that of a supererogation begins to prevail, and will increase the further we go on in the actual operation of the mission. And besides all these, Mr. E. said, he thought our Church evidently has a vigorous growth. He thought he may compare our Church to a plant, not one that sends up a stem only with a few prickly spines from it, but to a tree with branches and foliage to give a refreshing shadow to the weary traveller. The relation of the Church to her missionary operations is analogous to the relation of the leaves to the tree. If there were no internal vitality in the tree, she could not send out these leaves; then after the leaves are out, if you strip the tree of them, no fruit will be produced for that season, and perhaps not even the next, and the tree itself may be destroyed; for the leaves are a necessity to the plant, to absorb those imponderable substances from the atmosphere by which its substance is built up. They are in their function as important as the roots are. It is so with our Church and her missionary operations. The Church being vital in its internal parts must send out these missions from itself, and these missions she does send out, that by them she may then build herself up. Strip from the Church her missionary operations, and she must wither and die. Thus, by a happy mutual dependence of the two, the work of the Lord is meanwhile carried on in behalf of those that are without a God in the World. Again, Mr. E. thought that evidences of the vigorous growth of our Church may be derived from certain excrescences which have grown upon her. He wished to speak of these very cautiously, not wishing to offend any one, but he adduced it as an evidence of vigorous growth. Dead matter produces no excrescences. To be sure it is a great pity that the sap and strength of a goodly tree should go to nourish useless masses that really deform her.

But he hoped there is vitality enough in the tree to outgrow it, and by the greater vitality of the surrounding parts, the attachments of the excrescence will be removed by degrees, till it be reduced to a feeble peduncle, and then, by the blessing of God, it will fall off, and we will be rid of it.

(III.) Finally, Mr. E. said, there remained for him but one portion more of his address, a sad one to be spoken. With many that are present now he was not likely, in all human probability, ever to meet again. He therefore wished to bid them farewell! Farewell, he said, to you ministers and laymen of our beloved Zion! It may seem presumptuous in a young man like him to speak as he was going to, but he desired to do it as a brother in the Lord. I charge you, he said, with the interests of the mission at home, as you charge me with its interests abroad. I charge you therefore to be faithful in the work of love committed to you. Build up the kingdom of Christ in your Churches at home, Labour for Christ's glory and for nothing else, and the interests of our little mission will be abundantly taken care of. I charge you, Mr. E. continued, with the interests of my young life, and, as he humbly trusted, also in some degree successful preparation. I leave in your charge the interests of my dear wife and dear children, and I leave in your charge the interests of that which is dearer to me than my own life, wife and children, viz.: the interests of that little mission, wherever God in His providence shall establish it. Oh! he exclaimed, with tears running down his cheeks, disappoint us not, stand by us and let not our fond hopes be blasted. Farewell, then, dear Christian friends! The last word of request he would leave with them was to pray for him. He stood in as much need of their continual prayer as any one else, and more. For it did not follow, he said, that, because he was a converted Jew, he must be successful in the mission work. He was only a young man, and by a corrupt nature led to entertain ambitious ideas and desires for distinctions, which may need repression, that the holy work committed to his care, should not suffer by such diversion. He begged, therefore, their earnest and continued prayers in his behalf that he might be enabled in the different departments of his missionary work to preach faithfully Christ crucified, though it be a stumbling-block to the Jew and foolishness to the Greek. He begged their prayers in behalf of his dear wife, who will be exposed to the feeling of loneliness in her voluntary exile. He begged their prayers in behalf of his children, who would be exposed to the influence of an unbelieving and unchristian society, that they may not be contaminated with it. Pray then for us, he concluded, pray for us, that we all may stand in Christ to the last, that we all may do our duty here till, by the grace of God, we may meet together around His throne, and part no more forever!

The Rev. Mr. Bain, of Scarborough, rose and said:—

MODERATOR, FATHERS AND BRETHREN,—I am not without fear lest I should say anything to impair the impressions of the addresses to which we have listened with so much pleasure. It is a source of great satisfaction to us, who must soon pass from the stage, that we have such young men as Mr. Paton to navigate the good ship of the Church, we feel that, with the protection and blessing of her glorious Head, they will direct her course judiciously and safely towards the desired haven. We have also occasion to adore the providence and grace of God in bringing Mr. Epstein to Him, of whom Moses in the law and the prophets did write. I am gratified to hear that he goes out to his brethren of the house of Israel in close imita-

tion of his Master, to care for the whole nature of man—body, soul and spirit. He goes out, I understand, to preach as a prophet and practise as a physician; and I trust he will go in the spirit of a great predecessor, who was also brought up at the feet of Gamaliel before he was led to sit at the feet of Jesus, ready to lift up his hand to heaven and swear, "God forbid that I should glory save in the cross of our Lord Jesus Christ." It fails to me to recall your thoughts from these delightful rambles abroad, for the subject assigned to me is Home Missions. Yet it is unnecessary, as it would be unwise, in order to show the importance of home effort, to detract from the importance of foreign. The two are not hostile to each other, as the French and the Austrians, the one seeking to outmanœuvre, and checkmate, and defeat and destroy the other; they are only divisions of the same grand army, called indeed to occupy different fields of operation, but both commanded by the same leader, the Prince of Peace and Captain of Salvation, both animated by the same spirit, and both engaged in the same cause—the cause of truth and mercy, righteousness and peace. May cordial harmony and co-operation ever reign between them! It is well for every church, possessing the means, to embark in both. While they appeal to the same principles in the Christian's heart, each has its peculiar claims and attractions. Not a word shall fall from me against any field of missionary enterprise, however distant, be it Palestine or India, China or Japan. Your field is the world; your mission is to preach the Gospel to every creature; and your labours are not to cease till the kingdoms of this world become the kingdom of our Lord and His Christ. There have been periods in the history of the Church when each in its turn was allowed to sink into comparative neglect. The widespread and heroic spirit of early propagation,—the spirit which burned in the bosoms of apostles and martyrs,—which shrank from no duty however arduous, and quailed before no danger however great,—which successfully attacked the long-established and deeply-rooted systems of superstition and idolatry,—and could say with sincerity and truth,—"What things were gain to me, these I counted loss for Christ; none of these things move me, neither count I my life dear unto myself that I may finish my course with joy";—that noble and heaven-born spirit was long succeeded by a less enterprising and more homeward policy, which, labouring to build-up the waste places of Jerusalem, overlooked the destitution of Samaria, and turned a deaf ear to the cry of Macedonia. Good men prayed, as they had been taught, "Thy kingdom come," but the spirit that was meant to give it utterance appeared to have forsaken them. Or, if the heart felt, the hands hung down—nothing was done. On the other hand, when the Augustan age of foreign missions commenced, and those splendid institutions rose which have shed an imperishable lustre around the British name, and filled the whole earth with their glory and their blessings, the efforts of Christians appear to have been directed almost exclusively to pagan lands. Perhaps it was the dazzling grandeur of the enterprise—perhaps the interesting accounts of missionaries—perhaps it was distance that lent enchantment to the view,—or, more probably, all combined, but, while the idolatry of India, the cannibalism of Polynesia, and the groans and miseries of the Antilles, were the themes at every public meeting, the spiritual destitution of London, Manchester, Glasgow, and other great centres of population and sinks of iniquity, was left without notice. But now, we are happy to think, we have a different state of things, for surely it is better for the Church to pay attention to both than to con-

centrate all her efforts and expend all her zeal upon one. It is the beauty and perfection of character to possess all the virtues in due proportion and harmony, having nothing defective, nothing in excess. One ought to be done, and the other not left undone. The churches at home have now been for a considerable time fully alive to the propriety of this course, for it would be difficult to say which, home or foreign, receives most attention. The schemes go side by side, and the interest inspired by the one, instead of diminishing, rather serves to strengthen the interest inspired by the other. And is not this just what was to be expected? for both appeal to the same feelings in the Christian's heart. Those who seek the salvation of men abroad will not be indifferent to it at home, and those who are alive to it at home will not be indifferent to it abroad. Circumstances conspire for a time to bring the one more prominently into view, but let the claims of the other be fairly stated and the same inward principles will respond.

There is one consideration which ought to command our Home Mission to the warmest friends of foreign effort. By spreading the Gospel here, and bringing the minds of men under its enlightening and sanctifying influence, you enlarge your sources of supply, you increase your power of doing good, and recruit your strength for going forth to the help of the Lord against the mighty. A stationary church in her own proper field must ever be a poor agent for foreign missions. Every new station and congregation you erect brings a fresh auxiliary into the field, and enables you to prosecute your work with continually increasing power. And was not this the way of Christ and His Apostles? He was not sent save to the lost sheep of the House of Israel; and, when he gave the great commission, it was in these words: "That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." The Prince of Missionaries tells us that he fulfilled this order to the letter—"From Jerusalem and round about unto Illyricum I have fully preached the Gospel of Christ." The plan, as was to be expected, was eminently judicious. The near and practicable way to get at the more distant and difficult, enlarging the circle as he went, every new conquest furnishing an additional source of supply and a fresh basis of operation. I do believe that in the main this is the way in which the vast territory promised to the Messiah is to be won and to become His, not only in promise but in actual possession and enjoyment. "The heathen for His inheritance and the uttermost parts of the earth for His possession."

In this our Canada, we have a field more than sufficient to task all our evangelizing resources, were they tenfold greater than they are. I allude not merely or chiefly to its extent and population, though you all know these are not inconsiderable, but more especially to the dispersed state of the Presbyterian element, which claims our first regard, and to the rapidly advancing tide of settlement on our northern and western frontiers. I wish I had the ear of our friends in Scotland to tell them that it is this dispersion that renders our work so laborious and expensive. We find it extremely difficult to procure anything approaching adequate support for our missionaries in the districts where they labour, and in view of this difficulty we cordially sympathize with the aspirations so warmly breathed, and the sentiments appropriately expressed, in favour of union by several esteemed fathers and brethren during the sittings of this Synod. One labourer would suffice for a district that has now to be assigned to two or three, and the united interest of the whole would be necessary to main-

tain him in respectability and comfort. Indeed there is no relation in which Presbyterianism would not be benefited and strengthened for its onerous duties in this great province. The support of the ministry, as regards both the common fund and the congregational contributions,—the erection of churches,—the endowment of our College,—the extension of our missions,—and every other work to which Providence and grace might call,—would be benefited, more liberally supported, and more efficiently managed. But, till that consummation takes place, we must continue to prosecute our labours apart, provoking one another to love and to good works. We cannot turn a deaf ear to the calls of our countrymen who are of the same faith and forms of worship as ourselves. All the dictates of Christian sympathy forbid it. Nor can we force ourselves from responsibility in relation to the new wants constantly springing up in our new settlements. Indeed it is not desirable that we should be relieved. A warm and active interest in the spread of the Gospel is as advantageous to ourselves as to the objects of our beneficence; and no one, having the love of Christ in his heart, will ever remain an unfeeling and inert spectator of a people lying in wickedness and perishing for lack of knowledge. Let me call the attention of the members of our different Presbyteries to our great and urgent need of evangelists—of men, whether with the full standing of ministers on our roll or not, to be well qualified for preaching the Gospel in large and destitute districts, and thus breaking-up the fallow ground, or rather doing for us the same kind of work which the pioneers of the back-woods do for the substantial and comfortable farmers which succeed. Permit me also to suggest the propriety of their calling on all who receive the benefit of missionary labour to contribute to our Mission fund, according as the Lord hath prospered them. We need their help; we cannot do without it; and it is bad policy to act otherwise. Those who value the Gospel will gladly respond to your call; they will feel an increased interest in your operations, and the response will be a test of the efficiency of your mission. Let me call on all the members of the churches, old and young, rich and poor, to consider it a solemn duty to take part in this work. There is room for—there is need for all; no one, however humble and obscure, but may be useful. If you cannot preach the Gospel, you can pray for a blessing on the labours of those who do; if you cannot go, you can send. There are many ways of serving Christ, and even of promoting the same grand object. Our dependence is, under God, not so much on the talents of the few as on the mites of the many. Some appear to think that, because they can give but little, they need, therefore, give nothing, forgetful that the ocean is made up of drops and the earth of atoms. Let such remember that the Lord loveth a cheerful giver, and that the rule of liberality is, "as the Lord hath prospered them." The parable of the poor widow leaves with us this instruction, which I beg you will remember and carry home with you, if you carry nothing else, that the Lord of the treasury values your contributions not so much by what you give as by what you keep. "She gave more than they all, for, while they gave out of their abundance, she gave all that she had."

And you, the inhabitants of this romantic and rising city, you will be expected to do your part. Cities in all ages have led the van in all great movements that have powerfully influenced the condition and destiny of nations, and Christian cities ought to be foremost in the work of Christ, more especially when that work lies in their own immediate

neighbourhood. It will be a burning shame for you to sit perched on these hills, and to be enriched with the treasures of that magnificent valley—a valley teeming with all the primary elements of population and wealth—while you continue indifferent to its religious and moral well-being. "But we hope better things of you, and things that accompany salvation, though we thus speak." Raised, by the judgment of our Sovereign, to the honourable position of legislative capital of these United Provinces, you will study to elevate and adorn that position still more by obedience to the law of Christ. A centre of extensive commerce, let us hope you will also be a centre of extensive religious and moral influence; and that the people of the great valley will imbibe the spirit and reflect the virtues of the beautiful city that sits so proudly on its waters and receives its produce into her lap.

The meeting was then addressed by the Rev. Dr. Skinner of Nelson and Waterdown, and by the Rev. J. Cook, D. D., of Quebec. After praise and prayer a collection was taken up. The benediction was then pronounced, and the large meeting separated. The attendance was very large, the Church being crowded. Such a meeting could not fail to leave an impression for good on the minds of the audience. While acknowledging past want of effort, may our ministers and people be up and doing. Let them give labour and pray as in the sight of the Lord.

(Communicated.)

INDUCTION AT ORANGEVILLE.

Orangeville, 12th July, 1859.

The induction of the Rev. W. E. McKay—formerly minister of Camden—to the charge of Bethel Church, Orangeville, took place on Wednesday, the 6th day of this month by appointment of the Presbytery of Toronto. Rev. Mr. Brown of Newmarket preached and presided on the occasion. Rev. Mr. Lewis, pastor of the Congregation for many years, addressed the people and Rev. Mr. Johnston of Chinguacousy—the minister. Much solemnity and decorum marked the whole proceedings. The address of Mr. Johnston on the duties of a minister was admirable, both as to matter and style. It is to be hoped that the Induction at Orangeville will tell favourably on the cause of Presbyterianism generally, as also on the interests of the Church of Scotland in this section of country, the present settlement being a very harmonious one. The stone Church well and handsomely finished is capable of accommodating 350 sitters; and what is most encouraging of all is, its being so well filled every Sabbath. There is also a manse and glebe connected with the church. At no very distant period there may be a new charge obtained, about six or seven miles from the village. Orangeville is a capital centre for future operations. A central Sabbath School has been situated in the Church, and it is purposed to form branch schools in the more remote parts of the parish. We regard such schools as

indispensable in order to embrace the whole juvenile portion of the congregation.

Seventy-seven families of this Congregation are now regularly in receipt of the Presbyterian.

The Bible and Catechism are the principal text books used in the Sabbath School.

INDUCTION.

The Presbytery of Hamilton inducted the Rev. John Hogg to the pastoral charge of St. Andrew's Church, Guelph, on the 30th day of June last.

THE REVEREND DONALD McDONALD OF THE PARISH OF LOCHEL, IN THE COUNTY OF GLENGARRY.

We are sorry to record that the ill health of the above amiable, able, and useful Minister rendered it necessary for him to resign his pastoral charge in that parish, in the hope that the sea-breeze and air of his native land may restore him to convalescence, which we trust may in God's providence be the case. We learn with pleasure that notwithstanding his delicate state of health he was urged by a sense of duty and a desire to be useful, to at present accept a call from the Church of his fathers in his native land, the Hebrides of Scotland. On the Sabbath previous to his departure, he preached his farewell Sermon,—the church was densely crowded, and its conclusion which was very affecting, there was scarcely an eye in the congregation without a tear. As it was known that the Rev. gentleman was to leave early on the following Monday, to take passage from Quebec in the steam-ship "Indian," which was to sail on the 22nd of June. The following address was presented to him at the Manse on the Wednesday previous by the Elders and Trustees on their own behalf and on that of the Congregation. To the Reverend Donald McDonald, Minister of the Presbyterian Church of the Parish of Lochel, in connection with the established Church of Scotland.

REVEREND AND DEAR SIR.—We the undersigned, Elders and Trustees of your Congregation have learnt with deep regret and sorrow, that the ill state of your health has compelled you to resign your charge among us, and over which you have so faithfully presided, cannot allow you to depart without expressing on our own behalf and on that of your Congregation, our high appreciation of your services among us as a Minister of Christ. We trust however, that our severance is but for a while, and that you may yet renew among us your labours of love in the cause of the Lord. Although we are deprived of your ministration of the Gospel, we rejoice that your anticipation of renewed health, and your desire to promote the cause of your Heavenly Father have prevailed upon you to accept a call to the Church of our fathers in your native land Scotland, where we pray the Lord that your services in the cause of your Heavenly Master may bring forth such good fruit as it did here. Your assiduous attention to the spiritual welfare of your numerous parishioners, your solicitous attention and devotion to the causes of the souls of our youth, by your training of them

in our Sabbath schools, will be long and affectionately remembered in this parish.

We cannot allow this occasion to escape without expressing our high appreciation of your zealous and efficient duties as local Superintendent of the Common schools of this Township.

In conclusion, we wish you and your amiable lady, all spiritual and temporal happiness, and that we may all meet in that Heavenly Kingdom where there is neither parting nor tears, is the prayer of us and your parishioners, who now through us bid you a sorrowful but affectionate farewell!

LOCHER, GLENGARRY,
15th June, 1859.

JOHN FRASER,
KENNETH MCKENZIE,
DONALD McMILLAN,
RODERICK McLEOD,
DONALD DEWAR,
FARQUHAR McCORMON,
RODERICK McRAE,
NORMAN McLEOD,—Elders.
ARCHIBALD McBEAN,
WILLIAM MCGILLIVRAY,
NORMAN MERRISON,
Trustees.

The ruling Elders, John Fraser, Esq., Lieut. Colonel Archibald McBean of Athel Mills, and William K. Mackenzie, Esquire, Barrister at Law, were deputed to present the address, which being done, the Rev. Gentleman made the following

REPLY.

MY DEAR FRIENDS AND CHRISTIAN BRETHREN.—The address which my esteemed friend Colonel McBean on behalf of the elders and congregation of this parish overpowers me, my heart is so full that I cannot reply to it as I would wish. The concluding part where you say, that you bid me "A sorrowful but affectionate farewell" unmoves me, but I trust that our separation is but for a while, and that I may be yet planted among you whom I have loved so well, it is hard to part with you, but His will, not ours be done. In accepting of a call from the church of our fathers in my native land, you judge correctly as to the causes that urged me to it, and hope that my ministration of the Gospel there may by the blessings of God redound to his honour and glory, as I trust it has in this my beloved parish. Your allusion to our Sabbath schools affects me; the parting from my lambs is hard, the nurturing of whom in the cause of the Lord was my delight—to Him I commit them and implore his fatherly love and care over them and their parents, until we shall all as I hope, young and old, meet again in the fold of the Saviour of Men, who said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

Your allusion to my services in the cause of education calls for an acknowledgment on my part of your approval of my services whatever they were, they were performed according to the best of my humble abilities, and with as much attention as my time in connection with other duties enabled me to devote to that object, this approval is gratifying to me who feels so deep an interest in the education of the youth of Canada.

Mrs. McDonald wishes me to return you her heartfelt thanks for your kind expressions towards her and myself.

And that God the Father of all Grace may be the portion of us all, is and will be the fervent prayer of

My dear friends and Christian Brethren,
Yours in the Lord,

DONALD McDONALD.

MANSE OF LOCHEL, GLENGARRY,
15th June, 1859.

THE CHURCH OF SCOTLAND.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

SATURDAY, May 21.

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

THE KILDALTON CASE.

Parties were then called on in reference to the competency of the petition of 237 parishioners of Kildalton, praying the Assembly to affirm the judgment of the Presbytery of Isla and Jura, and rejecting the presentee to this parish. After some conversation as to the status of the presentee it was agreed to hear counsel for the petitioners only.

Mr. A. Beaton Bell opened the case for the petitioners, and contended that the right of petition was an inalienable right of the people. The objection to the competency of the petition was that it had not been before the inferior court, but he held it to be the right of the people in any such matter to petition the Assembly as the supreme court of the Church.

The cause of the petition now before the House was this, that on the part of the presentee there had been a great deal of evidence led to establish that it was the fact that the great body of the people of the parish of Kildalton was favourable to the presentee, and the presentee's case having come up after that of the objectors was closed, and the presentee had this matter all his own way, and the parishioners found themselves in this position, that it was impossible to set themselves right, and to clear away the misrepresentations that had been made except by availing themselves of their legitimate right of coming to this House by petition. That this was a legitimate right of the people no one would venture to deny.

In answer to a question, Mr. Pyper stated that the petitioners were a totally different body from the objectors in this case.

Parties being then removed, Dr. Pirie moved that the petition is incompetent, and that it be received. He was prepared that the Assembly should open its doors as widely as they could to the representations of the people, but he was not prepared that it should open its doors dishonestly and unfairly to give one party an advantage over the other, which they would do if they admitted evidence which had not been given by the parties in the case before the inferior court, and which case was now under appeal.

Mr. Sheriff Tait seconded the motion.

Dr. Robertson moved that the petition be found competent. He maintained that a just feeling of dissatisfaction would be occasioned if it be found that, because these parishioners neglected to avail themselves of the opportunity which they might have had, but which it did not exactly appear that they had really had, of putting this petition before the inferior court, they were precluded from bringing it before the General Assembly. He could not see that the reception of the petition would in any way prejudice the case in the judgment of the Assembly would give upon its merits; but, if the petition were rejected, not only the parishioners of Kildalton, but many thousands who sympathised with them, would have good grounds of dissatisfaction against the proceedings of this Court.

On a division the motion of Dr. Pirie rejecting the petition was carried by 138 to 36.

THE EDUCATION SCHEME.

Dr. Cook, Haddington, gave in the report of the Committee for increasing the Means of Education in Scotland, particularly in the Highlands and Islands, of which the following is an abstract:—The number of schools at present on

the scheme is now 183, being two more than at this date last year. These have been attended by 20,525 children, including 2005 who attend Sabbath schools, but are now enrolled as week-day pupils—the increase since last year being about 500. This gives an average of 114 to each school. The annual expenditure on the salaries of teachers amounts to £2689 6s. 8d. to teachers on the first scheme; to £515 10s. to those on the second; and £134 to female teachers—making in all £3328 6s. 8d. The whole emoluments received by 169 of the teachers, including those derived from other sources, were £8791; the average income of each of 112 teachers on the 1st scheme being £50 6s. 6d.; of each of 41 teachers on the 2nd, £63 16s.; and of each of 16 female teachers, £22 13s. In a general summary made by the Secretary of the present state of 174 of the schools, only 9 are reported as indifferent, the others being classified either as good or very satisfactory; the standard by which they are measured being, of course, slightly lower than that which would be adopted for parochial schools. It is of importance that the Assembly should be informed that capitation grants will be extended to Scotland next year. By the capitation minute of 2d April, 1853, the rate allowed to the school for each scholar who has attended 176 days during the year is—

No. of Scholars.	Boy.	Girl.
Under 50	6s 0d	5s 0d
Above 50, under 100	5s 0d	4s 0d
Above 100	4s 0d	3s 0d

These allowances will be made on behalf of schools taught by certificated or registered teachers, even when the accommodation do not satisfy the present Government requirements. The committee anticipate that considerable benefit will be conferred on the Highland schools by the extension of this minute to Scotland. To the Elders' Daughters' Association the committee have again to offer their thanks. The female schools are almost wholly supported by the annual contribution received from this society, and there are now 19 female schools on the scheme. It is with great satisfaction that the committee report the continued prosperity of the Normal Schools in Edinburgh and Glasgow. The committee regret to be obliged to state, that there has this year been a falling off in the income of the scheme—While 938 parishes and chapels collected last year £3238, they have collected this year £2658—the falling short being £379; and while the revenue of last year amounted to £5888 17s. 6d. that of this year amounts to £5183 13s. 4d.—showing a deficiency of £700 4s. 1d. and that notwithstanding the receipt of a legacy of £300, which may be set off against the donation to a similar amount received last year from the Ferguson trustees. To maintain the present expenditure, there is required an income of not less than £5000, while the income for the year just ended, not deducting the large legacy of £500, is only £5188 13s. 5d.

Dr. Cook having made a short supplementary statement.

Dr. Bisset, Bourtree, went briefly over the main features of the report, expressing his gratification at its general favourable character.

The report was approved, and thanks recorded to the committee, who were reappointed with Dr. Cook as convener.

Major Exillie seconded the deliverance. Rev. A. R. Irvine, Blair-Athole contrasted.

POPERY COMMITTEE.

The convener, Rev. Mr. Robeson, read the report: it stated that the bounds had been increased, but not to such an extent as to enable them to comply with the Assembly's injunctions to extend their operations. Indeed that they

had had it in their power to maintain their mission had been entirely owing to the liberal support of the same benevolent gentleman to whose liberality the committee expressed themselves as being so largely indebted in last year's report. It was a remarkable circumstance that the expenditure of this one individual in support of the mission to Roman Catholics exceeded that of the whole Church besides. Were it not for his assistance, together with the aid of the Protestant Reformation Society of London and the formation of a Ladies' Auxiliary in Edinburgh, the mission must have been altogether extinguished. At present there were 10 agents or missionaries under the superintendence of the committee, 3 teachers, and a considerable number of teachers of Sabbath classes. Of the 10 agents six were salaried by the gentleman already referred to; the salary of the superintendent was defrayed by the Protestant Reformation Society; 1 was maintained by the Ladies' Auxiliary, and 2 by the funds of the committee. 6 of the agents, besides the superintendent were labouring in Edinburgh, 1 in Leith, 1 in Maryhill (near Glasgow), and 1 at Aberdeen. After some details regarding the operations of the agents, controversial meetings, classes, &c., the report proceeded:—"In the midst of many discouragements, your committee have yet many grounds of thankfulness. Their missionaries are with rare exceptions cordially received, and the Scriptures which they had read to the people, and the instructions founded on the passages read, are in general attentively listened to. If there are few actual conversions, there are many who have left the Church of Rome, and now attend Divine worship in various Protestant Churches, while many more are gradually induced to think and inquire for themselves whether these things be so." A volume of statistics, designed to show the present state of Popery in Scotland, the number of its adherents, institutions and movements, and the measures adopted in various districts for the conversion of Romanists, was laid on the table and referred to in the report. The committee regretted that, from the failure of a number of parishes, and especially of those in large towns such as Edinburgh and Glasgow, to respond to the queries addressed to them, the information contained in the volume was at present incomplete, but they hoped that the remaining returns would soon be sent in, when an abstract of the whole would be published in the "Missionary Record."

The Assembly adjourned at 6 p. m.,

MONDAY, May 23.

The General Assembly met on Monday at 11—Rev. Dr. Cook, Moderator.

THE KILDALTON CASE.

Dr. Robertson obtained leave to record his dissent from the decision of the Assembly on Saturday, rejecting and declaring incompetent the petition of a number of parishioners in the Kildalton case; and Mr. Phin, Galashiels, intimated his adherence to said dissent.

ADDRESS TO THE QUEEN OF INDIA.

Dr. Leishman read the draft of a loyal and dutiful address to her Majesty, expressing the heartfelt congratulations of the Assembly on the success of the measures taken to secure the pacification of India, and its direct subjection to her Majesty's Government.

The address was adopted, and directed to be transmitted through the Lord High Commissioner.

THE COLONIAL SCHEME.

The Rev. Dr. Fowler gave in and read the report, of which the following is an abstract:—The following is a list of last year's appointments:—Rev. Mr. Forbes, Presbytery of Quebec,

C. E.; Rev. J. Hay, Presbytery of Hamilton, C. W.; Rev. J. Sinclair, Presbytery of Pictou, N. S.; Rev. F. Nicol, Presbytery of N. B. Rev. R. Falconer, Presbytery of Miramichi, N. B.; Rev. A. Young, Ceylon; Rev. J. Maclean, Castlemaine, N. S. Wales; Rev. D. Stott, Presbytery of Hamilton, C. W. In addition to these, 7 gentlemen have been appointed to army chaplaincies.

BRITISH AMERICA.—All the missionaries—in number 4—sent to the Presbytery of Montreal in 1857-8, have now been called to fixed charges, though many still look to the Committee for pecuniary aid. To one of the congregations, reorganised in consequence of the arrival of these missionaries, the Committee have granted aid to the amount of L.50 per annum. To the congregation of Peterborough, Toronto, L.50 have also been voted to aid them in paying ministers' stipends, while assistance has been given to the church of Beauharnois. The Presbytery of Quebec has received from the committee 3 building grants in aid of the churches of Windsor, Brompton Gore, and Point Levi. Two missionaries have been appointed to New Brunswick, while grants have been made to the amount of L.150 in aid of the congregations of St. Luke's and Restigouche. The services of a missionary qualified to officiate in Gaelic have at last been obtained for the Synod of N. S. Aid has been given to the congregation of Pugwash, and continued to those districts reported last year as receiving support from the Committee. A grant of L.50 has also been made to enable the congregation of Belfast, P. E. I. to complete their church. Queen's College, Kingston, continues to require and receive assistance. The Committee have had their attention, specially directed to the new and promising field of British Columbia; and, after an interview which the Convener had with the Governor-elect, it was resolved to use every exertion to obtain the services of a highly-qualified minister for that colony. Their efforts have not yet been attended with success, notwithstanding that they guarantee an allowance twice as large as that paid to missionaries in other parts of the colonies.

WEST INDIES.—The Committee have had their attention directed to two points—the recovery of the Church of Falmouth in Jamaica, and the obtaining of a Government salary for a Presbyterian minister in St Vincent. The question of the recovery of the church is still pending. In St. Vincent the Colonial Legislature are not disposed to make any grant towards the support of a Scotch Church in consequence of the small number of resident Presbyterians.

AUSTRALIA.—Several applications have been received, requesting that young men should be sent out to occupy a few very promising charges. Notwithstanding the frequent repetition of advertisements calling attention to these vacancies, no competent candidates have presented themselves.

ARMY CHAPLAINS.—The following is a list of the chaplains appointed during the year:—Rev. Mr. Dick, Dublin; Rev. P. Beaton, London; Rev. Mr. Anderson, Chatham; Rev. Mr. Arthur, Fort-George; Rev. J. Young, Shorncliffe; Rev. J. Paton and Rev. J. Milne, army in India.

The Committee regret to have to report a slight falling off in the annual income. In consequence of the enlarged operations, a much greater excess of expenditure over income has to be reported. In these circumstances they have peculiar pleasure in acknowledging the aid which they have received from the Home Mission Societies of Montreal and Pictou, amounting to £192. From the statement of accounts it appeared that the income last year amounted to £3261, and the expenditure to £5229; and that the balance in hand had been reduced from £7210 to £5183.

The Assembly then took into consideration the report on the Paris Mission.

Principal TULLOCH said that, although the result of their operations in Paris were yet to appearance small, they were, he thought, quite as great as could reasonably be expected. Paris was naturally selected as their first station on the Continent, not only from its own importance, and the numbers of Scotch residents there, but as a basis of extending the same work elsewhere, if the Church saw fit to do so. The Scotch residents in Paris who, so far as he could make out, were the most likely to avail themselves of the public services provided by the Church of Scotland there, were young people, chiefly young Scotch medical students, and young Scotch governesses, or those who were preparing to be so. There was a great number of medical students there, and from all his intercourse with them he must say he never saw a set of young men more sincerely anxious to avail themselves of the means of grace afforded them. As to the other class to whom he had referred, the mission but for them would never have been in the position it occupied. They were also aware that there were great numbers of Scotch gentry temporarily resident in Paris, but, so far as he could ascertain, there were few Scotch tradesmen. One great advantage of the mission was the maintenance of a friendly connection with the Evangelical Protestant Church of France. This mission station in Paris, and others of the same kind elsewhere, would be of the greatest advantage in strengthening that connection. There were many other places in France where such a mission was even more urgently needed than in Paris. At Lyons there was an urgent call for such a mission, and also at Marseilles, where he had been informed there were above 2000 British residents, a great proportion of them being Scotch. He thought that this Church having this field opened up in such a way, it would ill become them to relax their efforts, for he did not think they could ever begin a work of the same kind under more favourable circumstances than they had done in Paris. He had no doubt that, after the lapse of a year or so, the mission would be self sustaining.

Dr. PIRIE expressed gratification with the statement of Principal Tulloch, but said the difficulty he had was whether the Colonial Committee, even under the injunction of last Assembly "to direct their attention to the subject," were warranted in expending on this object £427 out of funds contributed for colonial purposes. He held the object to be of the most highly desirable character, but thought it should have been otherwise provided for.

Dr. ROBERTSON moved to the effect that a committee be appointed to confer with the Colonial Committee "as to the expediency of keeping up the Parisian Mission; and if so, as to the best means of sustaining that mission, and extending similar agencies to other parts of the Continent," it was agreed to *nem. dis.*, and a committee appointed.

EVENING SEDERUNT.

The Assembly then resumed at 8 o'clock.

OCCUPATION OF PULPITS BY LAYMEN.

The Assembly took up an appeal of the Rev. James Smith, minister of Greyfriars', Aberdeen, against a finding of the Synod of Aberdeen, relative to the admission of laymen to the pulpit. On the 22d of February last the Presbytery of Aberdeen by a majority adopted the following resolution, which finding was on the 13th April sustained by the Synod:—"Whereas it is contrary to the constitution of the Church of Scotland, that persons, not regularly called, and declared qualified by the Church, should take upon themselves the office of the ministry of Word, or middle with any function ecclesias-

tical: And whereas, by Act 6th of Assembly 1799, and Act 23th of Assembly 1855, ministers are prohibited from employing or countenancing any such persons in the teaching or ministry of the Word in any of the churches or chapels in connection with the Church: And whereas, the Presbytery have learned that certain individuals, neither ministers nor licentiates nor even, it is believed, members of the Church, have recently been occupying pulpits, and teaching or addressing congregations in churches within the bounds of this Presbytery, both on Sabbaths and other days of the week, the Presbytery did, and hereby do, warn all ministers, members of this Presbytery, and ministers of chapels-of-ease within the bounds, that such practices are contrary to the laws of the Church.

Mr. Smith's reasons of appeal were as follow:—"1. Because the interpretation put upon the law is impolitic, suicidal and unsuited to the age, and, like many other laws, it will not be possible to carry it into execution in a living church. 2. Because the supposed law is at present very generally broken, and, if literally carried out according to the interpretation now put upon it, would put a stop to all the variety of religious meetings and prayer meetings in which numbers of laymen of other dominations, or even our own elders, take part; and would put a stop to Sabbath School addresses in our churches and chapels by others than by our ministers and licentiates. 3. Because such an interpretation of the law would compel us to prevent our people from hearing in our own churches any deservedly celebrated clergymen of the Church of England, or of any other denomination who might come among us, although he were to address our people only on a Sabbath evening, or week day evening, and not in the usual hours of divine service. 4. Because such an interpretation is injurious to the best interests of the Church of Scotland, the glory of God, and the great end of the gospel ministry in the conversion of souls."

There appeared at the bar the Rev. Mr. Smith, with Mr. J. Birnie, advocate, in support of the appeal; and the Rev. Drs. Pirie, W. Paul and Macpherson in support of the decision of the Synod and Presbytery.

After parties were heard and removed. Dr Robertson moved. "That the General Assembly dismiss the appeal with the declaration that, in confirming the judgment of the Presbytery and Synod, they hold it as declaring only that the practice of preaching the Word of God [from the pulpit], and conducting [therein] the other solemn services of the sanctuary by persons not duly appointed to the office of the ministry in this Church, ought not to be countenanced by the Courts or the ministers of this Church."

The Rev. Mr. MURRAY, Melrose, seconded the motion.

After Drs. Lee and Norman McLean and Principal Tulloch had addressed the house, Dr. Robertson's motion was unanimously adopted, the words "in the pulpit" being deleted from it.

TUESDAY, May 24.

The Assembly resumed yesterday at 11;—Dr. Cook, Moderator, presiding.

DEPUTATION FROM THE IRISH CHURCH.

The Assembly then received a deputation from the Irish Church Mission, consisting of the Rev. Alexander Dallas, and Rev. Mr. Tait. The Rev. ALEXANDER DALLAS addressed the Assembly, and gave some interesting details of the mission in Ireland. He said there were two points why he should press the matter upon the attention of the House. First, that the movement in Ireland was great and extensive, and such as had the mark of the blessing of God upon it. Second, that it was desirable that some brief statement of the present condition

of that movement should be placed before the Assembly, in order that they should not pass by the sympathy and prayers of the Church of Scotland. He then detailed at great length the operations of the society with which he was connected; the funds at their disposal; the efforts for good which had been made; and the success which had attended their efforts—viz., thousands who had been converted from the errors of Romanism to become earnest and useful members of Protestant Churches. The work at the present day was very extensive there were no less than 34 mission stations in various parts of Ireland in connection with the society; whereas 10 years ago there had been not only very few, but there had been the greatest difficulty in overcoming the superstition which prevailed in order to establish stations. He concluded by urging the whole matter upon the serious consideration of the Assembly, and casting themselves upon the Christian sympathies of the Church, as the present was a season of great activity on the part of the Church of Rome.

The Rev. Mr. TAIT next addressed the Assembly, and advocated the claims of the mission on two grounds—the principles on which the effort was based, and the scriptural character of the effort itself. He said that it might be asked why an appeal should be made to a Presbyterian Church in favour of the work of an Episcopalian Church? They did not however go to Ireland to preach Episcopacy, but to preach the everlasting gospel—on that ground he claimed their sympathy. On another ground, also, he claimed their sympathy, seeing that they complained, and not without reason, of the progress of Popery in this country, which was owing to the great influx of Irish through our seaport towns. Now, in supporting the mission which he represented, he maintained that they were attacking the enemy's forces in their own country. In conclusion, he said that there was £150,000 flowing towards Africa and India and China, and as much through the Bible Society; and he could not understand why they should thus send their sympathy to the ends of the earth, and overlook cases which were nearer home.

Dr. HENDER after adverting to the benefits that would accrue from the dissemination of the Scriptures in Ireland, moved—"That the thanks of the Assembly be tendered to the deputation for the very interesting communications which have been made of the progress and success of the mission, and to express to our reverend brethren the delight with which the Assembly have received from them, and the warmth with which the Church of Scotland sympathises in the work in which they are engaged, and will not fail to commend them to God."

DR. ROBERT LEE'S CASE.

The Assembly then proceeded to take up this case, which was an appeal by Dr. Lee to the Assembly from judgements of the Synod of Lothian and Tweeddale and the Presbytery of Edinburgh.

Dr. LEE who spoke from the bar, was heard. He began by stating that, as the reasons of appeal from his friend Dr. Brice had been withdrawn, he would make no further mention of them than to say that he perfectly acquiesced in them; and he need not further advert to the matter to which they referred. He held the same opinions that he did respecting the manner in which that matter had been introduced to the Presbytery. He was anxious that in discussing the matter there should be no personalities introduced, but that the matter should be allowed to rest upon its own merits alone. He should apply himself to the judgment of the Presbytery, affirmed by the Synod of

Lothian and Tweeddale. He took it for granted that the General Assembly would not and could not affirm that sentence, because, first, it asserted what was contrary to the fact: second, it enjoined what was not right, thirdly, it was in his own view, contrary to the principles of their Church, and of the Presbyterian Church in General. He maintained that the innovations with which he was charged were either agreeable to the law, or were not forbidden by it. It was on these grounds alone that he ventured to defend himself and them. If they were contrary to the law of the Church of Scotland, he wished them to be condemned. If, on the other hand, it could be shown that they were not inconsistent with any law of the Church, he maintained they should not be condemned. He left them entirely upon that issue—were they according to statutes and constitution of the Church, or were they not? When that was introduced, the question had been asked him, whether or not he had not signed a formal obligation, taken by ministers at their ordination, not to practise innovations? By that he had been bound to maintain the authority of worship, and the uniformity thereof. Now he wished to ask them, what was the uniform purity of worship? the practice allowed in the formula? Had that formula been passed in 1859, or in 1694? The act of 1707 was passed against innovations in the worship of God. What were those innovations? What Act had been passed against the innovations of Prelatical and Popish ceremonies?—they had been introduced by persons who were known to be disaffected to the present Establishment both in Church and State. These innovations were such as those—the introduction of pictures in churches, the wearing of surplices, the using of rites in baptism, the kneeling at the Holy Communion. Those and other superstitions form the standing quarrel between Presbyterianism and Episcopacy. The whole of the Acts of the Church of Scotland were against Prelacy, not against such innovations as he himself and his congregation had seen fit to make. In 1645 that Directory was received from London, and was confirmed by the General Assembly with the greatest solemnity. Two days afterwards the States or Scotch Parliament confirmed the same. The question which he would like to put to them was this—could they point out to him any Act of the General Assembly since the Act of 1645, by which it appeared that the Directory was repealed in whole or in part, which should show that its authority was destroyed or annulled? If they could, he could not find any. In 1690 it was true that that Directory was not sanctioned by the Legislature. In 1693 they found an Act passed for the better observance of the Directory. Did not that show that they conceived themselves bound by it. Dr. Lee then referred at some length to the Act of the General Assembly of 1856. In reference to it, he only hoped that every one had obeyed that law as he had done. At all events he could only say that, as soon as that law was known he had endeavoured to act up to it. He hoped that those who were standing up for the laws of the Church and against innovations would only have more wisdom and, at least, less fidelity. He contended, therefore, that whatever was contained in the Directory, obedience to it at least was not to be censured. Now the other side held that beside the Directory there was another principle which should be taken into account—viz., what was the practice of the Church? In cases of private right custom was allowed great latitude. The case of the Annuity-tax had been referred to. He knew well enough that the ministers of Edinburgh originally had the right to levy 6 per cent. on certain tenants

within the burgh; but the ministers came gradually to accept for their payments four-fifths of the 6 per cent., instead of the whole five-fifths. This having gone on for a considerable number of years, the case was taken into court, and the court decided that the clergymen had no longer the right to levy more than four-fifths because they had made an exception for so long a period. Now he considered that, what he had done infringed no right of any body. He had taken nothing from any man. That arguments of use and transgression about repealing the law was not only vicious but actually absurd. For if that were the real principle, then practice, use, and transgression was the law. The order which they followed in Grey-Friars' was not that followed in private worship, but it was as nearly as he could make it as laid down in the Directory. While he excused them, and he believed an enlightened conscience would not excuse them, for condemning him and his congregation for leaving the practice and following that which they were perfectly convinced was the supreme rule of public worship in their Church. He then went on to direct the attention of the Assembly to the finding of the Presbytery as confirmed by the Synod. The first objection was that of his congregation standing during the singing of the psalms. Now he did not see why that should be censured. The practice of standing at prayers was in vogue at the middle of the seventeenth century. Respecting the attitude of standing to sing, it was clear that was a duty. It was proven to be a duty in the Book of Psalms. Besides the custom remained at the present day in Orkney and Shetland; and, more than that, the custom had been revived within the bounds of the Presbytery. In North Leith the congregation were now in the habit of standing to sing. Again it was reported that the members of the General Assembly stand to sing. News had been brought to him that, when the singing began at the opening of the business of the Assembly, the whole of them rose to one man in reverence to the Divine Majesty, and then the Synod came to ask the Assembly to blame him for what they did themselves. He maintained that to stand when performing an act of divine worship was an indecency. They sat at a concert but when they began to sing "God save the Queen" they rose out of respect he not only believed to majesty but as a prayer to Almighty God for their beloved sovereign. Nothing but custom could ever have reconciled the people in the Presbyterian churches to assume that attitude. It had been assumed 300 years ago in mere opposition to Episcopacy. He did not think he would require to allude to the kneeling at prayers. Would any in the Presbytery presume to say that it is improper for him to do in church what each of them did in their own houses? The act of singing in churches occupied from 3 to 5 minutes while that of prayer occupied from 15 to 30 minutes. Now he wished to know whether it was expedient to require the congregation, and among them the young, the aged and females to stand during a prayer of such length? He asked them whether it was reasonable? He thought the Assembly should leave those alone who wished to do so, because to interfere with them in that matter was uncalled for. The next objection brought against him was the reading of prayers. He could only say that if he thought there had been any law of the General Assembly expressly or by implication forbidding the reading of prayers, he should not have read them. He had looked into their laws as much as most of them had done, but he could not find one statute, ordinance, or act of any description which forbade the discontinuance of the reading of prayers. Indeed he should be

very much surprised if those who had to reply to him could produce any satisfactory arguments to that purpose. He contended that in this respect he had fulfilled the spirit of the Directory, if he had not its letter. They were, however, to bear in mind that the Directory made it unlawful to read sermons. The reading of sermons was distasteful to the people of Scotland; the reading of sermons had been continued for more than 200 years, and yet the Church had not discontinued that practice. The next objection was that in the prayers, as used by him, certain "comfortable" words were used, tending too much to a resemblance of the Book of Common Prayer. He denied that; and he challenged them to produce any but the slightest resemblance between the words as used by him and those in the Book adverted to. Another objection was that these prayers were fragmentary. Perhaps it would be enough for him to say they were not fragmentary. The next objection was that he began the services not with singing but with certain words of Scripture and with Prayer. Now he considered that the words which he used such as "Draw near to God and he will draw near to you," Ask and ye shall receive," and others, were the best words which he could use to begin prayer with. The last objection urged by the Synod was that his congregation presumed to say "Amen" at the end of their prayers. In reference to that he thought that his excellent co-presbyters had been very hard pushed for an objection when they had introduced that one. The rev. Doctor maintained that this was perfectly in accordance with what had all along been the custom of the Christian Church, citing the words of St. Paul in confirmation of his statement. In conclusion he said a few words in reply to some objections made against him. He had been asked why he did not get the consent of his ecclesiastical superiors before that his kirk-session had followed the practices which they did? In reply he maintained that, if these alleged innovations were not forbidden by their laws, there was no occasion for any one to come there to get altered that which they had not forbidden him to do. If, however, on the other hand they had been forbidden, he should have been ashamed of himself if he had come to ask permission to do what other ministers did not ask to do. Again, he had been told that it was very undesirable that one congregation should do what another congregation did not do. He did not know in what the so called uniformity consisted. One man read his sermons and another did not. There were not wanting other people to follow their example on the contrary, they wished every body to have his own views on the subject. The Church of Scotland had been wiser than the Episcopalians and other bodies. It was united, but it left a great liberty to Kirk-sessions in regulating any minor matter. That was her example; could there be a better? Then, again the custom of sitting at singing was directed against Popery. In the times when that custom had been introduced, he might say it was natural—he might say it was an expression of Godly zeal. But the times had greatly altered. If, however, they endeavoured to keep up such a custom, it appeared to him rather to savour of sectarian than of Christian charity and wisdom. He exhorted them not to practice the letter of the law but its spirit. They had at the present a great field before them. Numbers of people had seceded to the Episcopal Church. He knew that numbers of these were capable of being brought back—he had experience and proof of it, that their only quarrel with the Church of Scotland was that the prayers were such that they could not join in them. People said, How

far would this go? He answered until the law was transgressed, and then, when such occurred, he maintained the offenders should be punished and the law vindicated. The rev. Doctor, after having thanked the Assembly for their patient hearing during a very long speech, and hoping he had said nothing that would be offensive to the gentlemen who were to be heard on the opposite side, resumed his seat amid applause.

The Rev. Mr. TAIT, who spoke in reference of the judgement of the Synod, was then heard. He began by stating that it was his important duty to submit to the House a plain and simple statement of the grounds on which, as it humbly appeared to him, the House should adhere to the judgement of the Synod of Lothian and Tweeddale in reference to Dr. Lee's appeal. He approached the discussion of the question under deeply painful feelings and with great reluctance. It was not that he had any doubt upon the judgment of the House but upon the precious interests which were bound up in the maintenance of their Presbyterian worship. He need not, he considered, advert to the origination of that painful controversy, for during the period at which it began, it was a subject of common and prevailing rumour that in the church of Old Greyfriars, under the ministry of the rev. incumbent and appellant, certain innovations had taken place contrary to the express usage and sanction of the Church. He then went on to say that he considered that the Presbytery had been perfectly right in inquiring into the circumstances of the case, as he considered it was only their duty to enquire into the administration of divine ordinances within their jurisdiction. It had been said that the Assembly should have had a conference with the minister and elders of this congregation concerning that matter. But he himself did not think that such an enquiry could have been competently held. He then went on to refer to the two motions that had been made in the Synod in reference to the matter. He asked the House to refer to the terms of the amendment moved by his rev. friend the minister for Haddington. He asked them if that motion proceeded upon any different view of the substantial merits of the question. Did his rev. friend propose to disapprove of the sentence of the Presbytery, on the ground that the innovations referred to were not consonant with the laws of the Church? He thought not. Then there had been another motion made in the Synod that the rev. incumbent of Old Greyfriars had done nothing contrary to the laws of the Church, and there was no need of doing anything against him. He then proceeded to say that the question was one of conformity to law. But, said the rev. appellant in the judgement of the Presbytery, common practice was referred to as having the weight of the law, and the written law of the Church has been referred to. In reference to the former, it was contended by the rev. appellant, in the first place, that there was no uniform practice. Further it was contended that although the practice was uniform, there was no authority in mere practice. In reference to the written authority of the Church, he (Mr Tait) held his hand upon the Directory, and he said that the preface to the Directory was to be their guide in matters concerning the worship of God. In reference to the practices themselves, he might simply say, that he was not disposed to find fault with all of these practices, as with sitting instead of standing at prayers, he had no personal objection. But with regard to kneeling at prayer he owned that he cleaved to and cherished the practice of standing at prayer. He did so because he thought it a reverend mode of worship—because he held that it was a proof of our childlike liberty in

the presence of God. With regard to the reading of prayers he thought that it was impossible for any man to read the preface to the Directory without coming to the conclusion that it was against the mind of those who had framed it, and that it tended to the production and increase of an unedifying ministry. He held that it was inconsistent with the great object which they had in view, viz, the stirring-up of the gift of prayer which God had given to them, and that it was most decidedly to be deprecated. Then the question was, How far could changes be made? According to the argument which had been maintained, it seemed to him that great liberty was claimed. No doubt there was an error to be guarded against in restricting liberty too much. But then there was an evil to be not the less guarded against by allowing an excess of liberty which might tend to the grievous injury of the interests of their Church. It had been contended that the reading of prayers ought to be allowed because the taste of the refined and educated classes of the country could not be satisfied with the prayers offered up by Scotch clergymen. That might be, but he could say for himself that the most irregularly constructed prayer that he had ever listened to in a pulpit was to him a great deal more suited to their worship than the reading of the most ornate form of prayer which he had ever read in the pages of the service book. He hoped that the House would come to such a decision as would allay agitation and quiet men's minds and tend to the peace of the Church. He owned that he looked upon the question as one of very vast and deep importance, because he could not shut his eyes to the fact that there was a risk of some being encouraged by the decision of that House to transgress on greater points than his rev. friend had done—there was a risk of change much more serious. When he considered the taste for novelty, and the dissatisfaction of things as they exist, which had characterized the youthful mind in all ages, and especially the present, he need not help saying that he looked forward to the judgement of that House with deep anxiety. In conclusion he hoped that their judgment would be confirmatory of the deliverance of the Synod and Presbytery, he likewise expressed his fervent hope that his rev. friend (Dr. Lee), disappointed as he must be in such a result would, nevertheless, see it to be his duty to render a cheerful compliance to the wishes of the Church of Scotland as it might be indicated by the decision of that House; that thus an end might be put to a controversy painful in its own nature—that bonds of Christian love and brotherly kindness might be strengthened, and that all might be found united to advance the best interests and well being of their beloved Zion. (Applause.)

The Assembly then adjourned to meet again at 8 o'clock.

EVENING SEDERUNT.

The Assembly resumed at 8 o'clock to proceed with the case of Dr. Lee—Dr. Leishman, and afterwards Dr. Cook presiding.

Dr. GRANT maintained that the motion in the Presbytery was altogether evasive of the question. It was only to the effect that it was unnecessary and inexpedient and not edification that this matter should be further proceeded with. He considered that that was a shabby motion, and one which shirked the question. He then went on to say that imputations had been made, to the effect that the whole of those proceedings had been got up by the party acting with him in the view of injuring and annoying an individual. He could not enter into the minds of his brethren or speak for them, but for himself he cast away the imputation with indignation and scorn. It had only been with extreme reluctance that he had entered into that

matter, and he and the party who acted with him only took it up when they had felt that they were conclusively shut up to such a course by a late deliverance of the General Assembly. After some further remarks he went on to say that he entertained the greatest reverence for the English Church notwithstanding some lamentable defections that had recently occurred. He regarded her still as one of the fairest daughters of the Reformation. Then, as to outward forms, he had no narrow-minded objections to the postures assumed by Protestant Christians in the Church of England. He had no objection to instrumental music, though the propriety of introducing into their own Church was another question. He adhered to the system of his own Church, and he knew no other Church to which he could cordially adhere. The question was, whether the practices introduced into Old Greyfriars' were in conformity with the established system of the Church? It might be said that these forms were not of much importance. Now were not the principles of their Church all along evinced in the uniformity of worship? The very words which they were to use in the singing of psalms were prescribed to them, sanctioned by ecclesiastical authority. As to what had been alleged by Dr. Lee about custom, he maintained that practice must take place under the eye of Legislative authority, and in such a way as to have their consent. It was that, and that alone which gave to custom its validity. There were some things regarding the performance of worship which were not in the Directory at all. The postures as to prayer and instrumental music were excluded on the same authority, for neither were mentioned in the Directory. Referring to what had been said about the ordination vows, he said that he could not conceive a greater mockery than for an entrant into the Church to be laid under a vow which the very men who exacted it from him has habitually and systematically violated. The rev. appellant had told them that they were all acting in the habitual violation of the Directory. He admitted the fact in regard to themselves. Dr. Lee had also said that he began worship with reading prayer, but he (Dr. Grant) believed that he rather began by reading sentences from Scripture. He had introduced the practice of kneeling at prayer and standing at singing. He would ask them what that enjoined in the Directory? Had his rev. friend constructed those short prayers of his on the model given in the Directory? Did he read the Scriptures through from beginning to end? Did he baptize children only in the house? Had he discontinued to pray at funerals? Did he solemnize marriages only in the Church? Did he abstain from food on fast days? He came to the conclusion that there was a law for public worship—that law, as he gathered from the Directory, had long established usage in its favour. He deprecated the idea that it should be said that varieties prevailed amongst them. He believed that the unity amongst them was great, and that the varieties were unimportant. The question was, had the minister of Old Greyfriars made innovations upon the law of the Church, as it at present stood. He submitted that he had. If the rev. appellant used prayers of his own, he had a right to use them. He did not think that it was of importance whether they were his own or not, or those of another party, Dr. Grant thought that the practice of this church was in favour of free prayers as opposed to settled forms. He asked them to look at the professor (Lee), and in his proceedings they would find a careful imitation of the Liturgy of the English Church—they would find that he had attempted most serious innovations as to the law of their

Church as to public worship. The present was not the only instance of an unsuccessful attempt to introduce innovations. Such attempt was made in 1807 and 1857, and it was only a short time ago that an unsuccessful attempt had been made by a congregation in Glasgow to introduce an organ. In conclusion, he had no hesitation in saying that the present attempt was a most unfortunate one—unfortunate in itself as regarded the mode in which that innovation had been attempted. If the object was, as some one had said, to prevent the ranks of the Episcopalians from being recruited, he predicted for it an utter failure.

They knew that the Episcopalians throughout the country took a deep interest in these innovations. Why? Because it involved a testimony on the part of some to the superior excellencies of their own system. They might depend upon it that the venerable Liturgy of the Church of England with all its old associations was one which his Rev. co-Presbyter would never be able to imitate. Their system was truly scriptural in its character, and was fitted for the people of this land. He hoped that his rev. co-presbyter should meet with no encouragement. If their trumpet gave forth any uncertain sound that night, he begged to warn them of the consequences that would ensue.

Parties having been removed from the bar. Dr. Bisset, of Bourie, moved—"That the General Assembly sustain the appeal, recall the judgment of the Synod, in so far as it seems to form *simpliciter* the judgment of the Presbytery of Edinburgh, pronounced on the 2nd day of April 1859, that they find established by the report of the committee of the Presbytery of Edinburgh, referred to in their judgment, by the admission of Dr. Lee, and of certain members of his kirk-session, that the prayers in the services of Old Greyfriars' Church are read by Dr. Lee from a book either in manuscript or printed, entitled 'prayers for public worship,' a copy of which was laid upon the table of the Presbytery by their committee, and now before this House: Find that the practice is an innovation upon, and contrary to, the laws and usages of the Church in the celebration of public worship; that the Assembly enjoins Dr. Lee to discontinue the use of the book in question in the service of his church, and to conform in offering up prayer according to the present practice of the Church."

Mr. Milne Home seconded the motion. Dr. Macpherson, (Aberdeen), an amendment—"That the General Assembly having heard parties, after reasoning, dismiss the appeal, and so far affirm the judgment of the Synod, as to find first, That the reading of forms of prayer is not in accordance with the Directory for the Public Worship of God, and is contrary to the practice of this Church. Second, that, whilst the order of public worship as laid down in the Directory begins with prayer, it has become the established usage in this Church to begin with praise. Third, whilst the Directory prescribes nothing as to the posture of worshippers during the Devotional exercise and prayer, that the practice of sitting during the former and standing during the latter exercise, has become the established practice; that the General Assembly therefore enjoin the Rev. Dr. Lee to discontinue the practice lately introduced by him by reading forms of prayer in the public worship of God; do further earnestly recommend to him to conform with the established usage of the Church in regard to the order of service and in the posture of worshippers during divine service."

The House divided, when the following was the result—

For Dr. Bisset's motion, . . .	140
For Dr. Macpherson's motion, . . .	110

Dr. Bisset's motion was therefore carried by a majority of 30.

Dr. Lee then intimated that he acquiesced in the finding of the Assembly, and craved extracts.

The Assembly then adjourned at a quarter to 3 o'clock.

(To be continued.)

CORRESPONDENCE.

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

(From the *Pictou Monthly Record* for May.)

FROM OUR SCOTCH CORRESPONDENT.

It seems to me that nothing is a better sign of the life and vigor among your Churches than the real work that the Lay Association is doing among you. Every congregation should consist of earnest, working Christians. Every temple should be built of "living stones," or it will soon crumble into ruins. With us in Scotland "Parochial Associations" are becoming very common. Collectors offer themselves, who visit every part of the parish with a printed schedule of the various Schemes of the Church, and every one is invited to give a subscription, however small, for the Scheme or Schemes in which he takes most interest. The Collectors arrange their own districts, manage all the business, and, as they have always an elder or deacon among them, they are in constant connection with the Kirk Session. These Associations have done much good by stirring up the young lay members of the Church, and greatly increasing the Church's contributions to mission operations. I trust that the time is coming when in no congregations shall drone-bees be tolerated, when all members of Christ's visible Church will recognize the Divine necessity of work that is laid upon them; and see that no amount of harmlessness, or of talk, or of speculation, will make up for a want of genuine work.

To a person who has lived in Scotland since the secession of '43 with the eyes of his mind open, the gradual course of events must have been most interesting. First came the "storm and stress" period of the Free Church, when they arrogated the title of national, and proved that the Establishment, could not survive ten years. "How can a Church stand long," they said, "which has lost so many great men." Disinterested onlookers used to remark rather, "What a fine hive that must have been which sent off such a swarm, and yet remains with so much life." Then came the soberer period, when they assigned one-third of the population to the Establishment, took one-third to themselves, and threw what was left to be divided among the United Presbyterians and the other sects. Still no bluster came from the Old Church. Its ministers and people worked quietly on, knowing the reality must sometime appear, since no amount of talk can ever hide it long. And now the third period is commencing, when the wisest in the Free Church are recognizing the utility and life now in the Establishment, and feeling that nothing but union with it can save them from the gulf of voluntarism and sectarianism. They know that they would be everywhere ridiculed if they tried now to dub themselves the Church of Scotland, and that the land will never again see a great, all-powerful national Church, unless they soothe down the grievous bitterness that have been engendered, and forget petty quarrels for the sake of the national welfare. Hence we now see in Glasgow celebrated ministers of the Free Church and of the Establishment warm personal friends, and I believe that the question of reunion is a subject of prayer with many more than is generally known. This, indeed,

will never be brought about until each Church is thoroughly convinced that the other is doing heartily Christ's work and is filled with His spirit.

To give you an example of what the Church is doing, look at what has taken place within the Presbytery of Glasgow since the last session. You are aware that by a decision of the Law Courts the 20 or 30 chapels within its bounds were handed over to the Establishment—most of them empty, however. So the smart caricaturists, who were disappointed at the decision, drew amusing pictures, representing the Church as an old man staggering along under an enormous load of stone and lime, and the question was asked, "What will he do with it?" That question can be answered now. Every one of those chapels has its ordained minister and its full congregation. More; 11 have been endowed permanently, and raised to the full rank of parish churches at a cost of about £40,000, so that the Presbytery now consists of half as many more members than it did in '43; and in five years, 7 or 8 others will also be endowed. Nor is that all: two magnificent churches have been built in the west end, at a cost of £17,000, and these are crowded to the door; a fact at which no one will be astonished when he learns that the ministers are Mr. McDuff and Mr. Caird: and three more churches are immediately to be proceeded with for less wealthy congregations in the east, middle and south-west districts of the city. The one in the east is to be a sort of ragged Church with an endowed minister and two city missionaries in connection with it. All the necessary funds have been raised by the Elders' Association. Will any of your readers say that a Church which has done so much noble work in one Presbytery is dead or possesses but a galvanized activity? Will they not rather love their dear old mother Kirk the more, seeing that she is worthy of their love? Yes! she always has been in my sight "the fairest of the daughters of the Reformation;" she has been in the fire, but not been consumed: the floods have swept away many a buttress, and many a polished shaft; but she was built of "living stones;" a principle of life was ever in her; and so she sent forth stronger supports, goodlier pillars; her walls are hung with well-won trophies, and the memorials of our great ancestors: and dishonored be the Scot, at home or abroad, who feels no gratitude, no reverence, for the Church of his fathers.

CONGREGATIONS OF MARTINTOWN AND LOCHIEL.

The Editor of the Presbyterian.

SIR,—You have occasionally had within the past few years the pleasing duty of announcing to your readers the appointments, by the Colonial Committee of the Church of Scotland, of not a few missionaries to the Church in this Province, whose coming was gladly welcomed by every true lover of the Church, and more especially by our destitute congregations. On the present occasion your correspondent has a much less agreeable duty to perform—to bring under the notice of your readers the demission, by two of the most efficient Ministers of the Church, of important charges and their departure for their native land. The Revd. Donald MacDonald of Lochiel, and the Revd. Peter MacVicar of Martintown, Ministers who, in talents, zeal and qualifications suitable for the sacred office, may favorably compare with any in the Church,

of which the attachment of their respective flocks and the present grief of those for the loss they have sustained are abundant proofs.

Mr. MacDonald has been presented by the Crown to the Parish of Trumisgarry, Scotland, and leaves Lochiel on account of the impaired state of his health.

Mr. MacVicar has demitted his charge on the ground of failing health and inadequate maintenance, than which two reasons no Minister could have stronger for desiring to get divorced from a people.

Both Ministers have felt called upon to take this step at great personal sacrifices, each after an incumbancy of three years, during which it would be difficult to say which has worked the harder or labored the more faithfully.

Failing health is the reason assigned by the one, and it is one of two reasons given by the other, and yet on the day of their respective Ordinations both of them were strong and robust, so far as man could judge.

It is not too much to say that there are some Congregations in the Church, to please whom, in addition to fine mental qualifications, a Minister would require to be possessed of Herculean strength, have moreover some effectual antidote against personal sickness or debility, and at the same time ubiquitous. While some congregations among us seem to think it impious to bury their dead without a Sermon on the occasion of the Funeral and other Services unknown in Scotland, and wholly opposed to the Directory for Worship, others cannot give the Minister too much trouble when friends are sick, as if the prayers of a Minister said over them on a sick-bed would in some way atone for a previous life of sin. They often find it more convenient to send for the Minister than the Doctor, while some families expect him to visit them as frequently during sickness as the Medical man, (no matter how protracted be the sickness or remote be their dwellings)—as if visitation was the Minister's *sole* duty.

Congregations like those of Lochiel and Martintown, whose numbers are large, and whose members are widely scattered, should spare their Ministers as much as they can, and not individually seek to exact so much of their time and strength in continual visitations, either in a time of sickness or health, as they might, with some reason expect were they fewer in numbers, or were they to be found living within the compass of an ordinary Scotch Parish, or was the climate of Canada as favorable for visitation as that of Scotland, which it is not, owing to its extremes of heat and cold. If they would learn to do this, they would have a better chance of enjoying the ministrations of a faithful Pastor for a longer period than as things now are.

The second reason assigned by one of

these Ministers for the demission of his charge is inadequate support. In speaking of this, your correspondent has no desire to say one word that would in the least reflect upon the large body of people, composing the Congregation of Martintown, knowing, as he does, that they have discharged their pecuniary obligations to their Minister better than some congregations, equally numerous and respectable (though this be saying very little,) not that the writer thinks one particle of blame is to be assigned to Mr. MacVicar for resigning his charge—he sincerely believes he has only done what others, who, it may be, have been defrauded to a greater extent of the pittance dignified by the name of stipend, having a due regard to the interest of their families would have done long ago, and what it requires no prophet to appear in our midst to predict, or spirit to rise from the dead to tell us, that not a few will soon be compelled to do.

Surely it is high time that the people, in whose service not a few Ministers are spending their strength and becoming prematurely old, learn to regard their pecuniary obligations as sacred, and the non-fulfilment of these to be sacrilege! Until they do this, it is vain to talk of their Christianity, for, if men be not honest, they cannot be Christian!

The times are said to be bad, but is there not nevertheless, an urgent call to immediately make a determined effort to largely increase the disposal of the Temporalities Board, or, what would be better, to set about in right earnest the raising of an Endowment Fund. And is there no Minister in the Church—is there no Dr. Robertson, is there is no layman or body of laymen in Canada from east to west, who will force this work so needful for the support, in a becoming manner, of the Ministers of the Church,—for enabling them to attend to their sacred duties without having their minds harassed by worldly cares—for the settlement for ever of the question of temporal support, which constantly interferes with a Minister's usefulness, and also for the supply of Ordinances to thousands of our people, who have emigrated within the past year or two, and are settled chiefly in the West, and who will soon be lost to the Church and all that is good, if not soon cared for? In the counties of Grey and Bruce for example, we are informed that there are 10,000 people and 1 Minister!

The adherents of the Church of England in the Province have recently endowed by voluntary contributions one new Bishopric, and all but completed the endowment of another, to do which \$40,000 at the least is required for each. And are the hard-working Ministers of the Church of Scotland in Canada to be longer permitted to starve on a precarious pittance, often pitifully doled out to them during the twelve months of the year—to return

after a number of years, if they will, in very disgust to their native land, or to die dispirited, broken-hearted, and before their time on the field of their labors and self-denial?

But the Church of England in the Province is not only raising large sums for the endowment of Bishopsrics, she is also taking steps to make additional provision for the maintenance of her clergy. At a recent meeting of the Church Society in the Diocese of Quebec, it was resolved:—"That this Society feel bound to urge earnestly upon all the Members of the Church in this Diocese the importance of making some permanent provision for her Ministrations by taking measures without delay for securing at least a moderate endowment for any Parish and Mission," &c. And we find the Bishop of Montreal in his charge to his clergy giving expression to the following sentiments—"I do trust that, if our Synod enters upon its work healthfully and heartily, one of its first objects will be to put into operation some definite plan for the more systematic organization of our Missions, and for securing a more adequate and certain maintenance for the clergy, and that, through the willing and efficient co-operation of the Laity, this will be so carried out as to provide for the comfort and independence of those who labor amongst them. If this be not accomplished"—"we can never expect to have a faithful and useful body of clergy, exercising a settled Ministry in the Diocese—thus destroying a great part of their efficiency, besides leading to other evils of a serious character. For wherever from whatever cause the local ties that bind together the pastor and his flock are of little force, and a migrating habit is induced, it is found that a spirit of rivalry between the clergy and constant desire of change are produced, which operate most injuriously both on the clergy and their congregations. I am by no means intending to imply that a change of sphere may not in some cases be both allowable in the clergy, and advantageous for the interests of the Church, but the principle should be to encourage a settled ministry with increasing ties and associations between pastors and people, and, in order to maintain this, a suitable and sufficient provision must be secured.

This applies as much to our Church in the Province as to the Church of England. And, if some such measures as those indicated in the foregoing extracts be not speedily adopted by us, the friends of the Church will have cause every year more and more to mourn over empty benches in the Divinity Hall of Queen's College, empty Pulpits in many churches, and brief incumbencies of Ministers, as well as an unhealthy state of things in congregations generally.

P.S.—Subjoined are copies of Certificates granted by the Presbytery of Glengarry to the Revd. Messrs. MacDonald and MacVicar.

To Revd. D. MacDonald.

The Presbytery of Glengarry, in releasing the Reverend Donald MacDonald from the Pastoral charge of the congregation of Lochiel, deeply sympathize with him in the present impaired state of his health, which renders it necessary for him to seek the advantage of a climate better adapted to his constitution and a more restricted field of Ministerial labor. At the same time they cannot allow the opportunity to pass without acknowledging with the utmost thankfulness to the Great Head of the Church the eminent success which has attended his Ministrations among a people who had been so long like "Sheep without a Shepherd." Mr. MacDonald's labors for the spiritual good of the large congregation committed to his charge has been incessant and unremitting, of which their affectionate sympathy at the present time is sufficient evidence. And, while the Presbytery will seek to bear in remembrance his gentlemanly bearing, upright conduct and faithful discharge of duty, as worthy of their imitation, they are persuaded that these characteristics will obtain for him, in whatever part of the vineyard of the Lord he may be called to labor, the appellation which he has hitherto worthily borne, "a workman that needeth not to be ashamed," and their earnest prayer for him is that he may ever enjoy "the peace of God which passeth all understanding" and at last receive a joyful welcome into the mansions of the Redeemed."

To Revd. Peter MacVicar.

The Presbytery of Glengarry cannot allow the Reverend Peter MacVicar to retire from the Pastoral charge of the congregation of Martintown, with a view of returning to his native land, without (in addition to the usual Presbyterial certificate) recording their most unfeigned regret at losing the fellowship and co-operation of a Brother so highly gifted, and so much and so deservedly respected by all who have been privileged to enjoy the benefit and pleasure of social intercourse with him, and have shared the spiritual blessing of mingling with him in the more solemn services of the Church.

The Presbytery would avail themselves of this opportunity of conveying to Mr. MacVicar their high sense of esteem for him as a Minister and a gentleman. During the two years of his incumbency in Martintown he has taken a large share in the work of the Presbytery, while, as clerk, the regularity, fidelity and zeal with which he has discharged the duties of his office, claim our earnest gratitude and admiration.

Mr. MacVicar's unwearied labors for the spiritual welfare of the large flock entrusted to his care have commended him to their best affections, and must leave on their hearts a deep and, it is trusted, a lasting impression. But it is not the congregation of Martintown alone who have to deplore the departure of our esteemed Brother; the congregations within their bounds, who have been blessed in the enjoyment of his occasional services, join in mourning the loss of one whose presence they hailed with delight, and whose labors were ever fraught with the most solemn instruction and general benefit.

In parting with the Rev. Mr. MacVicar, the earnest prayer of the Presbytery is that he may have a pleasant and prosperous voyage across the Atlantic; that, when the Father of Mercy shall impart to him renewed strength, he may have in his native land a wide door of usefulness opened to him, where the Great

Head of the Church may bless the labors of one who, we are well assured, will not fail to devote himself, as he has ever done, to spend and be spent in his Master's cause:—and that, when the struggle of life is over, he may receive the glorious award "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Presbytery also desire to express their sincere good wishes for the health, happiness and prosperity of Mrs. MacVicar and family."

REVIEW.

For the Presbyterian.

THE SABBATH SCHOOL OF THE FIRESIDE, AND THE SABBATH SCHOOL OF THE CONGREGATION, AS IT OUGHT TO BE. By REV. JAMES GEORGE, D.D., Prof. of Mental and Moral Philosophy, Queen's College, Canada.

Little could the immortal Robert Raikes of Gloucester have foreseen, when he established the first Sunday school, that the institution he had originated was destined to grow to so gigantic a height, attain so complete and thorough an organization, and, furnished with appliances perfect in every detail, take its place as a recognised instrumentality of the Modern Church. To such an extent, indeed has it grown, that it almost threatens to encroach in no small degree upon the simple, primitive institutions of the family and the church.

The Sabbath School has indeed fully proved itself a most useful institution. By its means thousands of neglected young hearts have been brought within the influence of Gospel truth and love,—and the light of the religion of Christ has penetrated into many a darkened abode of sin and misery where otherwise no ray might ever have beamed. For the present state of the World, when in so many Christianised countries immense masses of the population are sunk into a state little better than heathenism, and of course utterly unfit to exercise the solemn and responsible duties of parents, few means of reformation can be more hopeful than that of sending Christian instructors to work upon the still impressible hearts of the children not yet hardened in vice and crime, and through them to send some softening influence into the miserable homes from which they have been drawn, and to which they must return.

But, while the blessings which have flowed through its channel have been incalculable, the Sabbath School, like almost every other power for good, has been in not a few instances perverted into a source of evil. Not at present taking into account the mischief which has been done through errors which have occasionally crept into the modes of managing it, it is to be greatly feared that in many cases it has exercised a deleterious influence on Christian parents in the management of their own families. The existence of the well arranged Sunday School is calculated often to favor the impression that a part, and no inconsiderable one—of the responsibility

ty and duty is removed from those to whom the loving labour of Christian instruction *primarily* and naturally belongs. In many cases where the happy Christian home would seem to be the best Sabbath School, and the Christian parent the most suitable instructor of his little ones, the supposition that the children learn all they require at Sunday School comes in to favour the natural disinclination for trouble, and they are too often sent forth with less inquiry than would satisfy the parents in any branch of *secular* education.—to receive from the hands of strangers that spiritual aliment which ought first and most abundantly to be supplied at home. How few family circles we see, even among sincere Christians, where one can recognise, as the one *prevailing and governing* principle, the desire to make their home a nursery for Christ's kingdom.—a place where they may earnestly and lovingly train up "a seed to serve Him."

In view of this danger, and no trifling one it is, which at present threatens the Church, we welcome with double pleasure a contribution to our rising Canadian literature from the pen of the Rev. Dr. George of Queen's College. Its title, "The Church and Fireside Sabbath School," is a very expressive one. The author, who has evidently well considered his subject, takes an earnest, thoughtful and practical view of the duties, advantages and responsibilities peculiar to both, and impresses his convictions with a plainness and force that cannot fail strongly to influence the candid reader.

The author begins with the "Sabbath School of the Fireside," its capabilities, end, and importance. This latter, as he says, is not sufficiently estimated. "As the family is, so will the Church and nation be." "If things be all wrong in domestic life, they will not long remain right in Legislative Halls, Churches or Seats of Justice." These appear very simple and obvious truths, but how little are they usually acted upon, how little taken into the calculations of legislators and political economists! To what must the evils, now working so fatally in the neighbouring republic, be so largely attributed as to the evils, which have gradually and insidiously crept into their domestic life? In dwelling upon the duties of family religious instruction, the Sabbath is of course brought prominently into view as the fittest season for imparting it. We are glad that our author sounds no uncertain note upon this subject. In an age when such laxity prevails in regard to Sabbath-keeping, among even professing Christians, in spite of the command,—which would appear sufficiently explicit, "Remember the Sabbath day to keep it holy"—we hail with pleasure every influence that can aid in stemming the torrent of Sabbath desecration that threatens to ruin our own country. Without advocating the rigid formality of

Sabbath observance, which is *not* of the spirit but of the *letter*, he demands for it the high place of an institution expressly appointed by God, and to be *completely set apart* for the cultivation of the highest parts of man's nature,—for meditation and fellowship with God in a hallowed devotion." "If the Sabbath, he says, has ceased to be a season for Bible instruction and spiritual devotion, its grand ends are entirely lost to man; nor can man under this loss retain a religion which shall enlighten and purify his mind." The Sabbath, thus set apart and purified, is of course the most convenient season which the Christian parent can take for the cultivation of religion among his little family band. True, Christ's religion is to pervade the actions and intercourse of every day and hour; there is no employment too insignificant to be beneath its influence. But yet there are many difficulties to contend against, many cares and harassments and perplexities which constantly surround the care-burdened parents during the six days of secular employment, and in many cases it is only when the Sabbath arrives—calm and peaceful, a little oasis in the barren stretch of care and toil,—that the wearied father can sit down to refresh himself in happy and loving converse with his little ones, and in imparting to them some knowledge of the living water which has so often quenched his own thirst.

The various modes of communicating Divine truth are in turn considered; and, firstly, that most natural and unconscious mode of bringing the little ones to Jesus. *Conversation* receives a full share of attention. Much is said of its importance, its duty, and above all, when rightly conducted, the happy result it produces. No one would wish the parent to adopt the part of a *lecturer*, and weary his children continually by repetitions of doctrinal truth. But is it not strange that in really Christian families it is so often the case that *every* subject of conversation receives a greater share of attention than that which affords the most delightful extent and variety, and ought to touch the heart most tenderly of all? "Let me in a word press upon you the duty of frequently making the goodness of God in all its aspects the subject of earnest conversation with your children. There can be no want of suitable occasions for speaking of this, for there is not a morsel eaten, or a day's health enjoyed, or indeed a ripe ear of wheat, or an apple, or a flower out of the garden, but may furnish you with matter to speak of the goodness of God. It is but an expansion of this view to say that you must speak frequently of Divine love as unfolded in *Jesus*: for it must ever be kept in mind that it is only as poor sinners can see God in Christ that they can see Him so as to believe, rejoice and hope. It is in *Jesus* that men see the Father, a glorious, yet all-lovable. Yes, the name of

Jesus is like ointment poured out. Shame on us for our weak faith and hardness of heart that we speak so seldom of *Jesus*, and, when we do, speak of him so coldly. Is it thus we speak in our families of some earthly friend, who, in addition to his rare moral excellence, has been to us a great family benefactor? No." "But let me ask you, Christian fathers and mothers, how it is that you converse so little with your children about Him, and about what He has done for your souls? My friends, this ought not to be. *Love* to the Saviour forbids it. Love to the souls of your children forbids it;—and your Fireside Sabbath school is not conducted at all as it ought for spiritual training,—nay, will be found in the end essentially defective, unless *Jesus* and His work hold a prominent place in your system of instruction; but, if so, you will often converse on the Saviour with your children."

Some useful hints are given in this connection respecting an evil which is sadly common—the indulgence of worldly conversation on the Lord's day. How often does this go on unchecked, perhaps unthought-of, till the very foundations of family religion are sapped by this subtle form of Sabbath desecration. "No work may be done by you, and you may be zealous to have all public works stopped on the Sabbath, and, moreover, may be very punctual in your attendance on public ordinances; but, if *your conversation in private* be mainly about your farms, your merchandise, and the current news of the time, you are really desecrating the Lord's Day, and, to a greater extent than you are possibly aware of, damaging all your graces. Let me entreat you to beware how you neutralise all your good efforts by indulging, in the presence of your children, on the Lord's Day in levity or mere worldliness in your talk."

In considering the subject of *Reading*, Dr. George adds his voice to the many appeals made by the wisest minds of our age against the pernicious flood of trashy literature which has been of late deluging the reading world. Truly, were this to gain ground effectually among us, all hope of intellectual, moral or spiritual progress would be at an end. "The Bible," he says, "should ever be the grand book for *religious training*." Of the innumerable benefits that flow from a careful family study of the Bible he gives a true and earnest description, and urges pressingly upon parents the duty of making their children "mighty in the Scriptures," adding—"O happy land where the Bible has become in the full sense the family book! for then indeed this book of God has become the source whence parents and children obtain light to guide them through life, comfort to support them under trials, and that Divine teaching by which they are enabled not only to love God supremely but to love one another out of pure hearts

servently.' But, alas! there are many who have the Bible, but do not thus employ it." Too true; and it is a sad slur upon our boasted Christianity that the very source and well-spring of its truth—God's own gift to men—should be so much a "spring shut up, a fountain sealed; a book to which, for general reading, almost any other would be preferred! How can children be expected to grow up with the reverence and affection due to it, when they see it at home thus practically excluded. After the Bible, the benefit of reading carefully the works of the highly spiritually-minded men, who have left such precious legacies to the Church, is touched upon, and the thorough digesting of a few such books of a high order recommended. It was in no small degree owing to the thus reading and re-reading of such works as those of Flavel, Baxter, Boston and Rutherford, so prevalent among the lower orders in Scotland, that so profound and sterling a tone of piety has characterised her children, and given so much that is grand and noble to her religious annals. In connection with the benefits of *suitable* reading on the Sabbath, the evil of *secular* reading on that day, another very prevalent branch of Sabbath profanation, is distinctly pointed out, winding up with the important consideration;—"If you give your children a secularised religion, the worldly element will prevail, and you may expect your children to leave the parental home thoroughly imbued with the spirit of the world, and with probably just enough of religion to trouble their own bosoms, and make them contemptible in the eyes of men of the world, but not enough to enable them by faith to overcome the world." The duty of Catechetical instruction is next dwelt upon as the best means of impressing doctrinal truth distinctly upon the memory, and the merits of our own excellent "Shorter Catechism" receive full justice at the hands of one who knows the obligations under which our Church lies to its authors. Strange that so noble a compendium of Divine truth, completely unsectarian in its principles, should be left so entirely to Presbyterianism by other Evangelical denominations. Nor does our author pass over those most efficacious accompaniments of parental instruction, prayer and example. How can parents, who seldom or never ask the blessing of God upon their labours, hope or expect to reap a rich reward; and how must the teaching be neutralised if the children see in the conduct of their parents unmistakable proof that the life is not influenced or the evil temper controlled by the spirit of that Christianity which is *verbally* inculcated upon them?

Finally the deep importance of family religion and the fearful responsibility of parents for the souls of their children are urgently pressed home on the conscience, and a vivid picture drawn of the anguish

and remorse of those whose dying hours are saddened by the conviction that they have neglected their duties, and that they are leaving their children unprepared for either life or death. Were all the families of our Church to act up to the clear views of duty so forcibly brought before them in this little book, a day might be expected to arise for it, such as it has never yet seen, and millennial glory would seem not far distant.

Having nearly exhausted our limits in reviewing the first part of the book, we must content ourselves with a very cursory survey of the second. Dr. George gives full credit to the Sabbath school, as an instrumentality, for the benefits it has conferred, and recognises it as an absolutely necessary means for supplying religious instruction to the thousands of families whose parents are utterly incapable of communicating it, while at the same time it is most desirable that it should by no means be allowed to interfere with home instruction where it *can* be given. He urges the necessity of ministers *personally* superintending the Sabbath school of the congregation, in order to obey the command "*Feed my lambs.*" We cordially assent to his opinion that, if ministers brought to bear a more active influence upon the young of their flock, there would be fewer cases of young men and women growing up indifferent and idle members of the Church, or, what is even more hopeless, of their defection from the Church and surrender to the world. He also dwells upon the great importance of vital piety in those who have the privilege but also the responsibility of being regular teachers. In contrast to the blessings that may be expected from the teachings of an "enlightened mind burning with love to Jesus," he places the supposition that the teacher be *not* a person of genuine piety, who "may utter nothing but the truth, yet this may be done so formally and coldly, and with such an evident want of the speaker's faith in what he says, that his statements will produce no good effect on the young heart." But we willingly refer our readers to the book itself in order to avail themselves of the many valuable lessons it contains. Its careful perusal might well startle the thoughtless, and cause the thoughtful to think to some purpose.

We could not regret, however, to notice some inaccuracies and inelegancies of expression, the result, apparently, of too hasty revision. In the second edition, which, we trust, will soon be called for, we hope to see these blemishes removed. In the mean time we cordially recommend the work to all our readers as a volume from which they may derive much instruction, and many useful hints for future guidance. We conclude with the author's closing appeal, in which we most earnestly unite;—"Oh! ye who love souls, and would fain see the Saviour glorified in the con-

version of those who now dwell in the valley of spiritual death, arise to the help of the Lord, 'Work while it is day.' Let each work as he can, and all work in the strength of God and for the glory of God our Saviour."

MISCELLANEOUS.

We understand that Syad Abdoollah, a native of Oude, is a candidate for the Hindustani Teachership in the University of Oxford.

EFFECT OF GOOD READING.—I heard Robert Hall once say that he would rather hear Mr. Jay read one of Watt's hymns than he would hear many people preach.—*Recollections of Wm. Jay.*

SIR E. B. LYTON.—It is expected, before the meeting in Parliament, Sir E. Lyton will formally resign the seals of the Colonial department, and his successor will be appointed from the secondary ranks of the Administration.—*Court Journal.*

ANNUAL INCOME OF CHURCH MISSIONARY SOCIETY.—The report of this Society announces a total income for the year of £146,376 9s 1d, the whole of which has been received in the United Kingdom. £24,287 11s 3d. of this belongs to the special fund for India. Adding last year's receipts, the Indian fund amounts to £49,005 8s 2d. Deducting the expenditure already incurred (£7908), there is a disposable balance of £41,097 8s 2d. The local funds raised in the missions, and expended there upon the operations of the Society, but independently of the general fund, are not included in the foregoing statement. They are estimated at £15,000, making a grand total from all sources of £161,967.

FUNERAL OF THE LATE EARL OF MORAY.—The remains of the late Earl of Moray were on Wednesday conveyed to the chapel at Donibristle, where they lay in state till next day and were then removed to the east wing of the house. The funeral took place on Thursday, and, besides the relatives of the deceased, was attended by the servants on the estate, and all the tenant farmers in the neighbourhood. The coffin was carried shoulder high to the chapel, with the becoming honours due to the rank of the deceased, where divine service was conducted by the Rev. Mr. Bruce of the Episcopal Chapel, Dunfermline. The body was encased in three coffins, the outside one being richly covered with crimson silk velvet, bearing the family arms and other ornamental devices. It was finally deposited in a lead coffin in the vault beneath.

BRITISH AND FOREIGN BIBLE SOCIETY.—The May meeting of this Society was held at Exeter Hall—the Earl of Shaftesbury in the Chair. The Bishops of London and Carlisle, the Marquess of Cholmondeley and other influential persons were on the platform. The Chairman in his opening address spoke at considerable length on Continental affairs, alluding in severe terms to the servitude of conscience in Austria, and dwelling on the claims which Sardinia had on this country. He thought it was the duty of this country to distribute Bibles in large numbers among the Piedmontese soldiers. From the annual report it appeared that the receipts of the year had exceeded those of any preceding year, exclusive of special funds. The amount applicable to the general purposes of the Society was £78,047 1s, and the amount received for Bibles and Testaments £76,359 5s 1d—making a total of £145,906 6s. 1d, being £55,971 19s more than in any former year. The issues during the year had been 1,625,985, or 23,798 copies over those of any preceding

year. The total issues from the commencement of the Society amounted to 35,609,931 copies. The expenditure for the year had been £.58,642 15s. Revolutions were then moved and seconded by the Bishop of London, the Rev. W. Punshon, the Rev. N. M'Leod, the Bishop of Carlisle and other clergymen.

THE SUNDAY EVENING SERVICES IN ST. PAUL'S.—On Sunday evening the series of special Services in St. Paul's Cathedral, which had commenced on Advent Sunday, 1858, was brought to a close. The building was filled, and some of the adjacent churches, which had been thrown open for the accommodation of those who had failed to gain an entrance, were densely crowded. The Marquis of Lansdowne, Lord Campbell and several other members of the nobility were in the immediate vicinity of the pulpit. Full choral service was performed, and the sermon was preached by the Bishop of London. In concluding his lordship said—"Men have called at times these meetings a revival. They have the outward signs as though the Spirit of God was stirring men's hearts to think more of their souls than they have had done before, but is it all an outward sign? God grant that it may not be so, but that many a truth here spoken may have taken deep root in many a heart. God grant that those who have been gathered here during these Sunday evenings may not let their religious feelings all pass away with the passing season, but that they may seize opportunities of worshipping God night after night and day after day in His house; that many a soul may have been born to heavenly things, to the love of the Lord Jesus, to an anxious care for their own spiritual state, during the months in which we have been privileged to hold these services. I have to announce that for those who have no regular place of worship to go to, who do not, I suppose, compose the greater part of those who are present, but still must compose a portion, the great church of Christ Church, Newgatestreet, will be opened during Sunday evenings for the future at 7 o'clock, free to all comers."

In our obituary of to-day we have sorrowfully to record the decease, on the 23rd May, of a gentleman who was one of the first settlers in the Township of Guelph, the late Charles J. Mickle, Esq. He settled in the Township near the now town of Guelph in 1832 with his family, an emigrant from England, and where since that period his name and that of his family was connected with every matter which was for the public and private advancement of the social good of the County of Wellington, of which Guelph was the County town. On the 4th instant occurred the death, after a lingering illness, of his wife, and the grief and thoughtful sorrow after the lamented death of his son, (the late Alex. T. Mickle, Esq., late postmaster of Stratford, who was burned in the fire of the Post Office and adjoining buildings in March, 1858, preyed on both their minds, and from that date sorrow pressed heavy on them. Yet they were both buoyed up and stimulated by a remarkable trust and faith in God, and their lives were one fervid and living example of "how Christians should live." Their name, and that of their family, was well known to that part of Canada as giving an impulse to everything which was religious, benevolent and charitable, and the various religious societies enjoyed pecuniary aid from them in no stinted form. The late Mr. Mickle was the son of William Julius Mickle, the well known translator of the poem called the "Lusiad," written by the Portuguese Poet Camoens, and he (Mickle) was also author of various poems and writings in prose. He was the fourth son of the Rev. Alexander Mickle of Langholm in Dumfries-

shire, Scotland, and was born there in 1734, and died at Forrethill in Oxfordshire, England, in October, 1788. It was there at Wheatly, near Oxford, where the late Mr. Mickle, of Guelph, was born, and was the only son of the Poet. The late Mr. Mickle, of Guelph, was for many years in the service of the Hon. the East India Company, and he was at Guelph in the commission of the peace. His name was associated with every movement of progress in the County of Wellington. The early particulars of the Mickle family, and of the father of the late deceased, will be found in a small volume titled "The Poetical Works of Wm. Julius Mickle, &c., by the Rev. John Sim, A.B., late of St. Alban's Hall, Oxford, 1806.—(Published at London, England.) We are the more particular as to the above, for the worthiness of the family,—from a modesty they have,—does not much transpire, and the writer of these hurried remarks wishes to do some justice to the memories of those who "died worthy," as died the late Mr. and Mrs. Mickle. In conclusion we may remind our readers that the household song "There's nae luck about the house," was written by the poet, and the song of "Eskdale Braes" and some others endear the name of Mickle to those who come from Roxburgh, and Dumfries.—*Comm.*
May, 1859.

MYSTERY OF CHASTISEMENT.

"We glory also in tribulations."—Rom. v. 3.

WITHIN this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragraney.

Wouldst thou its secret strength unbind:
Crush it, and thou shalt perfume find.
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare
Of shape or lustre, patient care
Will find for these a jewel rare.

But first must skilful hands essay
With file and flint to clear away
The film which hides its fire from day.

This leaf? this stone? It is thy heart:
It must be crushed by pain and smart,
It must be cleansed by sorrow's art.

Ere it will yield a fragrance sweet,
Ere it will shine a jewel meet
To lay before thy dear Lord's feet.

—S. Wilberforce.

QUEEN'S COLLEGE PREPARATORY SCHOOL.

As in former years, a class will be formed on the 1st of September, for reviewing the subject of examination for matriculation in the University.

ROBERT CAMPBELL, M. A.
Head Master.

QUEEN'S COLLEGE BURSARY FUND.

Missionary Association of St. Andrew's Church Perth, for the Rev. William Bain,.....\$40-00

JOHN PATON,
Secretary to Trustees.
QUEEN'S COLLEGE,
Kingston, 21st July, 1859.

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" " Oxford, per Rev. Joseph Evans,	10 00
" " Kitley Church, per D. Evans,	7 00
Jewish Mission Children's at Andrew's Sabbath School, Kingston,	22 15
Kingston Orphan's Home School children and teachers,	1 50
Collection at Lancaster,	10 00
	\$71 65
Perth per Rev. Wm. Bain.—Moiety of funds collected during the past year by Missionary Association in connection with St. Andrew's Church, Perth,	\$48 00
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Collection in Church at Bathurst, after deducting ordinary collection,	9 58
Special donations \$2,50 and 50 cts....	3 00
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