

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin.
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming.
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
									✓		

John Murray

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.

CONTENTS.

THE PRESBYTERIAN.	Presbytery of Toronto	155	MISCELLANEOUS.
Arrivals by the "North Briton,"	Extracts from Discourse by the Rev. Dr. Barclay	155	Report on Sabbath Observance
Commission of Synod,			Gavazzi's Sunday Services in London..
Reports to last Synod,			Progress of Wesleyan Methodism, &c..
The Church in Ceylon,			167
THE CHURCH IN CANADA.	THE CHURCH OF SCOTLAND.		POETRY.
Queen's College Subscriptions,	Ecclesiastical Items—Death of Rev. Jno. Charteris, &c.	157	A Little While
" " Medical Department... ..	General Assembly's Proceedings. (concluded.)	157	168
Induction at Hemmingford			SUBSCRIPTIONS,
Presbytery of Hamilton			168
	CORRESPONDENCE.		ADVERTISEMENTS,
	From our Correspondent in Scotland... ..	167	168

No. 10, October, 1858.

VOLUME XI.

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

The Presbyterian.

ARRIVALS BY THE "NORTH BRITON."

We are glad to notice that Dr. Lawson, Professor of Chemistry and Natural History, Queen's College; the Rev. William Simpson, of Lachine; and the Rev. Peter Thompson, missionary for the Bathurst Presbytery, were passengers by the "North Briton," which arrived at Quebec on the 21st ult.

COMMISSION OF SYNOD.

A meeting of the Commission of Synod is appointed by the Synod to be held at Kingston on the first Wednesday (the 6th) of this month. All members of last meeting of Synod are members of Commission, and a quorum of nine, of whom five must be ministers, is required for the transaction of business. Minutes of Synod, 1858, page 36.

REPORTS.

We place before our readers, in this number, the Reports presented to last meeting of Synod on Sabbath Observance, Church Property, and the Indian Orphanage Scheme. These matters are all of great importance to the Church at large, and we bespeak for those several Reports an attentive perusal. That on Church Property contains a number of excellent suggestions, and, were they adopted and acted upon, very many of those unseemly strifes and bitter heartburnings, which from time to time disturb the Christian community, would be prevented. The history

of the past teaches that Church Property of all kinds should be secured in the plainest and most decided terms, and managed in the most careful manner.

THE CHURCH IN CEYLON.

By a Ceylon newspaper, recently received, we learn that a very influential and interesting meeting of Presbyterians, adherents of the Church of Scotland, was lately held at Kandy with the view of protesting against the manifest partiality exhibited by the Council of that Colony in fixing the salaries of Chaplains, and of asserting the claims of Ministers of the Church of Scotland to equal rights in this matter with the Church of England. It appears that the Bishop of the latter Church has £2000 per annum, and his chaplains £600 and £700, while the chaplains of the Scottish Establishment have their salaries rated at £450. This is an obvious injustice. We hold that in all British Colonies the ministers of our Church are entitled to as generous a consideration and as large a support as the ministers of the Sister Establishment. Both are National Institutions, and the one has as important a work to do, and can do it as well, as the other. There is not the shadow of a reason why the Church of Scotland should be placed in a less favorable position than the Church of England; but the very best of reasons may be given why the former should not be treated as if inferior to the latter. There are Colonies in which our Church has submitted too quietly to the indignity of unequal support. We keenly sympathise with the indignant protestations of our

fellow-churchmen in Ceylon, and will be glad to learn that they do not cease their present earnest movement until they accomplish their object.

THE CHURCH IN CANADA.

QUEEN'S COLLEGE SUBSCRIPTIONS.
BURSARY FUND.
 • Collection at L'Original, per Rev. W. Johnson,

BUILDING FUND.
 Milton and Esquesing Congregations, on account, per F. McCallum, Esq., \$29 00

JOHN PATON,
Sec. to Trustees.
Queen's College,
Kingston, 17th Sept., 1858.

MEDICAL DEPARTMENT OF QUEEN'S COLLEGE.

From the (Kingston) Daily News.
A notice of the commencement of the 5th session of the Medical Department of Queen's College appears in our advertising columns of to-day. We have observed, by a perusal of the announcement referred to in the advertisement, that the number of students matriculated last year was 64—an increase of 7 over the previous year. This, considering the late "hard times," which affected the pockets of parents of medical students as well as others, must be considered a very successful issue of last year's course, as other Provincial Medical Schools have registered a considerable decrease, owing, as is alleged by them, to the late financial crisis. A large addition to the number of students is expected during the approaching session; and a handsome and commodious building is being erected for their accommodation. The reputation of Dr. Lawson, whose powers of communicating knowledge and whose zeal and enthusiasm for the advancement of his pupils are described by

the most eminent men in Britain as "unsurpassable," must of itself add greatly to the number of medical students of next session.

Whilst referring to Dr. Lawson's connection with the Medical Department of Queen's College, we cannot refrain from glancing at the great benefits to be derived to a new country like Canada from the talents and acquirements of such a man. Besides being a distinguished Chemist and Naturalist, Dr. Lawson is a Scientific Agriculturist, Horticulturist, and Arboriculturist.

As an Agriculturist, we may refer to the work "British Agriculture" edited by him, and to papers on the following subjects which have been contributed by him to Agricultural periodicals;—"Chemistry of the Farm;" "Nitrate of Soda—its History and Agricultural uses;" "The Wheat Fly;" "Origin and Formation of Soils, and the conditions upon which their Fertility depends;" "Use of Lime in Agriculture;" "The Physiology and Chemistry of Milk, Butter and Cheese;" "The Turnip Fly;" "On the Rotation of Crops;" "Improvement of Waste Lands."

As a Horticulturist, we may mention the following numbers of the new edition of "Chambers's Information for the People," edited and in great part re-written by him:—"Vegetable Physiology;" "Systematic Botany;" "The Kitchen Garden;" "The Fruit Garden;" "The Flower Garden."

As an Arboriculturist, we refer to the number of the same periodical, styled "Arboriculture."

Dr. Lawson is also a highly gifted, popular lecturer. "I have attended some of his public lectures delivered in Edinburgh," writes Mr Rose, Lecturer on Mineralogy, "and can bear testimony to the accuracy of his descriptions, the clearness and simple elegance of his language, and his plain and effective delivery, by which he interests and carries his hearers along with him."

To mental gifts and acquirements Dr. Lawson adds the Christian graces. "His amiable disposition and gentlemanly deportment," writes Mr Syme, Lecturer on Botany at Charing Cross and Westminster Hospitals, London, "are sure to give him a personal influence over his students." And Dr McLetchie, Minister of High Church, Edinburgh, writing from Edinburgh in January last, thus says:—

"From his talents, his acquirements, his earnestness of purpose, his vigor of perseverance, and his high conscientiousness, I am persuaded he will earn a reputation for zeal and efficiency in any situation to which he may be appointed."

We congratulate the country generally, and Queen's College in particular, on the acquisition of the talents, the attainments and the energies of such a man.

INDUCTION AT HEMMINGFORD.

The Presbytery of Montreal met at Hemmingford, according to appointment, on the 8th ult., for the induction of the Rev. James Patterson to that charge. There were present the Rev. F. P. Sym, Moderator; Alexander Wallace, John Macdonald and William Snodgrass, Ministers; and Adam J. Reay, Elder. Although it was a very precious harvest day, the people showed their interest in the settlement of Mr. Patterson by attending in large numbers. The church was full. Mr. Patterson having preached before the Presbytery, according to appointment, and it having been reported that he preached, as required, before the congregation on the 15th Aug., the edict for his induction was re-

turned duly attested, as having been served agreeably to instructions. Proclamation was then made three times at the church door, that, if any person had any objection to offer against the life, doctrine or conversation of the Rev. James Patterson, he should immediately repair to the Presbytery and lodge certification with proof why the said Rev. James Patterson should not be inducted. No one having appeared to object, the Rev. William Snodgrass went to the pulpit and preached a sermon suited to the occasion. Thereafter he gave a history of the vacancy and the steps taken by the Presbytery to supply it, and then in the face of the congregation put to Mr. Patterson the questions required by the Church to be put to Ministers at their induction, to which satisfactory answers were received, read the Act of Synod declaring the spiritual independence of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and received Mr. Patterson's assent thereto, and then, in the Name of the Lord Jesus Christ, the only Head of this Church, and in the name of the Presbytery, inducted Mr. Patterson to this charge, investing him with the full character of minister of this congregation, and conveying to him, by prayer, all the powers and privileges implied in that character. Prayer being ended, the right hand of fellowship was given to Mr. Patterson by the brethren present, and Mr. Snodgrass then addressed him and his congregation on their respective duties. After the services were finished, the congregation had the usual opportunity of welcoming their newly inducted minister. Mr. Patterson subscribed the Formula prescribed by Act 10, Assembly 1711, and Bonds in duplicate for the Ministers' Widows' and Orphans' Funds, and his name was added to the Presbytery Roll. The Clerk was instructed to intimate this induction to the Secretaries of the Temporalities Board, the Board of Managers of the Ministers' Widows' and Orphans' Fund, and the Colonial Committee of the Church of Scotland. The Presbytery then made inquiries into the state of the session, church, manse, glebe, and management of the temporal affairs, and agreed to record their satisfaction with the interest and efforts manifested in connection therewith.

The Presbytery having made arrangements for the dispensation of the Lord's Supper to the vacant congregation of Dundee, the Moderator closed this meeting by pronouncing the Benediction.

PRESBYTERY OF HAMILTON.

This body held its ordinary meeting on the 18th and 19th of August with a very full attendance of Ministers and also of Elders. The latter fact is gratifying, as showing an interest in Presbytery business, which will prove highly beneficial to

our Church. Dr. Skinner was appointed Moderator.

The Rev. Charles Campbell, missionary, recently from Scotland, and transferred from the Presbytery of London, was received. Also the Rev. John Hay, bearing a commission from the Colonial Committee, was received and cordially welcomed as a missionary, and appointed to labour in the missionary field in the Counties of Bruce and Grey.

The Clerk reported that, with the aid of members formerly appointed for the purpose, he had prepared and forwarded to the Colonial Committee a detailed statement of the wants of the great field in the North-west part of the bounds, with an explanatory letter, copies of which papers were read and approved of.

Application was made by the adherents of St. John's Church, Hamilton, to be organized into a regular congregation, and also to have a call moderated in. Mr. Herald was appointed to both duties.

The Rev. John Hogg, recently of the United Presbyterian Church, Detroit, and formerly of Hamilton, appeared and applied for admission to our Church, presenting a Presbyterian certificate, Glasgow College tickets, &c. A Committee was appointed to confer with him, whose report as to his reasons for seeking admission, as also his examination, being highly satisfactory, he was received, subject to the approval of the Synod, and appointed to Guelph as a missionary until next Synod.

Mr. Hugh J. Borthwick delivered in the presence of the Presbytery the public probational trials for license previously appointed, and was examined in the various branches of study required of students for the Ministry. His discourses and examination being very satisfactory, he was, with the usual forms, licensed to preach the Gospel.

A Committee was appointed to examine the students of Divinity within the bounds.

Several Session Records were examined and attested.

Mr. Bell reported his having moderated in a call at Niagara in favour of Mr. Campbell. The call was absolutely unanimous, was sustained, accepted, and Mr. Campbell's induction appointed.

Mr. P. L. Leger, licentiate of the Presbytery of Quebec, made offer of his services to the Presbytery for a few months. The Presbytery accepted the offer, and appointed him to Beamsville till next ordinary meeting.

Reports of the fulfilment of a large number of appointments were made by the members of Presbytery and Missionaries. The Report of Mr. Stott on his mission at Brantford was peculiarly interesting. Brantford is an important place, and it is pleasing to see the readiness of our friends to rally around our missionary, after years of want of supply from the utter impossibility of obtaining it for them.

Sessions, whose Records have not come up for revision, were enjoined to send them up at next ordinary meeting, and to be more punctual hereafter in sending them at the first ordinary meeting after the Synod.

Leave was given to the ordained missionaries of the Presbytery to dispense the sacraments in places out of the bounds of settled congregations.

The sanction of the Presbytery was given to an application from Brantford to the Colonial Committee, for aid to assist in purchasing a church, which is now for sale, and, as waiting for the sanction of the Commission of Synod would cause the opportunity of the purchase to be lost, the Clerk was instructed to forward the application with an explanatory letter.

The Presbytery met at Niagara on the 25th of August, and proceeded to the induction of the Rev. Charles Campbell, Messrs. Herald, Bell and Niven officiating. This was a most satisfactory and harmonious settlement; may it be abundantly blessed of the great Head of the Church.

The Presbytery met at Hamilton on the 8th of September, and, having received and acted on the call from St. John's Church, Hamilton, to Mr. Masson, made appointments for his induction.

A petition was received from members and adherents at Allan Park, praying to be organized into a congregation, which was received, and its prayer granted.

A memorial was received from Mount Forest, praying for a moderation in a call, for which purpose an appointment was made.

"The Presbytery, on motion of Mr. Niven, seconded by Mr. Whyte, unanimously agreed to record their high sense of the liberality of the Kirk Session of Niagara in their defraying the expenses of the members of Presbytery who were appointed to induct the Rev. Mr. Campbell over the vacant congregation there on the 25th of last month, and who, as a Kirk Session, have been the first in the history of our Church to exhibit an example so considerate and so worthy of imitation." This minute is commended to the attention of the Sessions of other vacant congregations, that the zeal and liberality of the brethren at Niagara may provoke them to follow an example, as it says, *so deserving of imitation*.

The Presbytery met at St. John's Church, Hamilton, on the 15th September for the induction of Mr. Masson, Messrs. Niven, Campbell and Herald officiating.

The services of Mr. Masson had been at the end of last May confined exclusively to this locality, the very delicate state of his health rendering distant travelling impossible; and it would now appear that the providence of God has overruled that illness and consequent disappointment to others for the good of His Church. Mr.

Masson's health is now recovered, and under his faithful and earnest labours the community has been brought to the position of calling him as their minister. They have had many difficulties to encounter, and they have suffered from the depression of business, many of them being employed at the Railway works, and for many months having only partial work, and sometimes none for days or weeks. They are hopeful that business will improve, and, having now been successful in obtaining a minister, they look forward to the future with encouraging prospects as a congregation.

PRESBYTERY OF TORONTO.

The ordinary quarterly meeting of this Presbytery was held in Saint Andrew's Church, Toronto, on the 17th of August, and was numerously attended, there being 16 Ministers and 7 Elders present.

A considerable amount of business was transacted a midst the usual harmony and good feeling which have so long characterized the meetings of this Presbytery.

Mr. Colquhoun, of Mulmur, was appointed Moderator for the current half year, vice Mr. McKerras, whose term of office had expired.

The sympathy of the brethren present was awakened by an announcement made by the Clerk to the effect that an old and much respected member of the Presbytery, Mr. Donald Cameron, Elder, Vaughan, who was present and took part in the deliberations of the Court at its last meeting, was now no more, he having departed this life a few days ago. Many warm and touching tributes to the worth of the deceased were paid, especially by the older members, who could speak of his earlier services to the Church. Ultimately the following minute was adopted unanimously:—"Dr. Barclay reported that Donald Cameron, Ruling Elder, had departed this life on Wednesday last, the 11th inst., and that, at the request of the congregation, he had preached at Vaughan on Sabbath last, and endeavoured to improve the melancholy event for edification. The Presbytery heard this announcement with deep sympathy and regret, and unanimously resolved to record in their minutes their high estimation of the private worth and public usefulness of the deceased. Mr. Cameron had been a representative Elder in this Court for more than a quarter of a century, and was seldom absent from its meetings. The lively interest which he took in the welfare of the Church in general, and his active and long-continued services in behalf of the congregation of Vaughan in particular, are deserving of grateful and lasting remembrance. It is the earnest prayer of the members of this Presbytery that the dispensation, which has deprived them of so valuable a coadjutor, may be sanctified

"to the family of which he was head, and to the Church in which he was so efficient and exemplary an office-bearer; and that the great Head of the Church may be graciously pleased to raise up others of kindred spirit to fill his place and follow in his steps. 'Mark the perfect man and behold the upright, for the latter end of that man is peace.'"

A letter from the Colonial Committee was read, intimating the appointment of the Rev. W. R. Ross as a Missionary under the direction of this Presbytery.

The Rev. Mr. Epstein, the Jewish Missionary, being present, was introduced to the Moderator and invited to sit with the Presbytery; Mr. Epstein had already fulfilled some appointments given him by the Synod's Committee within the bounds, and it was agreed that the remainder of his time should be thus disposed of:—On Sabbath the 22nd, Torah in forenoon, and Eldon afternoon; Monday the 23rd, Brock; Tuesday 24th, Uxbridge; the 25th, Bradford; the 26th, King; 27th, Vaughan; on Sabbath the 29th, at Toronto; Hornby on the 30th; and Milton on the 31st. Due notice to be given to the respective congregations.

The call from the congregation of Orangeville to Mr. Cleland, of Uxbridge, was then taken up. It was signed by 140 members and adherents. Mr. Cleland, however, was unwilling to leave his present charge, and, on the call being placed in his hands by the Moderator, he intimated that in all the circumstances of the case, he felt it to be his duty not to accept.

Communications from the congregations of Lindsay, Milton and Esquesing, requesting that one of the Presbytery's missionaries or catechists may be stationed among them continuously for a certain number of months, were read and referred for further consideration.

There was also read a numerously signed petition from the congregation of Peterboro', praying for the moderation of a call in favour of the Rev. James Douglas, presently doing duty as a missionary in the Presbytery of Glengary. The request was granted, and the necessary appointments made for the moderation of a call at Peterboro' on Monday, the 30th of August, an edict to that effect being first served by Mr. McKerras, who was appointed to preach there on a previous Sabbath.

Next there was read a communication from one of the ministers who seceded from the Church in 1844, embodying an application for re-admission to this Church. The same was ordered to be laid on the table until next meeting of Presbytery.

Dr. Barclay reported on behalf of the deputation appointed at last meeting to visit the congregation of Vaughan, with a view to the arrangement of certain difficulties and differences between sections of that congregation respecting the site that

ought to be selected for the manse proposed to be built. It appears that the deputation had been completely successful in the object of its mission, and that entire unanimity now prevailed. With the full concurrence of the whole congregation the purchase was made of a good and substantial house and garden, pleasantly situated within half a mile of the Railway station. The Presbytery were highly gratified that a matter, which had caused so much difficulty in the congregation, had thus been finally settled to the satisfaction of all parties.

A Presbyterian certificate was ordered to be given to the Rev. Mr. Marshall, covering the few weeks during which he had done missionary service in this Presbytery—the same to be sent to the Presbytery of Kingston, to whose jurisdiction Mr. Marshall properly belonged, to enable that Presbytery to certify to the Colonial Committee for the whole term of his services as a missionary down to the date of his departure for Scotland, to which he was constrained by the state of his health to return.

Applications were made from the vacant congregations of Vaughan, and Milton and Esquesing to have the Sacrament of the Lord's Supper dispensed. Messrs McMurchy and Gordon were appointed to this duty at Vaughan on the 26th September. And Messrs. Bain and Barr were appointed to the like duty in the congregations of Milton and Esquesing on the first Sabbath of October.

The attention of the Presbytery was drawn to the circumstance of a deposed minister from Scotland having been admitted to preach in one of the pulpits of the Presbytery on a recent Sabbath. It was explained that the minister who had admitted him to his pulpit had done so inadvertently and in entire ignorance of there being anything objectionable in his antecedents. The Presbytery took the opportunity of cautioning all the members to be extremely guarded as to the strangers whom they received and admitted to their pulpits.

Mr. Cameron, student in Divinity, was then examined, and the Clerk was instructed to furnish him with the usual certificate on his return to the Divinity Hall for the ensuing session of College.

A long list of appointments for the supply of sermons, during the next three months, to vacant congregations was then agreed to, viz:—Vaughan, Peterboro', Milton and Esquesing, Lindsay, Orangeville, and Osprey—spread over which, there were thus made the large number of 40 appointments.

Messrs. Bain and Gordon were appointed to take charge of the Presbytery Home Mission Scheme, and to prepare from time to time reports of proceedings, Mr. Barclay to act as Treasurer of the Fund.

Mr. Colquhoun presented and supported a petition from the Elders and Trustees of

the Caledonia congregation, addressed to the Colonial Committee, craving aid towards the finishing of their church. The petition was ordered to lie on the table, awaiting the receipt of precise information on certain points required for a successful urging of the case on the favourable consideration of the Committee.

The Presbytery then adjourned to meet at Toronto on the 1st Sept. at 11 o'clock, A.M.

OBITUARY.

The subjoined extracts refer to a valuable member of the Congregation of Vaughan. By his death the Church has sustained no ordinary loss, especially in his own township, where he was highly respected by all classes. At the busiest period of the harvest, when minutes are precious to farmers, large numbers of all denominations turned out to pay their respect to his memory, so that the funeral procession was over a mile in length.

Extracts from Discourse of Rev. Dr. Barclay, after the Funeral of Mr. Donald Cameron, Elder, Vaughan.

You have now committed to the grave all that was mortal of a departed friend. The melancholy duty you have thus been called on to discharge has doubtless filled many a heart in this assembly with subdued and saddened feelings, and over not a few countenances I see around me has spread a shade of gloom. And well it might; for it is the final severance of a connection that has long subsisted between you and one who was highly esteemed among you as a man of worth—who adorned the sphere in which he moved by the many unobtrusive virtues which characterized his active, upright and Christian life. Did I consult only what I know were the unassuming sentiments of the deceased respecting his own personal excellence, I should hesitate thus publicly to proclaim his worth. And yet it is meet that, when a man of sterling qualities of head and heart passes away from amongst us, and when the direct influence of his example thus ceases to be presented any longer in the daily intercourse of life—it is meet, I say, that, beyond expressing our sympathy with his bereaved family, and giving utterance to our own sorrowful regrets that we are to behold his honest, manly countenance no more, we should also record our sense of his many excellences, and gather from so worthy an example lessons of wisdom for ourselves.

My own acquaintance indeed with the earlier period of the career of the deceased was not so intimate as to entitle me to speak of him as many here could do, who have known him longer than I have done, and whose intercourse with him was more frequent than mine. But enough concerning him I have gathered, during a friendship of many years, to enable me to join my testimony to that of this whole community. That the sphere in which he moved he adorned with an integrity which made him trusted by all, a conscientiousness which secured for him the esteem of all, a respect for religion which made him an example to all, and a soundness of judgment which fitted him to give valuable counsel to others, as it enabled him wisely to regulate his own concerns. Possessed naturally of a strong mind, and having more than an average share of good practical common sense, not easily led away by novelties, with a firmness of purpose which some might think bordered occasionally on obstinacy, he took in general a wise estimate of things.

His strong will was tempered with mildness, so that, whilst not easily daunted with difficulties, he was yet wont to observe a due discretion in the assertion of his opinions and in the pursuit of his aims. His views of what he considered his duty in any given circumstances were generally correct and always decided; and, although he could hardly be said to have coveted the honors of an acknowledged leader among his countrymen, yet his influence among them was extensive. They had confidence in his judgment and in his honesty of purpose. Hence the readiness with which they sought his counsel and followed his advice.

He was a man diligent in business, who ate not the bread of idleness, but devoted himself to his agricultural pursuits with a sturdy and a willing heart, observing through life a just and honorable course of dealing with his fellow-men, which secured for him, as it deserved, success. . . . I believe that the deceased was a sincere and humble-minded Christian, who trusted in the merits of the Redeemer, and who made it his aim to adorn the doctrine of God our Saviour by a walk and conversation becoming the Gospel. I was not privileged to see him on his death-bed; but I hear it was such as his life had been, giving the assured hope that death to him was gain. "Mark then the perfect man and behold the upright, for the latter end of that man is peace."

Throughout the many years during which this congregation has been destitute of a fixed pastor, owing to the lamentable scarcity of Gaelic ministers, he spared neither time nor toil, but has done much to maintain its interests and preserve its unity and prosperity. Appointed year by year as a ruling elder in the Church Courts, his attendance was most regular, especially at the meetings of Presbytery; and where, although he never sought to obtrude his opinion, yet he never shrunk from the expression of his sentiments when the occasion seemed to call for it. If, as a true and warm-hearted Gael, he clung with tenacity to that language wherein his first lessons of religion were couched—around which mother-tongue so many early associations clustered, and whose tones, though unintelligible to Lowland ears, warm the hearts of the children of "the land of the mountain and the mist," even when far away from their native scenes,—in this he had shared in a feeling that is natural to all men, and which is peculiarly strong in every Highland bosom. The near prospect of having at length a Gaelic minister settled as pastor of this congregation, after so many years of destitution and of hope deferred, was to him a special subject of thankfulness, and cheered his heart in his last hours.

Need I remind you how strong and ardent was his attachment to the Church of his Fathers. Amounting almost to a passion, it was nevertheless in him no blind devotion to a mere sentiment, but an enlightened Christian regard—the intelligent affection of a clear head and a warm heart for the venerable Church of Scotland,—a respect and a reverence which he also sought to manifest by his efforts in his own sphere on behalf of that branch of the Parent Church which has been planted amongst us, and which, amid many hindrances, willing hearts and generous hands are striving under the Divine blessing to cherish on this Canadian soil, as a plant of renown that may flourish in this land. How sincerely he was influenced by a strong desire for the prosperity of the Church in which he was so long an office-bearer, is best known to those of you who watched most closely his exertions in its behalf. The interest he so long took in the welfare of this congregation, and his many labours for its prosperity, he leaves as a legacy to you who

may be of like mind and kindred sentiments—exhorting you, as his example now does, not to relax in your efforts to complete and to perpetuate that prosperity he laboured to advance among you.

The remembrance of his many virtues I am persuaded will long survive in the hearts of those who knew his worth, and who appreciate excellencies such as his. And, whether to his family who mourn their present bereavement, or to this community, by all classes of whom he was so highly respected, or to this congregation, who by his death have suffered the loss of an active and painstaking member—to each and all this dispensation is admonitory,—“He being dead yet speaketh.” Assuredly among the utterances which come from that grave, where all that was mortal of our departed friend has now been laid, there to await the morning of the resurrection, this testimony falls softly on the ear of meditation among the tombs, that, whether for life or for death, religion is after all the one thing needful for man; and that in preference to all other possessions must be ranked the favour and friendship of God—grace in the heart—peace of conscience—the hope of heaven—the title and the fitness which Jesus gives his people to enter on the final recompense of the reward. These are the things that render happy with a true and lasting happiness the living or the dying man. They show us how and why it is that, if to live is Christ, to die is gain, as we trust he finds it to be gain who now “rests from his labours and his works do follow him.”

THE CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

The Rev. William Anderson, son of the Rev. Archibald Anderson of Crathie, has been appointed by General Peel as military chaplain to the Presbyterian troops at Chatham.

The *Senatus Academicus* of King's College have conferred the degree of D. D. on the Rev. Andrew Todd, minister of Alvah: and on the Rev. Robert Smith, minister of the first charge of Old Machar.

ARMY ECCLESIASTICAL ESTABLISHMENT.—The Rev. R. B. Watson, chaplain to H. M.'s forces in India, of the Church of Scotland, having arrived at Bombay, has been attached to do duty with the 92d Highlanders.

THE CASE OF THE REV. MR. BUCHANAN.—The restoration of the Rev. William Buchanan, late of Kilmaurs, to the Church has been highly satisfactory to the people of his late district, who greatly esteemed Mr. Buchanan for his generous disposition as well as his talents as a preacher. On Sabbath last the Rev. gentleman resumed his functions as labourer in a Christian vineyard, and preached a highly impressive sermon in Dundonald Parish Church, —*Glasgow Mail*.

LADY YESTER'S PARISH.—For many years the kirk-session of Lady Yester's, Edinburgh, have rented a school-house in which the minister and missionary conducted Divine service every week for the special benefit of the poor parishioners, and where also the Ladies Work Society and other schemes of Christian usefulness held their stated meetings. Last Whitsunday these premises were taken from them, and it became necessary to make a vigorous effort to buy or build a mission and school-house in connection with the church. In December last a bazaar was held, which realized nearly £300 (the members of the church having previously raised a similar sum), and trustees were appointed to negotiate a purchase. A large block of building, adjacent to the church, was bought by them at the price of £800, and about a fortnight

ago the minister announced to his people that £200 was still wanted to complete the purchase. This additional sum has now been almost entirely collected by the congregation, and since then the property has been paid for and handed over to the kirk-session to be held in trust in all time coming as a mission and school-house for Lady Yester's parish. The parish comprises some of the poorest districts of the Old Town. Such results are highly creditable to the congregation.

DEATH OF THE REV. JOHN CHARTERIS.

It will be with unfeigned sorrow that many will read in this day's obituary of the death of this useful and highly respected clergyman.

Mr. Charteris, although only in his 66th year, and quite able to discharge almost the whole of his pastoral duties, had nevertheless for a considerable time past employed an assistant, so anxious was he that the spiritual welfare of his extensive cure should in no way suffer from what might be regarded his failing vigour.

Fair Isle, lying nearly midway between the Shetland and the Orkney Isles, is an adjunct of the Parish of Dunrossness, and Mr. Charteris had gone thither to discharge the annual Sacramental duties. On the morning of the day after his landing he became very seriously ill of a complaint from which on two former occasions he had suffered severely. In this secluded spot no medical aid could be had, and but few medicines. All, however, that kindness and attention and the limited facilities that the Island could afford, was done, but of no avail. The only means by which relief could have been obtained could not be procured, and, although a boat and crew had been despatched for a doctor, and arrangements made to meet almost every contingency, still he came not till after the deceased had, meekly and full of Christian faith, resigned his spirit in to the hands of Him who gave it. The yearly visit of their worthy pastor was looked forward to by the Islanders as an event full of interest. The young hailed him as a father, the old as a friend, and the testimony of regard paid by all in the Isle to his memory, on the morning of the 17th, when the bier was about to be removed to the Manse of Dunrossness, will not soon be effaced from the minds of those who witnessed it. The sun shone in unusual splendour on the frowning grandeur of this sea-girt home, and its verdant slopes sent from their humble but contented abodes the entire male population, to offer the last tribute of attachment and respect to him who, in the words of one of the oldest inhabitants:—“Was equally beloved by all, whether Methodist or Churchman.” The writer of these remarks has read much of the deep, solemn feelings inspired by the strains of our noble Covenanting ancestors, but never, till standing around the remains of the departed, near the beach of the placid ocean, had he felt that thrill which stirs the soul in earnest pathos. There being no clergyman in the Island, Mr. Cheyne, sen., the retired and venerated Teacher of the Society for the Promotion of Christian Knowledge, conducted the service over the dead. As the solemn music rose, well suited to those words of Divine inspiration, so touching, so simple, and so true—

‘For He remembers we are dust,
And He our frame well knows;
Frail man, his days are like the grass,
As flow'r in field he grows.’

the effect truly surpassed what words can portray.

While the prayer, appropriate and impressive, was being offered up, the tear trickled down the hardy weather-beaten cheek, ‘albeit unused to the melting mood.’ Several females, who had been more intimately acquainted with

the deceased, tried for a time to stifle their sobbing, but soon gave way, and, throwing themselves on the coffin, poured forth unrestrained their heart-felt grief. The regularity, the order, and becoming solemnity pervading the scene, from the house in which the death occurred to the vessel provided to bear the body hence, were in every way befitting the occasion. The dexterity and quietness with which the numerous boats drawn up on the shore were launched and filled, and formed in mournful and orderly procession, to bid a long and last adieu to all now remaining of him whom they so much revered, go far to support the opinion that the men of Fair Isle are the most expert boatmen of our Northern Islands.—*Comm. to Northern Ensign*.

GENERAL ASSEMBLY.

(Continued from page 148.)

SATURDAY, May 29.

THE Assembly met to-day at 12 o'clock—Dr. Leishman, moderator.

THE WATTEN CASE.

Dr. Robertson read the report of the committee appointed to consider this case with a view to the suggestion of terms for an amicable arrangement of the case.

Mr. Procurator Cook moved a deliverance to the following effect:—The Assembly approve of the report, and in respect thereof, and of the engagement on the part of Mr. Davidson, embodied in the minute referred to, sustain the appeal for Mr. D., recall the judgment of the Presbytery, and assoilzie Mr. D. from the charges in the libel. The Assembly further interpose their authority to the arrangement embodied in the minute, and remit to the Presbytery to see the arrangement therein contained duly implemented. In coming to this deliverance the General Assembly desire also to record the approval of the conduct of the Presbytery in taking the steps which appeared to them proper in the circumstances for the remedy of the grievous want of pastoral superintendence which had so long afflicted the parish.

The motion was unanimously agreed to.

AIDS TO DEVOTION.

Dr. Crawford read the report of a committee which has been in existence since 1849, and which was appointed on an overture being laid before the Assembly of that year, setting forth the great want of forms of worship felt by the numerous Presbyterians, scattered over the World in places where they had no access to public worship conducted on the Presbyterian form, or even to any Protestant place of worship whatever, and praying the Assembly to “cause to be selected, and to be published under the sanction of the Church, along with the Confession of Faith, and Larger and Shorter Catechisms, on the basis supplied by the Directory for Public Worship, and conformably to the practice in use in the times of the Reformation, a Directory or Collection of Aids to Devotion, adapted to the services of the Sabbath, with references to appropriate portions of Scripture and Psalms, to be used in conjunction with the same, whereby, in the absence of any duly authorised provision for the preaching of the Word, the Presbyterian families of a destitute neighbourhood may be enabled to join together, in conformity with the usages of the Scotch Church, in the solemn and elevating exercises of prayer and praise and the reading of the Holy Scriptures.” The General Assembly, approving of this overture, appointed the present committee with the view of carrying it into effect. In 1855 a memorial was presented to the General Assembly by the ministers and missionaries of the Church of Scotland in the East Indies, referring with satisfaction to the appointment of the Committee on Aids to Devo-

tion, setting forth the great extent to which the influence of the Church of Scotland was weakened in India and other distant lands, and her members induced to attach themselves to another communion, owing to the want of any authorised forms, by the help of which Presbyterian laymen scattered abroad might be enabled, in the absence of a minister, to conduct social worship after the manner of their fathers. In the same year an overture was transmitted from the Presbytery of Edinburgh, representing the urgent necessity of providing aids to social worship for Presbyterian soldiers and sailors as well as for colonists destitute of a settled pastor. And in the following year an overture to the like effect was transmitted from the Synod of Aberdeen. From the above statement it was clear that the object of the committee was not to introduce any innovation into the ordinary worship of the Church, when conducted by a minister or licentiate, but simply to facilitate the exercise of social worship by soldiers, sailors, sojourners in India or in other colonies of Great Britain or in foreign countries, when the services of a minister or licentiate could not be obtained. The committee had now to present to the House the result of their labors in the forms of worship accompanying the present report. These forms consisted of 5 morning and 5 evening services, together with a variety of special prayers, to be introduced in the course of the services, when used by soldiers, sailors, colonists, sojourners in India and in foreign countries, as also a considerable number of occasional prayers adapted to particular circumstances and exigencies. In compiling these forms the committee had, as far as possible, availed themselves of the devotional writings of Calvin and other Presbyterian reformers, of the prayers contained in the Book of Common Order, Knox's Treatise on Fasting, and the Order of Public Repentance, and of the methods of prayer in the Directory for Public Worship. Four of the morning and 4 of the evening services, besides several of the occasional prayers, had been almost entirely taken from these venerable sources. In the original overture of 1849, which led to the appointment of this committee, it seemed to have been contemplated that the "Aids to Devotion" should be published under the direct and express sanction of the General Assembly. It seemed desirable, however, that, instead of receiving any final imprimatur from the present General Assembly, the forms should be still left in the hands of the committee, so as to be subject to such amendments from time to time as might be suggested, not only by ministers and members of the Church at Home, but by ministers and missionaries in the colonies and India, by naval and military chaplains, and other parties competent to judge of the suitability of the forms to the several classes for whose use they were intended. The committee therefore suggested, as the more expedient course, that the forms should, without any delivrance upon their merits, be simply referred to the committee, to be by them revised and published, if they should see cause. Should this course be adopted, the committee thought it advisable that there should be appended to these forms of social worship a few prayers adapted to the use of families, so as to render the compilation more generally acceptable and useful.

Dr. Hill moved a resolution commending the zeal and diligence of the committee, and, in terms of the committee's suggestion, reserving in the meantime any delivrance on the merits of the forms proposed, and remitting the same to the committee for such further revision and amendment as they might deem advisable, authorising the committee to publish the forms as revised, in order that the opinion of the Church might be maturely brought forth in regard to

their suitability for the different classes for whom they were intended; it being understood that the forms when so published have only the sanction of the committee; and declaring that, in countenancing the said publication, no innovation whatever was contemplated on the ordinary services of the Church.

Mr. Macrae, Hawick, seconded the motion. Sir J. H. Maxwell expressed his great satisfaction with the forms of worship which the committee had prepared.

Dr. Charles testified to the great need for such forms of worship by the Scotch residents in many parts of India.

The motion was then unanimously agreed to.

THE INDIA MISSION.

Dr. McCulloch stated, in behalf of the committee appointed to confer with Dr. Craik as to his continuance in the office of Convener of the India Mission Committee, that they had prevailed on him to continue as convener, the members of committee promising to do all in their power to lighten his labours.

PSALMODY.

Dr. Arnot gave in the report of a Committee on Psalmody, which stated that the committee had been so constituted, by the residence of its members so far apart from each other, that they had not been able to bring up a report to this Assembly. He proposed that the committee should be reconstituted, in order to make it more workable, and expressed the hope that they should be able to lay a book of hymns before next Assembly.

Sir J. H. Maxwell expressed his disappointment that year after year had been allowed to pass without coming to any practical result in this matter.

The committee was reconstituted as proposed.

EXAMINATION OF STUDENTS.

Dr. Hill gave in the report of the committee on this subject, which stated generally that the returns which had been requested from Presbyteries as to the examination of first year's students were very incomplete, and recommended that the committee should be re-appointed, and that Presbyteries should be enjoined by the Assembly to send in the returns as requested.

The report was approved of.

PARISH OF GORBALS, GLASGOW.

Mr. J. A. Macrae, W.S., gave in a report of the committee appointed to inquire into the practicability of extricating the valuable church erected by members of the Church of Scotland in this parish from debts and feu-duties by which it was burdened, and having it restored to their use.

After considerable discussion as to the precise steps which the Assembly ought to take in the matter, the following motion was proposed by Professor Swinton and agreed to;—The Assembly approve of the diligence of the committee, and re-appoint the same—Mr. J. A. Macrae, convener. The Assembly further express an anxious hope that means will be found for recovering for the inhabitants of Gorbals the large and suitable building which was erected by members of the Church of Scotland for their use, and the provision for the minister of the parish of Gorbals, which was fixed by, and for many years drawn under, a judgment of the Court of Teinds; and the Assembly confidently rely on the best attention of the Presbytery of Glasgow being, with such counsel and aid as the committee can afford them, directed to this matter."

DEFICIENCY OF ELDERS.

Dr. Pirie supported an overture praying the Assembly to take steps for remedying the deficiency of elders in many country parishes; and moved that ministers throughout the Church should be enjoined to transmit to the Assembly

lists of the number of elders in their respective parishes, distinguishing those who communicated in the parish church and in chapels of ease.

After some discussion as to the terms of the motion, the Assembly agreed, on the suggestion of Dr. Cook, "to enjoin Presbyteries to inquire into the state of the eldership within their bounds, and, in case of a deficiency in their number, to report to the Assembly the extent of the deficiency and its cause."

QUALIFICATIONS FOR GAELIC PREACHING.

Mr. Fergusson (Fortingall) supported an overture from the Presbytery of Weem, praying the Assembly "to take into their consideration the important fact that no provision is made, either by statute or in any of the Acts of the General Assembly, for students in the Highlands who intend to come out for the ministry as Gaelic preachers being made thoroughly acquainted with that language." He stated that Gaelic was not now taught in the parochial and other schools in the Highlands, as was the case formerly—the schoolmasters in many cases being themselves ignorant of it; and that, as there was no provision for studying it at the Universities, a Highland youth might pass through his whole course of school and college education, and receive his license, without being able to write, or even to speak grammatically or idiomatically, that language in which his future ministrations were to be conveyed. The remedy he would suggest was that the Assembly should require that every student intending to become a Gaelic preacher should receive instructions in that language.

Dr. Muir said he felt a deep interest in the subject of the overture. He considered all attempts to extirpate a language—and such attempts were being made systematically—as both absurd and cruel. In the English colleges there was provision that Welsh should be taught to those who were to minister in Wales, and he thought it very strange that no corresponding provision was made by the Church of Scotland for her Gaelic students. As an example of the absurdity of the prevailing system of excluding the teaching of Gaelic from Highland schools, he cited the case of a boy who knew only Gaelic as his vernacular, and who was taught English and Latin at one of those schools without understanding either of them. He knew that *penna* in Latin stood for the word *pen* in English, but he did not know the corresponding word for either of them in Gaelic, nor the thing which was meant by them. Any deficiency in the knowledge of, or ability to use, the Gaelic language must most materially injure the usefulness of a minister settled in a Highland parish; yet what else could be expected so long as no provision was made for its being properly taught to them? He had heard of a Gaelic minister who, when intimating a collection one day at the close of his sermon, from his ignorance of the niceties of idiom or pronunciation of the language, was understood by his congregation to say:—"I have to tell you that the pilgrims will take up money for supplying the wants of the he-goats." (Laughter.) He thought there ought to be a professor of Divinity in our colleges to receive and instruct Gaelic students.

Mr. McIntyre (Kilmonivaig) also supported the overture. He said that for many years after the Reformation the General Assembly paid great attention to this subject, and held forth every encouragement in their power to supply the deficiency then existing in the number of preachers in the Gaelic language, and inhibited the settlement of ministers having the knowledge of that language in Southern parishes. Of late years, however, a rapid change had taken place in the Highlands affecting this important subject. Hitherto ministers and preachers duly qualified to convey with efficiency the

knowledge of Divine truth, and perform the services of the Church in a way beneficial to their flocks, sprung from sources now to a great extent dried up. These were the families of small proprietors, gentlemen farmers and other substantial landholders, in whose families the Gaelic language, as well as English, was daily spoken. Very many of these had from various causes disappeared; but, while the supply was thus sensibly and greatly diminished, the demand was not. The population speaking the Gaelic language in Scotland had been estimated at 400,000; that of all Scotland was less than 3,000,000; but, if the rural population be taken apart from that of cities and towns, the Gaelic-speaking population might be estimated at a fifth, if not a fourth, of the whole. The number of parochial charges in which the ministrations of the Church were performed in the Gaelic language was nearly 200, exclusive of cities and towns, where thousands of Highlanders, partly from choice and partly from necessity, had located themselves, and who required to have the ordinances of religion administered to them through the medium of that tongue which was ever the key to the heart of the genuine Highlander. It was to be hoped that the day was not far distant when professorial chairs would be instituted and endowed in our Universities with the view of promoting the study and culture of the Gaelic language. But in the meantime he thought that great and immediate good would result if the Assembly would issue instructions to Presbyteries in the Highlands that, when a student who intended to be a minister in the Highlands presented himself before them, in order to be examined preparatory to his entering the Divinity Hall, the Presbytery should inquire as to his knowledge of the Gaelic language grammatically and colloquially, and renew their examination of the student on the subject with increasing stringency each year as he came before them, and that examination as to his attainments in that language should form a prominent part of his trials for license.

Mr. Procurator Cook adverted to the difficulty experienced by patrons in finding suitable presentees for Highland parishes from the small number of properly qualified preachers to choose amongst. He thought the whole subject very important, and he would suggest that it be remitted to a committee to enquire as to the extent and the best means of remedying the evil, and to report to next Assembly.

This suggestion was agreed to, and a committee appointed.

MONDAY, May 31.

The General Assembly met this morning at 11 o'clock, the Rev. Dr. Leishman, moderator.

RECORDS OF THE CHURCH.

A letter was read from the Depute Register Clerk on the part of Lord Dalhousie, Lord Clerk Register, requesting the Assembly to sanction the Clerks of Assembly and the Synods and Presbyteries of the Church to furnish an account of the different registers in their possession in reference to the preparation of a handbook now in progress.

The request was cordially agreed to, and the requisite instructions given.

INDIA CHURCHES.

Dr. Hill read a draft memorial to her Majesty's Government, praying that, in any legislation to be adopted for the better government of India, the claim of the Church of Scotland to the countenance and support hitherto received from the Hon. East India Company may not be overlooked, and such an increased provision made for the spiritual wants of those of her communion resident in India, and serving in the army there, as their numbers entitled them to.

THE LATE PRINCIPAL MACFARLAN.

Dr. Muir submitted the following minute, which the Colonial Committee proposed to insert in their minutes, as a record of their high appreciation of the character and services of one who had for so long acted as their convenor:—

"The General Assembly, on the receiving of the report from their Colonial Committee, embrace the opportunity of recording their respectful and affectionate testimony to the character of the late Principal Macfarlan. The present opportunity is embraced for such an interesting purpose, because it was mainly by his zeal and wisdom that the Colonial Scheme of the Church of Scotland was begun, and was afterwards during a long series of years carried on. His remarkable sagacity and his rare business talents were perseveringly employed in promoting the object of the committee. His labours were peculiarly successful, and drew forth admiration from those who witnessed them, and gratitude from our expatriated countrymen, who shared in their beneficial effects. This distinguished man succeeded to his father in the parochial charge of the parish of Drymen in the year 1792, and he remained there till 1823, when he was appointed minister of the High Church and Principal of the University of Glasgow. In these important situations he exerted himself with untiring assiduity in fulfilling their varied and onerous duties. To the Sabbath work of preaching and to the week-day work of the ministry he regularly applied himself. And his affectionate devotedness to his flock, and especially to the poor among them, even when he had advanced beyond fourscore years, could scarcely have been equaled. His fidelity of superintendence also, and his earnestness of toil, were given to many of the local institutions of charity and usefulness in Glasgow, the managers of which will long gratefully remember the benefits they derived from his counsels. And, in truth, it was with almost an unchanged vigour that he wrought, within his public and private spheres of duty, till near the close of his prolonged life. To him, as to other men, advancing years were accompanied by many saddening bereavements of loved relatives and friends. And the latter period of his days was tried by bodily sufferings both poignant and protracted. But he was enabled to bear all with exemplary resignation. His mind was kept in peace. Among his latest declarations of faith and trust, he avowed his simple and entire confidence for salvation in the atonement and intercession of the Saviour of sinners. And in some of the last prayers uttered by him he remembered fervently the beloved Church of his fathers. There has thus passed from the midst of us a venerated minister and a useful man; one firm in purpose, decided in action, and of unshakable perseverance. And, however much in some matters of ecclesiastical polity others might differ from him, yet all were ready to own his conscientiousness of principle and Christian design, and the unblemished excellencies of his walk in professional and private duty. While the Church highly estimates and affectionately cherishes the remembrance of his worth, the Colonial Committee, in a more especial manner, have abundant cause to record in their minutes their obligations to him for his many and invaluable services to their important Scheme."

The minute was unanimously agreed to.

PROVIDING ORDINANCES FOR SCOTSMEN ABROAD.

Dr. Crawford, in giving in the report of the committee appointed to consider the best mode of providing religious ordinances for Scotch settlers in Constantinople, and sailors frequenting that port, stated that the committee found that this object was already embraced in the

duties of the Colonial Committee; and they were strongly of opinion that this committee should take speedy steps for carrying out the object, not only in Constantinople, but also in Paris and other European ports. They also wished to direct the Assembly to the facilities afforded by the Consulate Act for this purpose, which provided that, whenever a church was erected and a minister appointed in connection with the Church of England or the Church of Scotland, the sum raised by voluntary contributions for such purposes shall be supplemented by an equal sum out of the Treasury, it being provided that the whole stipend of the minister thus supplemented shall not exceed £500 a-year in any port of Europe, or £800 in any other foreign port. The committee believed that, by the assistance provided by this Act, the Colonial Committee would be enabled, without injury to the other objects under their charge, to provide religious ordinances for our countrymen in Paris, Constantinople, and other European ports.

Mr. Cooper, of Fairford, observed that, if this additional burden was thrown upon the Colonial Committee, a great increase in the collection for the Scheme would be required.

Dr. Cook moved that the Assembly adopt the report, renew their expression of interest in regard to the religious condition of our countrymen abroad, and the means suggested with a view of supplying them with Divine ordinances; and direct that a copy of this report may be sent to the College Committee to be engrossed in their minutes, and that efforts shall be made to carry out the proposal contained in it as speedily as possible.

Dr. Macfarlane seconded the motion.

Dr. Charles expressed his satisfaction that Paris had been recommended by the committee as one of the places in which it was desirable that the Church of Scotland should make provisions for the spiritual wants of our countrymen. The Church of England, and the American churches, had already sent missionaries and chaplains to provide religious ordinances for those belonging to their communions residents in Paris, and he trusted that the Colonial Committee would not be long in following their example.

Dr. Cook's motion was then agreed to.

REPORT ON CHAPEL DEBTS.

Professor Swinton gave in the report. It stated that the committee had to offer a report, in some respect the most important which they had had in their power to present since the date of their appointment in 1851. The chapels to which aid towards the extinction of debt had been granted during the past year were Greenhead, Glasgow; St James', Forfar; and Belhaven, Dunbar. In last report it was stated that, by the exertions of the Presbytery of Paisley, 4 of the 7 chapels within their bounds had been placed in a condition to entitle them to receive payment of the grants voted for them some years ago. The titles of 3 of those chapels had been deposited with the committee, and were so far satisfactory that the committee's grants to these chapels had been paid, and they were now free from debt. Arrangements were in progress by which the 4th chapel would be placed in the same position. Towards the extinction of debt affecting 11 chapels in various parts of Scotland, the committee were under obligations to the extent of £1,340, to meet which the funds at credit of the committee in the bank amounted, previous to the late collection, to £1227 10s 3d. The committee were aware that in the case of many of these chapels great exertions were being made by those locally interested to collect such a sum as would entitle them to receive the promised aid of the committee, and it would afford them much gratification to believe that

at no distant date they would all be relieved of debt by the conditions, on which alone such aid could be afforded, being fulfilled. Aware, however, that both for the accomplishment of this object it might be necessary that in some instances the amount of the committee's grant must be increased, and that there were also numerous other cases of chapels burdened with debt on behalf of which no application had been made to them, the committee resolved in July last to memorialise the trustees of the late Mr. Ferguson of Cairnbrock, explaining to them the nature of the committee's operations, and soliciting aid from the funds at their disposal.

They have much pleasure in being able to state that this application has been most favourably entertained, and that the secretary to the Ferguson Trust has been in frequent and anxious communication with the convener in regard to the mode in which, consistently with the rules of proceeding adopted by the trustees in other cases, aid may be most effectively granted towards the extinction of the debt affecting all the chapels in connection with the Church. At the suggestion of the secretary to the Trust the committee have obtained returns in regard to the total amount of chapel debt throughout the country. The general result of this inquiry may be thus stated:—On 28 chapels there exists debt to the amount of £13,150, while there are at least as many more cases in connection with which there are heavy feu-duties or debts which, though not actually secured over the chapels, have been contracted on account of them, and thus form morally, if not legally, obligations for which the Church is responsible. This state of matters having been communicated to the Ferguson trustees, these gentlemen liberally placed at the disposal of their secretary, for the purposes of the committee, a sum of between £1500 and £2000, to be paid in the manner and on the terms to be arranged between the secretary and the committee. The chief provision in these terms was that every grant by the trustees would be conditional on two-thirds more being contributed by the committee, and, generally speaking, the grant to each chapel would be about one-third of its debt. By the adoption of this plan the committee entertain a sanguine hope that, at no distant date, all the places of worship connected with the Church may be relieved of positive debt, and that considerable progress may also be made towards the extinction of the other obligations to which reference has been made. It must be obvious, however, that for the attainment of this most desirable result it is absolutely necessary not only that local exertions for the relief of particular chapels be carried on with continued and increased activity, but also that much more liberal contributions be made to the committee's funds than they have hitherto received. The whole proceeds of the late Church collection amounted to only £385 0s. 11d., which, added to the sum at the credit of the committee, made the whole fund in their hands, £1612 11s. 2d., while, in order to entitle the committee to receive from the Ferguson trustees the £2000 offered by them, it was absolutely necessary that the central fund should reach £4000. The committee expressed an anxious hope that the Assembly would adopt means for awakening a more lively and extended interest in this important object. It was only on condition that, within a reasonable time, an addition of £2400 was made to the committee's funds, that they can expect to obtain the contemplated amount from the Ferguson trustees; and, although no time had been absolutely fixed as that during which the prospect of that aid will continue to be held out, it would only be consistent with the views which have guided the general operations of the trustees if the period, within which the committee must qualify itself to profit by

their liberality, should be limited to two years from this date.

Dr. Robertson thought the request made by this committee was a very reasonable one, and they must all acknowledge the most valuable exertions in this matter of Professor Swinton, and particularly in regard to his negotiations with the Ferguson Trustees. He begged to move that the General Assembly approve of the report, and re-appoint the committee, Professor Swinton to be convener; and that "The General Assembly desire to record their grateful acknowledgements to the trustees of the late Mr. Ferguson of Cairnbrock for the liberal assistance offered by them to the operations of the committee in the important object of relieving from debt the various chapels in connection with the Church, and recognise, in the wise and judicious disposal on the part of the trustees of a portion of the funds committed to their administration, a powerful incentive to additional exertions by the members and friends of the Church for the attainment of that most desirable object; and, further, in order to place the committee as speedily as possible in a condition to benefit by the liberality of the Ferguson Trustees, the General Assembly appoints a general collection in aid of their funds to be made in all places of worship throughout the Church on the third Sabbath of November next."

Dr Macfarlane seconded the motion; which was unanimously agreed to.

THE ENDOWMENT SCHEME.

Dr. Robertson read the report. It commenced with a description of the present state of society, drawn by the rev. convener's wonted eloquence and power, and went on to express gratification that a committee of the House of Lords had been appointed to inquire into the extent of spiritual destitution as it affected the large towns and mining and manufacturing districts of England, an inquiry which, anticipating the probable results, the Endowment Committee regarded as of vital moment to the prosecution of their own work. The report proceeds as follows:—

"It is with deep regret that your committee have to state that the subscriptions, which have been made to the funds of the Endowment Scheme for the current year, fall far short of those which they have had the pleasure to report for several years past. For this falling-off, not wholly unlooked for, there are several causes to be assigned. A considerable item of the revenues of some previous years, amounting in one or two instances to nearly a half, was the subscriptions made for the endowment of particular chapels. It was not to be expected that this item would be kept up, when the plan of provincial subscriptions came to be generally adopted. Accordingly it is only a very small sum that has been subscribed for particular chapels during the year now ended. The subscriptions, however, which have been made on the provincial plan itself, are likewise of a greatly reduced amount. At one time this painful result was not anticipated. The district meetings held last autumn were, for the most part, numerous and respectfully attended; and the spirit evinced at them, by both clergy and laity, was all that could be desired. Such meetings were held at Golspie, Inverness, Aberdeen, Stonehaven and Forfar. The Marquis of Stafford, the Earl of Seafield, Lord Haddo, Mr. Innes of Raemoir, and the Earl of Airly, did your committee the distinguished honour to preside at the meetings in their respective neighbourhoods. But, before these meetings could be made available in aid of the funds of the Scheme, the country was overtaken by the late severe monetary crisis, from which it has scarcely yet recovered. For several months nothing could be done in the way of

procuring subscriptions, and much valuable time was thus necessarily lost. District meetings were subsequently held in Perth and Dunse, at which Mr. Grant of Kilgraston, and Mr. Spottiswoode of Spottiswoode, did your committee the great kindness respectively to preside. The convener availed himself, also, of the usual spring meetings of Synod to attend the Synods of Ayr, Perth and Stirling, Angus and Mearns, and Aberdeen and Moray. He was deeply gratified by the warm reception accorded to him by the brethren of all these divisions of the Church, and felt himself greatly encouraged by it. Committees of Synod were appointed in most instances to prosecute the provincial branch of the Scheme, and several of those committees have already been enabled to make encouraging interim reports. It is alone reports *ad interim*, however, that have been received from them. They were prevented, by the shortness of the interval between the spring meeting of Synod and the meeting of the Venerable Assembly, from doing much more than just entering on their respective fields. . . . The proceeds of the annual church-door collection are of much the same amount as in former years. As this collection is the main source of your central fund, grants from which are in most instances required in supplement of local exertions, it is extremely desirable that it should be made in all the congregations of the Church, and that the people should be affectionately exhorted to contribute to it with increased liberality. . . .

"The following abstract exhibits the total amount of subscriptions and collections for the past year:—

(1) Church door collections	£2465 19 0
(2) Parochial missionary collections	73 5 2
(3) Donations and subscriptions	807 19 9
(4) Legacies	207 4 11
	£3554 8 10

Sums on account of the undermentioned churches:—

1. St Leonard's, Lanark	£6 0 0
2. Northesk, additional	400 0 0
3. Newington	82 5 8
4. Buccleuch	82 5 8
5. St Glenshee	5 0 0
6. Blairdaff	29 13 8
7. Macduff	3 6 3
	608 11 3

Provincial Subscriptions, of which detailed lists are given in the appendix:—

Group I.	£.3355 16 8
" II.	1999 7 6
" III.	3485 3 9
" IV.	4717 1 3
" V.	6346 13 11½
	19,904 3 1½

Subscriptions to particular churches:—

(1) Persie	£.386 16 6
(2) Cookney	256 6 6
(3) Carronshore— Col. Dundas of Carronhall	1000 0 0
	1643 3 0

Total subscriptions during the year	£.25,710 6 2½
Amount reported to former Assemblies	300,353 9 3
	326,063 15 5½

The sums subscribed on the provincial plan for each of 20 churches in the several groups will therefore stand thus reported:—
Group I. 1856, £.694, 10s.; 1857, £.70, 13s. 3d.; 1858, £.167, 15s. 10½d.—total, £.932, 19s. 1½d.
Group II. 1856, £.480, 15s. 9d.; 1857, £.312, 11s. 2½d.; 1858, £.99, 19s. 4½d.: total, £.843, 10s. 4d.

Group III. 1856, £.1018, 15s. 2d.; 1857, £.814, 9s. 3½d.; 1858, 17s. 2½d.—total £.2002, 9s. 7½d.

Group IV. 1856, £.466, 11s.; 1857, £.73, 0s. 2½d.; 1858, £.235, 17s. 3½d.—total, £.775, 8s. 3½d.

Group V. 1856, £.72, 1s.; 1857, £.571, 17s. 7½d.; 1858, £.277, 6s. 4½d.—total, £.889, 3s. 1½d.

"The sum now reported is confessedly of limited amount, but not so limited, it is hoped, when regarded in connection with the explanations already given, as to constrain us to yield to despondency. It is first fruits, it is to be remembered, and not the harvest. Your committee still cherish a sanguine hope that the harvest, when gathered-in, will be found to be abundant. Two subscriptions, in particular, have been received by them during the past year, which warrant them in holding, indeed with the fullest confidence, the hope which they have now expressed. One is a subscription of £.500 from her Most Gracious Majesty the Queen, and the other a donation of £.200 from his Royal Highness the Prince Consort. To a short memorial, explanatory of the objects of the Scheme, which your committee most respectfully and humbly presented through the Right Hon. Sir George Grey, then Secretary of State for the Home Department, her Majesty was pleased to vouchsafe, through Colonel the Hon. Sir C. B. Phipps, Keeper of the privy purse, the following most gracious answer:—

"Her Majesty has commanded me to inform you in reply that she fully appreciates the efforts which have been made to supply the spiritual wants of a large portion of the people of Scotland, and the necessity that exists for still further energetic exertions. Her Majesty fully approves of the plan for establishing fresh parishes in the worst supplied parts of Scotland, by which not only the exertions of ministers are secured, but also the co-operation of elders, kirk-sessions, and other agencies connected with the Church. The wish of her Majesty for the extension of religious instruction must apply equally to every part of the kingdom, but, as it appears to be the desire of the committee of the General Assembly that the assistance afforded should be particularly directed by contributors to the districts with which they have any particular connection, I have received the commands of her Majesty's intention to contribute the sum of £.500 to the subscription raised in the Fifth provincial group, in which, although the Queen possesses no property, her Majesty cannot but feel more especial interest, from her frequent residence in the county of Aberdeen.

"The committee, as in duty bound, took the earliest opportunity of transmitting to the proper quarter their most grateful acknowledgements of the weighty obligations under which they were thus laid, and they desire now to renew the expression of those acknowledgements in the face of the Venerable Assembly.

"It appears from this statement that the subscription for Group III. is at length complete, amounting to £.2000 for each of the 20 chapels or churches that shall be endowed in that group. The committee would therefore respectfully recommend that the Venerable Assembly should now authorise them to call up the subscriptions for the said group, in conformity with the conditions on which the same were made—that is, by equal annual instalments, to be continued over a period of 5 years. Of course it will be in the option of subscribers to pay up the full amount of their subscriptions at once; and, should this mode of payment be adopted to any considerable extent, the committee would be enabled to make proportionate despatch in the erection of new parishes. With reference to the sums that have been subscribed

for the other groups also, it has been suggested to your committee by many of the subscribers that it would be highly advisable that the Assembly should recommend that payments by annual instalments, to be continued as in the former case, should be now commenced. Those from whom this suggestion has proceeded are of opinion that such a mode of payment would be preferred by a large majority of the subscribers themselves, and that the adoption of it would both prevent the loss of subscriptions that might otherwise arise from the death or changed circumstances of subscribers, and greatly promote the filling-up of the subscription-lists, which are at present incomplete. Your committee need hardly observe that, in the case of the groups for which the subscriptions are still incomplete, it is a recommendation, and not an order, which they ask from your Venerable House. It must remain with subscribers themselves to say whether they will agree to the arrangement now proposed, or still adhere to the conditions on which their subscriptions were originally made. If your committee are rightly informed, however, the recommendation which they have presumed to ask from you will be acceptable to the great body of the subscribers, as it will be advantageous, if complied with, to the best interests of your Scheme.

"In conclusion, while the report now presented is less encouraging than it might have been wished to be, it yet, in the opinion of your committee, contains nothing which ought to make us despair or even doubt of eventual success. It contains not a little, on the contrary, what ought to make us thank God and take courage. It shows the provincial branch of the Scheme to be already so far advanced as to be capable of affording grants, if the Venerable Assembly shall be pleased to give the authority and recommendation which have been solicited, at the rate of £2,000 each, for the endowment of 54 additional parishes. The erection of these 54 parishes, aided, as has been said, your committee regard as matter of certainty. Local exertion, with what assistance can be given from your central fund, may be warrantably relied on to provide in each case the odd thousand pounds still required to make up the necessary amount of endowment capital. In not a few instances it has been provided already by local exertion alone. Adding to these 54 prospective parishes the number already erected, 42, and the further number, 3 or 4 it is believed, already provided with the requisite statutory endowment, without any aid from provincial subscriptions, we have in all, as the fruits of your Scheme, up to this period, about 100 new parishes, or an addition of upwards of 10 per cent. to what constituted the parochial Establishment of Scotland at the time when the late secession took place. No doubt we are still far from the accomplishment of our object, which is the erection into parish churches of all our chapels, save those on the Royal Bounty Fund in the poorer parts of Argyleshire and the Western and Northern Isles; the setting free, by this erection, of the revenues of your Home Mission Scheme for strictly missionary purposes and the forming of new congregations; and the raising of the allowances made to the Royal Bounty preachers or ministers from £60 to £100 a year. We are far, it is allowed, from the attainment of this object. We are nevertheless approaching the attainment; and a smaller sum than that which has been already subscribed would enable us effectually to compass it. And not to compass our object only but to make provision, with the blessing of God, for testifying the Gospel of His grace to every family and to every individual in the land."

Dr. Robertson, after reading the report, said

that he must acknowledge, injustice to his brethren whom he had met in behalf of this Scheme during the last year, that he never knew them animated by a more truly warm and enthusiastic spirit. A very large proportion of the subscriptions had been received within the last 4 or 5 weeks, and he was satisfied that, if the meeting of Assembly could have been postponed for another month, he should have been able to bring forward a report not much less favorable in regard to the amount of subscriptions than he had been able to do in former years. By the resignation, the other day, of his respected friend Dr. Simpson he had come to be in the position of being the oldest of the conveners. He really could not say that he ever thought of resigning, even although he had sometimes felt himself nearly crushed by the labours devolving on him; but, with the blessing of God giving him strength, he had resolved to continue these labours a little while longer. (Loud applause.)

Major Baillie of Eildonhall expressed his gratification with the support which this Scheme had received in all parts of the country. He believed that all the Schemes of the Church deserved the warmest support which members of the Church and others could give them; but, in supporting this Scheme, he considered that they were in the strongest manner supporting all the other Schemes—(applause)—for in what way could they more fully support all their other Schemes than by adding 100 parish ministers and 100 Kirk-sessions to the Church? He moved that the Assembly approve of and adopt the report; re-appoint the committee, Dr. Robertson, convener, and record their grateful thanks to the convener and the committee for the zeal and assiduity with which they had prosecuted the important work committed to their charge. The resolution proposed went on to sanction the various proposals made in the report, and to commend the Scheme to the prayers and exertions of the whole Church.

Mr. P. Brewster seconded the motion.

Dr. Pirie, in supporting it, referred to the great debt of gratitude which the Church owed to the rev. convener, remarking that the high talents which he might have devoted to literature, and thereby taken a high position in the literary world, had been directed to promote the spiritual welfare of the poor. He went on to express his trust that the evangelical Dissenters of the country would ever be ready to do what they could for the masses of society, but in this matter comparatively little lay in their power. They must, in the first place, support their own institutions, and some of them had lately made the avowed confession that this was all their means was able to attain. It was, therefore, the Established Church alone that could undertake this great work; and, if they went forth in the noble spirit indicated in the report, he did not doubt that the end would ere long be attained.

The Rev. D. V. Thomson, Kilmarnock, said he was highly gratified by the report which had just been read, and also with the motion before the House. As a member of the Synod of Glasgow and Ayr, he was glad to state that the Scheme was in active operation within its bounds, though as yet many parishes had taken no step in this great movement. He was happy to be able to add that Mr. Aitken of the High Church, Kilmarnock, and himself, had been able to return to the rev. convener the sum of £1600—(applause)—and he earnestly implored all the ministers of the Church to open and renew subscriptions in order to bring about the consummation of this great and important Scheme.

The motion of Maj. Baillie was unanimously agreed to.

POPERY.

The report of the committee was given in and read by Dr. Muir in the absence of Mr. Robertson, Greyfriars, the convener. It stated that, the funds placed at the disposal of the committee having been barely sufficient to maintain the mission in its former position, they had found it utterly impossible to extend the sphere of their labours according to the recommendation of last Assembly. Their staff of agents consists, as formerly, of the superintendent, two missionaries in Edinburgh, and one in Maryhill, Glasgow. The Maryhill Mission suffered a very heavy loss during the year by severe illness and consequent removal to his own country of their missionary, Mr. Connel, but his place has been supplied by Mr. McDonna, another tried labourer in the same field. Besides the two missionaries employed by the committee in Edinburgh, 8 other agents were supported by a benevolent member of the Church, referred to in the former reports, and placed under their direction. By their visits and labors among both Roman Catholics and Protestants a wide-spread spirit of inquiry and independent thought had unquestionably been created. Evening schools, chiefly for adult Romanists, met every week-day evening for instruction in reading, writing and arithmetic, and especially in the Scriptures. Lectures on Popery had been delivered in New Street Chapel on Sabbath evenings with but little interruption; and Sabbath classes, attended by about 100 young men and women, week-night discussion classes, and a weekly meeting with Roman Catholics, were held in the same place. Classes were also held in Leith, the attendance at which gave evidence of the success which might be expected to result from the appointment of an agent in that town. A society had been formed by students attending the Divinity Hall in Edinburgh University, under the name of "The Church of Scotland's Students' Protestant Association," for the purpose of studying the Popish controversy; and the committee had great satisfaction in also reporting that the Presbytery of Edinburgh had appointed that Divinity students applying to them for license should be examined on Dr. Blakeney's *Protestant Catechism*. An Auxiliary Ladies' Association had been formed, from which great advantages were anticipated, and it was expected that others would shortly be formed in different parts of the country. The committee were exceedingly desirous that the study of the Romish controversy should be introduced into the normal seminaries of the Church, and trusted that the Assembly would direct its attention to this subject. The committee had also been engaged in collecting accurate statistics as to the present state of Popery in Scotland, the number of its adherents in different places, its institutions and movements, and the measures adopted by the Church for the conversion of Romanists, &c. These returns, which were expected to be ready in a few months, would present the Church and the country with a body of statistics equally interesting and important. The only part of the report which the committee had pain in submitting was that regarding funds. The collections and donations for the year, including a balance of £3. 11s. 7d. from last year, amounted to only £415. 13s., while the expenditure was £420. 19s. 5d., leaving a deficiency of £5. 6s. 5d. The report concluded by directing attention to the untiring efforts of the Church of Rome to recover her lost dominion in this country, and the great increase in the numbers of her priesthood, chapels and conventual institutions, which had taken place within a few years in Great Britain, as shown by the following table:—

	In 1829	In 1848	In 1856.
Priests.....	477	757	1142
Chapels.....	449	582	894
Nunneries.....	None	23	100
Monasteries.....	None	3	23

Mr. Bell, Haddington, moved as follows:— "That the General Assembly approve of the report, request the moderator to return the thanks of the House to the Convener and the Committee for the diligence and zeal with which they have followed out the objects to which they were directed to attend; reappoint the committee, with Mr Robertson, convener; authorise them to raise the funds, by collection or otherwise, necessary for the prosecution of their labours; direct them to gather information, and, on the whole, encourage them to continue and extend, so far as circumstances admit, the interesting and important operations which they have hitherto been carrying on" (Applause.)

After remarks from Sir W. Jardine in favour of the language used in the report, from Dr. Hill, wishing that a stronger protest against the errors of Popery should appear in the motion; from Mr. W. Cook, eulogising the labours of the committee; and from Mr. Milligan, Kilconquhar, deprecating the Sabbath classes, which had been originated by the committee, as destructive of the quietness of the Day of Rest,—the following motion, as amended by Dr. Cook, was ultimately agreed to as the deliverance of the Assembly:—

"That the General Assembly, without adopting the recommendation of the committee to introduce Blakeney's Catechism into the Normal School, or admitting, as seems to be implied in the report, that Popish books can be introduced into Protestant schools irrespective of the application of the managers, approve of the report of the Committee on Popery now read; record the thanks of the House to the convener and committee for the diligence and zeal with which they have followed out the objects to which they were directed and authorised to attend; reappoint the committee, Mr. Robertson to be convener; give permission to them to raise funds, by collections or otherwise, necessary for the prosecution of their operations; allow them to add to their number; direct them to gather information; and, on the whole, encourage them to continue and extend, so far as circumstances admit, the interesting and important operations which they have hitherto been carrying on."

ADMISSION OF LICENTIATES FROM OTHER CHURCHES.

Dr. Crawford reported from the committee on this subject that the Presbytery of Aberdeen had received an application from Mr John Robertson, of the Free Church, and that they had taken him on trial.

The Assembly approved of the report, and, on the motion of Mr. Macrae, agreed to receive Mr. Robertson.

FINANCES OF THE CHURCH.

The report read by Mr. Cheyne stated that the income during the year amounted to £1492, and that, after the expenditure had been deducted, there was a balance in hand of £380. 16s. 3d. The committee drew the attention of the Assembly to the circumstance that their income was only adequate to their ordinary expenditure, and that applications for pecuniary aid could not be entertained unless the fund was otherwise supplemented.

The report was approved of, and thanks were given to Mr Cheyne for his exertions in connection with the committee.

The Assembly then adjourned till the evening.

EVENING SEDERUNT

The Assembly resumed at 8 o'clock, Dr. Muir, moderator *pro tem*.

COLLECTIONS FOR SUFFERERS IN INDIA.

Dr. Robertson gave in the report of this committee, appointed by last Assembly, for the purpose of expressing, in a tangible form, their sympathy with the sufferers in the Indian revolt.

Collections had been taken throughout the Church for this object, and the total sum raised amounted to £5574. 1s. 7d. The money had been paid over to the Treasurer of the Edinburgh Society, on the understanding that it was to be paid over to the general fund in London, and that every attention should be paid to applications from Scotland. He suggested that the committee should be discharged and a special committee appointed to make provision for urgent cases of distress on the part of the wives and families of our troops now on active service in India, for whose relief no provision was made by the present fund. Several clamant cases of this kind had recently come under his own observation.

The moderator (Dr. Muir) moved that the report be approved of, and Dr. Robertson's suggestion adopted: and asked the Assembly to recommend that every minister would give those who were at present engaged in fighting the battles of their country in India a place in their prayers in the sanctuary every Lord's-day. (Applause)

The motion was cordially agreed to.

GAELIC SCRIPTURES.

Mr. D. Smith reported that the committee appointed to endeavour to procure the authority of Government for a Gaelic translation of the Scriptures were authorised to state that the subject was under the consideration of her Majesty's advisers. The report was approved of, and the committee reappointed.

SABBATH OBSERVANCE.

Dr. Muir gave in a verbal report on this subject. The committee had communicated with several Presbyteries of the Church upon the subject; and numerous meetings had been held for the purpose of promoting the better observance of the Lord's-day with beneficial results. The Presbytery of Glasgow in particular had exerted itself with some effect to discountenance railway traffic, and those Sunday pleasure excursions, as they were called, so common in the west country. He then referred to the beneficial influence of the Forbes Mackenzie Act in decreasing the amount of Sabbath drunkenness and dissipation, and strongly deprecated any attempt to weaken or repeal that Act. He had no idea that they could make men religious by Act of Parliament, but there was a public decency proper on the Lord's-day, which it was the business of this Act to enforce, and which, he conceived, fell legitimately within the province of the police.

The report was adopted, and the committee reappointed.

INNOVATIONS IN PUBLIC WORSHIP.

The following overture was read from the Presbytery of Aberdeen:—"Whereas the control of the superior Church judicatories over the inferior courts, office-bearers and members of the Church is not only strictly enjoined by the laws of the Church of Scotland but is evidently essential to the peace and well-being of every Church, without which order must give place to disorder and confusion; and whereas this is specially applicable to forms of worship with reference to which there would evidently be the wildest field for the operation of congregational and individual caprices; and whereas uniformity in regard to such forms is consequently enjoined by the 15th Act of Assembly,

1707. and in the obligations to which both ministers and elders become bound at their ordination; and whereas notwithstanding it is publicly notorious that changes in the forms of worship usual in the Church, and from time immemorial practised in the particular congregations, have been made in various parishes throughout the Church by ministers and kirk-sessions, so as to cause no small difference of opinion, both in such parishes themselves and among the members of the Church at large, without any communication with or authority from the superior judicatories;—May it please your Venerable House to give forth such general instructions as the foresaid innovations as to your wisdom may seem for edification, and particularly to interdict ministers and kirk-sessions from recommending, sanctioning or introducing any changes whatever, calculated to create dissension, or differing from the usage of the Church, either in general or as practised in the particular congregation, without consulting thereon, and receiving the authority of the superior judicatories, to which they are legally subordinated."

An overture was also read from the Synod of Dumfries, praying the Assembly to take into their consideration the subject of public worship as at present practised throughout the Church, and adopt such measures as they, in their collective wisdom, might deem best for preventing innovations in public worship, and for securing that uniformity in the same which has hitherto obtained, and which was so necessary in a Presbyterian Establishment.

Dr. Pirie, in supporting the first overture, said he hoped, without unduly trespassing on the time of the Assembly, to make them understand the difficulty in which the Presbytery of Aberdeen was placed, and to see the necessity of legislation on the subject. The Assembly were probably aware that it had been for some time rumoured through the Church that innovations had been introduced into the forms of worship in certain quarters to a considerable extent. Suddenly it appeared to the Presbytery of Aberdeen that innovations of that character had taken place within their own bounds. As to the precise character of these innovations he could not speak, but they gave rise to considerable discussion and to considerable difference of opinion. The subject was not introduced originally by himself, for, on entering the Presbytery one day, he found the members engaged in its discussion, and that considerable excitement prevailed. It occurred to him to think of the best mode by which this excitement might be calmed down. It was clear that some conclusion should be arrived at by the Presbytery. It was clear, also, that no judgement of the Presbytery could be final, and it appeared to him that the best mode to get peace restored to that Presbytery and to the Church would be to recommend to ministers and kirk-sessions within the Presbytery to refrain from all changes in the forms and modes of worship until after the meeting of the General Assembly, when a distinctive judgement might be given forth. On making a motion to that effect, it was unanimously agreed to, and he then proposed the overture now on the table of the House. Now he would venture to say that no man within the Church had a more thorough and entire contempt for mere matter of form and mere mode of worship, considered in itself, than he had. He held such things of no consequence whatever, except as they might have a greater or less tendency to promote true religion and faith in the Saviour. But it was equally clear that in every Church, and especially in every Established Church, order must be observed. (Hear, hear.) But, if every minister and kirk-session were to decide on such points according to their own good pleas-

ure, instead of order the whole Church would speedily be filled with the utmost disorder and confusion. A small thing, a slight innovation, would grow greater and greater by degrees until in all probability, and according to ordinary usage in such cases, it would issue in tearing the Church asunder. (Applause.) The next view he would take of the subject was this: It appeared to him that for a minister and his session to institute changes of their own authority, and without making any appeal to the superior judicatories of the Church, was, instead of Presbyterianism, full-blown Independency. (Applause.) He was far from pretending to say that their forms or modes of worship were in all respects to be unchangeable; but he would say that, in cases where changes were made that provoked discussion, and especially when sermons were preached and speeches made in which what had been well termed our pure and simple Presbyterian form of worship was held up to ridicule and contempt, if these things were allowed to go on in the Church, he must hold that they were no longer Presbyterians, but that they were actually and really Independents. (Hear, hear.) He knew that all these little paltry changes were introduced for the purpose of obtaining a paltry imitation of Episcopacy. (Cheers.) Now, if he was to have Episcopacy, he would have it altogether, and not a wretched, paltry imitation of it—(applause)—but he was not afraid of Episcopacy being introduced into the Church. He knew the country was not prepared for Episcopacy. (Hear, hear.) But our great danger ever since the Reformation was in the adoption of a species of Independency. (Hear, hear.) He hoped the House saw the difficulty in which they were placed. But he had been told they had no distinct form of worshiping in prayer. The point was so trifling, and at the same time involved in such solemn considerations, that it was difficult to touch upon it without saying what might give offence or hurt the feelings of some; but surely whether they were to stand or sit in singing was not a matter which would render their praises more or less acceptable to that Great Being to whom they were addressed; and, with regard to prayer, it was said by the innovators that men would be more serious if they knelt than if they stood. He did not know, but he had watched them in churches where that was practised, and to the best of his observation there was no superior seriousness and no superior piety displayed when they did what they called kneeling, but a most awkward and uncomfortable position. (Hear, and a laugh.) If they were to go upon the principle of assuming the most appropriate position, surely the conclusion at which they would arrive would be that they would prostrate themselves before God. He held that our own simple form was the best they could get. But for his part he would be quite willing that they should follow what form they chose, only let them all take it. Let them not have one form here and another form there, to the disgrace of the Church and her discredit in the eyes of all around her. ("Hear, hear," and applause.) The next point was with reference to forms laid down in the Directory—not mere modes of worship, like those of which he had been speaking. An example of innovation in these forms was the introduction of the organ, which was the subject of discussion in another Church. Those who wished its introduction said—Where was the harm? He replied, There might be no harm if they would stop there. There were others who pled for kneeling in prayer; well, perhaps, there was no great harm there either, if they would stop there. There were others who wanted the introduction of a liturgy; and he had heard a minister of that Church who was an advocate for the observances of saints'

days! Where were they to stop? The organ and most of these other matters were not mentioned in the Directory. There was nothing about instrumental music at all, and therefore it was excluded. Lastly, there were those forms of worship which were expressly prohibited by the Directory, such as liturgies and the like. This Directory was ratified by various acts, but especially by that of 1645. He believed that, with regard to the first period of which he had spoken—mere modes of worship—the Church could settle them in any way she pleased, but, with regard to the second and third kinds, he believed that they were settled—and the Church ought to be thankful for it—by Act of Parliament. For the Act of 1690, when the Sovereign was somewhat doubtful as to the establishing Episcopacy in Scotland, no definite directions were given as to the form of worship, though the Presbyterian form of Government was recognised and sanctioned; but in the Act of 1693, when he was considerably irritated against the Episcopalians, not only the government and discipline but the worship of the Church, as established by law, was determined and settled, and uniformity enjoined. Then, coming down to the Act of the Union, they found the same thing there—government, discipline, and worship were ratified by the Act of Security embodied in the Act of Union. It appeared to him, therefore, that, as to the two last forms of worship, the Assembly, or the Church itself, could no more change them than they could change the Confession of Faith. They were bound down to them by two of the most solemn and important Acts of Parliament ever passed. He trusted he had made out a sufficient case to justify his motion, which was as follows:—"The General Assembly, having taken into consideration the overtures sent up from Presbyteries against innovation in public worship, (1) earnestly and solemnly warn all ministers and members of the Church against the rash adoption of changes which interfere with and modify that uniformity so strongly enjoined by Acts of Assembly, and so essential to the prosperity of the Church and the interests of Religion; (2) And they do hereby expressly prohibit and interdict all ministers and kirk-sessions from recommending any alteration in the forms of worship, as presently conducted in their respective Churches, without the authority of the superior Church judicatories: and remit to Presbyteries to inquire into all such cases as may exist within their bounds, to see that this injunction be attended to in connection with the powers conferred on them in conformity with the Act 1592." He would only further observe that a special and solemn declaration, that they would maintain uniformity of worship, was put to them, and was answered by all of them in the affirmative, on the day of their ordination. (Applause.)

Mr. Gibbon, Lonmay, seconded the motion. He remarked that the only defence set up for the innovations which had been introduced was the authority of the Directory for Public Worship, but he thought they should rather take the customs that had been observed in the Church for the last 160 years, and which had gone on uninterruptedly until within the last few years. Another thing which proved to him that kneeling in prayer had no old usage to recommend it was that the shape of Scotch Presbyterian churches was not adapted for this mode of worship; and the result was that, where an alteration had been made, there was a sort of nondescript position adopted, that was neither standing nor kneeling, but a sort of lounging attitude. He admitted that there was no exact precept in the New Testament for standing at prayer, but, in the incidental references that were made, he considered that this

was the attitude that had been practised by the early Church. With regard to the other features of the innovations that had been introduced he thought that, if anything like a liturgy were adopted, it would result in introducing a mode of worship dependent on the mere caprice of individual congregations. He saw no way of stopping the spirit of innovation but by obliging all the ministers of their churches to observe the rule which had obtained for the last 100 years. If this were not done, they would have nothing but confusion and worse than confusion.

Mr. Murray, Morton, supported the overture from the Synod of Dumfries. He was not a bigot in matters pertaining to religion, and particularly as to the ceremonials of religion, and he could worship God with perfect sincerity in other forms than those to which he was accustomed. With these opinions, he would be one of the very last to judge another, who, being fully persuaded in his own mind, held views different from his own. The case, however, being altered, that altered the case; and, with every disposition to judge favourably of another, he could not bring himself to approve of the conduct of another man, be he who he might, who, having voluntarily entered the Church, and voluntarily taken on its vows and obligations, yet wilfully and habitually transgressed the law of the Church, and became a law to himself. (Hear.) In that case he (Mr Murray) conceived that that man was acting inconsistently and improperly in doing one thing while professing another. It was under these views that he concurred in the transmission of the overture, for he conceived that there was nothing they ought more to guard against than a spirit of innovation creeping into the Church, that would acknowledge no superior control, and which would lead ministers and congregations so to act as if they were a little state of themselves, and at perfect liberty to regulate their affairs according to what they deemed most fit for edification. In that case disorder and confusion must arise, and the Church of Scotland, instead of answering the description of the true Church—one body without schism—would become a divided body—a Church, at variance with itself. And all this, too, was the more inexcusable seeing that the Church of Scotland, by the simplicity of its worship, imposed less obedience on her members than perhaps any other Church in Christendom. There was no hardship in the case. No man was bound to enter the Church of Scotland unless he pleased. The whole spirit and constitution of the Church was opposed to anything like Independency, and they might as well try to incorporate light and darkness, truth and error, as an attempt to amalgamate the practices of Independency with those of Presbytery. The introduction of new forms was, moreover, calculated to foster a feeling of superstition by causing men to thirst after other forms and ceremonies than those they had been accustomed to, until, by trying all the forms and ceremonies of different Churches, they were led into the embracing of those of the Church of Rome, whose forms held out such an attraction to wavering and unstable minds. (Hear, hear.) He held that any change in the mode of worship was dangerous, particularly when it was accompanied by any of the forms which the people of Scotland had been accustomed to associate with services not consonant with the pure worship of God. If any gentleman wished to make changes, he ought to bring it before the House in a regular manner and he was sure the Assembly would give such a deliverance as the case required. It was evident that something was now necessary, and he hoped such a deliverance would be given

to-night as the importance of the subject demanded. Novelty was an insinuating thing in matters of religion; a little leaven leavened the whole mass, and, if one minister was allowed to depart from established rule, why might not a second and third? And where the evil was to terminate no one could predicate; and thus what might seem a matter of little moment might assume a most serious appearance.

Mr. Macduff, elder, entirely concurred with Dr. Pirie in thinking that, as an Established Church, it was their duty to maintain uniformity of worship throughout all their congregations, because, when they separated from that principle, they necessarily went into mere Independency. (Hear, and expressions of approbation.) At the same time the General Assembly had to some extent given a sanction to the practice of standing in singing, because this was the mode adopted in the closing of their annual meetings.

Sheriff Barclay agreed in everything that fell from Dr. Pirie, but his difficulty was this, that, if the law was so very clear as the reverend gentleman said it was, what was the use of legislating anew! Did it not appear, in doing so, that there was some doubt? They had heard a great deal as to standing in singing and kneeling in prayer, and something about the use of an organ and of a liturgy; but he wished to know what church or what minister had introduced these innovations? If there was a law on the subject, let the Presbytery of Aberdeen, or the Synod of Dumfries, do their duty and bring the case before the General Assembly, and the law would be enforced. They had been told by inference that there were certain members of the Church who had offended against the Directory, but they knew not who they were, or what apology they might have to make, and he had great doubts therefore as to the passing of a resolution which seemed to him to be in the meantime unnecessary. He did not wish to be mistaken in having it supposed that he did not sympathise in everything that had been said. He did not subscribe to the doctrine of development, or that every innovation was a reformation. He thought the great recommendation of the Presbyterian Church was its simplicity, and he deprecated very much the practice, which prevailed in some of their churches, of making very unbecoming noises during the pronouncing of the benediction. He thought congregations should see to it that everything was done decently and in order.

Sheriff Tait commented on the unseemly practice of congregations standing and staring about them during prayer.

Dr. Muir spoke strongly on the obligation which had been taken by all ministers at their ordination not to follow divisive courses.

Principal Lee deprecated any attempt to disturb the unity of the Church.

Remarks to the same effect were also made by Dr. Hill, Dr. Macfarlane and Dr. Cook, when the following was agreed to as the deliverance of the Assembly:—"That the General Assembly earnestly and solemnly warn all members of the Church against the rash adoption of changes in the order and form of public worship as recommended in the Directory, confirmed by Acts of Assembly and hitherto practised by this Church; 2d. the General Assembly, in conformity with the laws of the Church and the enactments of Acts of Parliament, do expressly enjoin all Presbyteries, where such innovations are represented to them as having taken place, to inquire into the reasons assigned for them, and to take with due prudence and discretion such a course as seems to be most advisable for restoring uniformity and preventing division in the Church."

THE MODERATOR'S VALEDICTORY ADDRESS.

THE Moderator then rose and addressed the Assembly as follows:—

Right Reverend and Right Honourable,—

Before dissolving the Assembly permit me to thank you for the indulgence and support I have received when endeavouring to perform, to the best of my ability, the important duties of the office to which you have done me the honour to appoint me.

The older members of the Assembly must have missed, like myself, the familiar faces of some who, in our earlier days, were accustomed to act a prominent part in this Venerable Court. Those eminent individuals have, one after another, been removed from the scene of their earthly labours and conflicts. Many things have occurred, since we met on this occasion, to remind us of those men, and to awaken in our bosoms melancholy and solemn reflections. It has been a solace, however, to us and a source of satisfaction to observe that persons, possessed of kindred views and character, have, at the call of Divine Providence, succeeded them; and to know that others are rapidly acquiring the experience and the wisdom to which our departed leaders chiefly owed their influence, and which may be expected in due time to fit their successors for occupying an equally distinguished and useful place in our ecclesiastical councils.

At no period in our history have a larger number of young men of talent and piety been known to enter upon the work of the ministry in connexion with the Church of Scotland, or to be preparing themselves for it. This is in no small degree encouraging to us. It shows, notwithstanding the denunciations and the opposition of our enemies, that the Church of our fathers is a tree of our Heavenly Father's planting, and that a blessing is in it. It shows that this plant of renown still retains a firm hold upon the affections and the sympathies of the people of Scotland, and that the expectation is strong and general that, under the care of the Heavenly Husbandman, it will continue to flourish, and that beneath its shadow many shall sit down with great delight and eat much pleasant fruit.

We may likewise congratulate ourselves and one another upon the prosperous condition of the parochial, extra-parochial and Sabbath schools, as well as in regard to the success which has attended the operations of our Home and Foreign Missions. The Assembly have had ample proof of that in the printed reports which have been presented to them. I do not refer to this to boast of it, but to give God the glory—*By the grace of God we are what we are.* No one will say that all those employed by us, or acting under our superintendence, in training up the young and in preaching the Gospel, are in every respect, or without any exceptions, models of what such men ought to be. This cannot be said of any large body of persons connected with any Church in the World, or labouring anywhere in the cause of Christ. If, in regard, however, to those who name the name of Christ, the fruit of their labour is to be regarded as a proof that the Spirit of God dwelleth in them, and that Christ speaketh by them, then may the blessed effects which have followed the labours of our missionaries and teachers justly be viewed as an evidence of their own zeal and fidelity and a seal of the Divine approbation.

Among other objects interesting to the Church, and calling for the display of its liberality, the plan for converting unendowed chapels into parochial churches was brought under your notice. This was done by the Con-

vener of the Endowed Committee, who pleaded for the object, to which he has devoted the best of his days, as formerly, with all the fervour of sincerity and the warmth of Christian benevolence. I cannot suppose his ardent appeals will prove ineffectual. But the success of the plan so powerfully advocated by him, and approved of by you, suffer me to remind you, depends upon immediate and combined action. Not a few of those who have subscribed to it have been removed from the World before, in accordance with the conditions of your plan, the payment of their subscriptions could be called for. Others through reverse of fortune are unable to fulfil their engagements. In consequence, too, of the changes that are perpetually occurring among the population of our towns and cities by the removal of families and individuals to different parts of the country, it will be difficult in many instances, I have no doubt, to realise the sums which have been subscribed for by them. Here are strong reasons for there being no longer any delay in making a vigorous and united effort throughout the whole country to raise the amount of subscriptions to the sum required, to open the sluices through which are to flow those hallowed streams that are to irrigate our barren land, and make it like a well-watered garden.

But, along with the great importance of the object to be obtained, there are other considerations which ought to induce every adherent of the Church, and every friend of his country, to give of his substance, and that liberally and promptly, to the promotion of so noble a work. So long as our chapels remain unendowed, the erection of additional places of worship in our overgrown parishes is virtually suspended. The funds of the Home Missionary Committee were originally intended to promote Church Extension; but these are at present converted into pastoral-aid grants for the support of the ministers of our chapels and of our Home missionaries. And everywhere is it declared to be inexpedient and vain to press upon the notice of the wealthy and benevolent members of the community the necessity of erecting new churches, if we would meet the demands, or rather the wants, of a growing population, so long as we may be told that, before building more churches, we ought to give stability and permanence to those which have been already erected.

Meanwhile other religious bodies are adding to the number of their congregations and places of worship. We do not blame them for this. So far as they are concerned, who preach the same great doctrines with ourselves, we ought rather to rejoice with the Apostle that Christ is preached, and that He has been made known to many who otherwise might have been left as sheep without a shepherd. But our duty ought not to be neglected because others perform what they believe to be theirs. The divisions which prevail among Christians, or the erection of altar opposite to altar, has always been, with Papal controversialists, a favourite argument when attacking our faith or defending their own. Infidels have likewise referred to our unhappy dissensions as an apology for their scepticism. Is it not, therefore, our duty, as lovers of peace and truth, to endeavour to put an end to those differences—many of them comparatively of little moment—not by railing against those who differ from us, not by outraging their feelings and prejudices, not by refusing to co-operate with them in every good work, not by refusing to acknowledge, as ministers of Christ and members of the body of Christ, those who agree with us in essentials, but by praying for our reunion, or that we all may be one as He and our Father in Heaven are one; by manifesting the spirit of Him who said: "He that is not against me is for me," and by multiply-

ing our sanctuaries, throwing them open to all who may be desirous to return to our communion, to their first love, as well as to every wretched outcast, and to the poorest among the poor, that the Gospel may be preached to them without money and without price?

As to the proportion of our population who have withdrawn themselves from the Established Church, or who are not at present in communion with it, that is a question with which I do not mean to interfere, further than to say, that it is my conviction these have been greatly exaggerated, and that of late years, instead of diminishing, the members of the Church of Scotland have been constantly increasing. The estrangement of so many from the National Church may be attributed to different causes; but, whatever these causes may be, or whatever may be the nature of the dissent that prevails in particular quarters, it becomes every minister to consider how far he may be chargeable with it, and what he may do to bring back to the fold those who have wandered from it. Having this in view, he will do well to remember the words of his Divine Master: "Be ye wise as serpents, and harmless as doves." It will not do for a minister to say that his parishioners, or some of them, are so prejudiced against him, or so bigoted, that they have embraced such wild and extravagant opinions, or are under such extraordinary influence it is vain to make any attempt to enlighten them or to reclaim them. This is the old excuse of the slothful man who says: "There is a lion in the way." It is an exemplification of the words of our Saviour: "He that is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep."

Many a minister has outlived the strongest prejudices against him. Nothing disarms hostility more effectually than kindness and forbearance. The best sermon a minister can preach is a holy life. And the errors prevalent in a parish, where they who have embraced them will not listen to a minister himself, may be reached and uprooted with the Divine blessing by the instrumentality of others. In what way? By pointing them out to those to whose ears and understanding the minister has access, avoiding at the same time all invidious applications. Every hearer of the Word may thus become in his own sphere or neighbourhood "a guide of the blind, a light of them that are in darkness, an instructor of the foolish."

Ministers, however, ought to be at all times more anxious to make converts than to gain proselytes. Their great aim ought to be to win souls to Christ. If they would have those for their crown of joy and rejoicing, they ought not to exhort those who will listen to them to abandon their particular mode of worship, but to forsake their sins—not to come to them, but to go to Christ for salvation. They ought to preach not themselves, but Christ Jesus the Lord, and themselves their servants for Jesus' sake.

It may be that dissent in a parish is caused by the dissolute conduct of a minister. Ever since the days of Eli there have been among those who served at the altar men who made themselves vile. Is it to be wondered at that the people of a parish should withdraw from the ministry of such men? They are not only a disgrace to their sacred profession but a living reproach to religion. They give occasion to the enemies of the Lord to rejoice and to the adversary to speak reproachfully. A profligate clergyman has not only driven many a man from the sanctuary, but driven him into infidelity. Can anything be conceived to be more revolting, a greater insult to a congregation, a more impious mockery of the Almighty, than

for a sensualist, under the cloak of a sacred character, to enter the House of God on the Sabbath day, to ascend the pulpit, and to address himself to those who know him as a teacher of religion and morality? How is the flock to be gathered together that has been scattered by the faithlessness and immoralities of such a shepherd? By taking from him his pastoral staff—by stripping him of his sheep's clothing—by giving his bishopric to another.

A painful and humiliating case of this kind was brought before the Assembly. If we have any Christian feelings, it is impossible not to pity our fallen brother. But surely we ought to pity more his abused and neglected people. His punishment may be thought severe; no greater punishment could have been inflicted on him by a Church court. But, had his sentence been a lighter one than it was, his flock would still have been exposed to the corrupting influence of his example, and to the debasing influence of his worse than profitless teaching.

But the sentence which has been passed upon him may serve another purpose. It may operate as a salutary warning to some who are accustomed to gratify a love for strong drink, which, when habitually gratified, slowly but surely stimulates to excess, and leads to the formation of habits of intemperance. "Let him that thinketh he standeth," therefore, "take heed lest he fall." The sentence in question may serve another purpose still. It may convince all who are watching us with an unfriendly eye that the Church of Scotland has no desire to conceal from the community the corruptions of her members, and moreover that she has no toleration whatever for error or immorality in any one who has been set apart to the work of the ministry. With the holy Apostle we say that a minister of Christ ought "to be sober-minded, in all things showing himself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

The only other judicial proceeding of the Assembly to which I shall allude has reference to the settlement of a presentee in a parish which has been vacant for about three years. The judgment in that case has been much canvassed, both within this House and beyond its walls. I say nothing as to its justice or wisdom. It was far from being a unanimous judgment, and on the part of many it was an unexpected one.

But this I say, that, had the Assembly thought proper to affirm the finding of the Presbytery in that case instead of reversing it, it would have been perfectly competent for them to do so. It is wrong, therefore, in any one to attribute the blame of their decision, if blame there be, to the Church Benefices Act. It was in consequence of the powers conferred by that Act, both upon parishioners and presbyteries, that the two former presentees to the parish were declared by the Church courts to be not fit or qualified to take charge of it. It is true the Assembly of this year have reversed the unanimous deliverance of the Presbytery, whereas the Assembly of last year sustained a deliverance of the Presbytery which was not unanimous. This may be thought very inconsistent. But no two Assemblies, following each other in succession, are composed of the same individuals. The one therefore cannot be considered responsible for the doings of the other. In the present case no individual has ever ventured to utter a single word prejudicial to the character or condemnatory of the sermons or devotional exercises of the presentee. This ought to be so far satisfactory to his keenest opponent. It may warrant us to hope that, carrying along with him into his new sphere of labour the same zeal and assiduity for which he has all along been distinguished in his present

charge, he may speedily overcome the opposition he has hitherto encountered, and gain the goodwill and affection of his parishioners.

In the meantime it will be admitted that this case has rendered it more apparent than ever that there exists an absolute necessity for a change being made on the Regulations which are contained in the Act of Assembly for the Induction of Ministers, so as to render that Act more consistent with the Act of Parliament, and so as to diminish greatly the time and expense consumed in cases of disputed settlements.

Right Reverend and Right Honourable,—

We are now about to separate and to return to our respective homes, to resume in our different parishes the discharge of our important duties.

Let me address myself, therefore, first to the ministers who are before me:—Need I say to you that a certain portion of our time ought to be devoted to our own improvement. An unlearned clergy can never long retain a hold upon the public mind. Every department of Science and Literature is open to us, and ought to be made tributary to Religion. But our favoured walk ought beyond all doubt to be Sacred Literature. If a man is not learned in his own profession, it matters little what may be his other acquirements. He needs never expect to inspire others with confidence, or to induce them to show deference to his views and opinions.

True it is we have not the same facilities for digging deep into the wells, either of sacred or profane literature, which are possessed by members of the sister Establishment by means of their stalls and fellowships. It may be that they have more men of mark among them on this account than we can pretend to; but with all the disadvantages connected with the smallness of our incomes, and the poverty of our institutions, we have men among us who, in regard to the extent as well as the variety of their attainments, would do honour to any Church with which they might be connected. The young ministers who hear me would do well to look to those bright and shining lights, so that they might have communicated to them some of their ardour, and be induced to follow them in their brilliant career.

The laborious clerical student, however, ought to beware of spending in his study or among his books the time that ought to be devoted to the sick-room or to pastoral visitation. His love of learning may become a snare to him. For the same reason he ought to beware of allowing employment of any kind to take the place of preparation for the pulpit; all that he does ought to converge to the same centre. He ought not to be occupied with his own but with his Father's business. He ought to cultivate the spirit which led the Apostle of the Gentiles to exclaim, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

The elders who are before me will forgive me if I now address a few words to them before I have done. In consequence of the nature of your office—it being a labour of love—and, likewise, on account of the elevated position of many of you in society, your influence is often far more powerful in your respective parishes than that of your ministers. What we do we are supposed by some to do professionally. What you do, on the other hand, in your Christian character you are believed to do under the direction of Christian principle. This adds greatly to the weight of your Christian exertions, and gives an attraction to them; while the effect of your example is in proportion to the measure of respect with which you are regarded by those around you.

The Church of Scotland has recently passed

through a period of severe trial. Some of us can never forget the warm sympathy, the powerful countenance, the zealous co-operation, we received at that time from our lay brethren. These gentlemen stood by us manfully, sharing the obloquy which was freely heaped upon their ministers, because they had consciences and obeyed them. They favoured us with their counsel; they aided us with their substance; they procured strength from on High for us by their prayers. Not a few of that noble band of Christian brothers have ceased to take any part in earthly struggles; but some of them still live, while mourning our losses, to share our triumphs, and are ready still, by means of their pecuniary contributions and personal labours, to uphold and extend the Church of their fathers.

Of those to whom I have been referring I have seen some in this Assembly. I say therefore to them, and to their brethren in the eldership, who are like-minded: Rest assured, your ministers feel—the congregations to which you belong feel—your countrymen feel—they owe a deep debt of gratitude to you for your unpaid services in the cause of humanity and the cause of Religion.

Right Reverend and Right Honourable,—

I shall not at this late hour say more; but, as we met and were constituted in the name and by the authority of the Great Head of the Church, in the same name and by the same authority I dissolve this Assembly. And, as, by the good laws of this kingdom, a General Assembly of the Church of Scotland is allowed to be held annually, I hereby appoint that the next meeting of the Assembly shall meet in Edinburgh on Thursday, the 19th day of May, 1859.

I presume it is now the pleasure of the Assembly that I convey to his Grace the Lord High Commissioner their respectful thanks for his good and kind offices.

May it Please your Grace,—

We are all aware that we owe much to our beloved Sovereign for the appointment of your Grace to be her Majesty's Lord High Commissioner in this Assembly. No nobleman could have been honoured by this appointment who would have been more acceptable to the Church at large, not only on account of your Grace's distinguished rank, but on account of your eminent Christian character, and the high estimation in which your Grace is held in every part of the kingdom.

The members of the Assembly feel much indebted to your Grace for the great interest you have taken in the business of the House, for your ready compliance with all our requests, and for your courtesy and kindness on every occasion. I am directed, therefore, by the Assembly to convey to your Grace their respectful thanks, and to declare that it is their sincere hope and prayer that your Grace may be long spared to be an ornament of your order and a blessing to your country.

While doing this, permit me to assure you I shall ever retain a grateful remembrance of my own obligations to your Grace for all those acts of personal kindness with which your Grace has honoured me.

Allow me to add that I trust your Grace will feel warranted to give to her Majesty a favourable report of the proceedings of the Assembly.

His Grace the Lord High Commissioner then dissolved the Assembly in her Majesty's name, and appointed its next meeting for Thursday, 19th May, 1859.

COMMISSION OF ASSEMBLY.

The Commission of Assembly met yesterday, Dr Robertson, moderator.

CASE OF MR STEWART OF KILLAROO.

A reference was read from the Presbytery of Islay and Jura, from which it appeared that Mr Stewart, minister of the parish of Killaroo, had been proceeded against by that Presbytery for drunkenness, profane swearing and other charges, but, as he was afterwards found to be insane and confined in Gartnavel Asylum, Glasgow, the Presbytery withdrew the libel. An application was about to be made to the Sheriff for his liberation from the Asylum, and, as the Presbytery had been asked to sanction that proceeding and grant Mr Stewart leave to travel for six months, they had judged it advisable to ask the advice of the General Assembly as to whether it would be justifiable to grant such long leave of absence, and what arrangement should be made for the ministration of the Gospel to his parish in the meantime. After some conversation it was agreed to recommend the Presbytery, in the event of Mr Stewart's liberation, to make arrangements for having the spiritual wants of the parish properly provided for, and to appoint a committee to consult with the Presbytery in the matter.

PROPOSED CELEBRATION OF THE SCOTTISH REFORMATION.

A memorial was read from the Students' Protestant Society of the four universities of Scotland, suggesting that it would be for the interest of the Church of Christ if a Trecentenary were held in Edinburgh, 1860, in commemoration of the Reformation of the Church of Scotland.

The proposed celebration was to consist of a series of meetings, to which Protestants from all lands should be invited, and papers read illustrative of the religious history of the country before and subsequent to the Reformation—these papers to be afterwards published. The memorialists expressed the hope that the General Assembly would favourably entertain the proposal, and appoint a committee to co-operate with them in carrying the proposed object into effect.

Dr. Muir thought the matter should have been brought before the General Assembly itself instead of the Commission. Without entering into the particular suggestions of the memorialists he thought they ought to be encouraged, and that the most advisable plan for effecting that object was to appoint a committee to confer with them, and he begged to move accordingly.

Dr. Hill thought that a committee should be appointed to encourage the young men, and gather information as to the manner in which the thing might be done without entering into details. He hoped their Dissenting friends would join with them on such occasion. He seconded the motion.

The Moderator thought they ought not to commit themselves in the matter. He proposed that the Commission should heartily approve of the object of the memorial, and appoint a committee to consider the matter, and put themselves in communication with the memorialists, and all other parties favourable to the object, and report to next General Assembly all suggestions for carrying it into effect in a manner befitting the solemn and deeply interesting event proposed to be commemorated.

Dr. Muir having signified his acquiescence in the Moderator's motion, it was unanimously adopted.

The Commission then adjourned.

AUSTRALIA.—Out of the gross population of 400,000 there are 165,000 members of the Church of England; 80,000 Roman Catholics, 70,000 Presbyterians and English Dissenters, including Methodists; 41,000 Congregationalists and Baptists; and 40,000 of other sects.

CORRESPONDENCE.

FROM OUR CORRESPONDENT IN SCOTLAND.

The Telegraph between Great Britain and America has been fairly laid, and is now in full operation. Most wonderful of wonders! Bond of brotherhood between Briton and Briton, man and man; glorious herald of civilization and Christianity! Fitting it was that its first message below the sounding sea should be, "Glory to God in the Highest, Peace on earth, Good Will toward men." These words consecrated it to the noblest purposes, and recognized it as the symbol of something higher than commercial value.

The fact of the Cable being laid was first announced to our gracious Queen at Cherbourg; and that announcement had an interest for the Saxon race, and for mankind, to which the big walls and bristling guns of Cherbourg could not pretend; for it spoke of what was better than slaughter and blood, even of a holier and a happier epoch for the far-scattered sons of Adam.

Already has the Telegraph begun to supersede the Mail Packets by giving us the earliest intelligence. The finest swift-sailing boats of the Cunard line are but laggards in the race. The "Persia" arrived in Liverpool on Saturday last, the 28th ult., with advices up to the 18th previous; but these, of course, were quite out of date. Supposing the past generation should take a peep some day of this old world, what would they say or think? Who knows but that we may yet soar through the air or skim through the deep ourselves? Mighty things doubtless are in store.

"Through the ages one increasing purpose runs,
And the thoughts of men are widened by the
process of the suns."

Parliament is not sitting just now. Its various members have flown hither and thither seeking health, recreation and rest after the toilsome *sedentary* of the session. The stud of the Premier, who has long been fond of the turf, is advertised for sale. We presume that the cares of office and the uncongenial tastes of his son and heir have led to this. Having weathered the storm longer than many supposed, Lord Derby may be anxious to hold the helm of the State still longer without personal distractions and embarrassments. And certainly never did a political party hold the post of power by a more precarious tenure than the present Government, because never perhaps were the differences between the various sections in the State more vague, shadowy and ill-defined. The old names of Whig and Tory mean nothing now-a-days. The old badges are worn to tatters; the old war-cries are nothing but electioneering shams. Judging from their past antecedents, it was fairly to be expected that the present Ministry would have

shown themselves more conservative than their predecessors; that is, more cautious in making any material changes upon the existing Constitution. The reverse has been the result. Personally and individually, we believe that their predilections were opposed to any organic changes; but, in a corporate and collective capacity, they have yielded to popular pressure for the sake of dear office. And, what as religious men we most regret is, they have yielded upon questions involving the highest principle—questions which they admitted to be unsound even when—strange contradiction!—they allowed them to pass. I refer, of course, primarily to the admission of the Jews to a place in a Christian Legislature. Again, we have seen how they have opened the chairs of four Principals to all and sundry, and their neutral views in regard to the religious treatment of India; so that we consider the cause of Religion and of Establishments as safe in the hands of one party as of another—that is, safe in none. This general disorganization and resignation of what were called "principles" once upon a time, lead an earnest on-looker to ask, "Is there such a thing as faith upon the earth?" I think the existing state of matters cannot long continue, and that all the adherents of all sections who agree substantially upon monarchical government, Church and State connection, the legitimate influence of property, &c., will unite, leaving the residue to form an opposition of extreme opinions.

I am sorry to have to record the death of the Rev. Dr. John Stevenson, clergyman of the parish of Ladykirk in Berwickshire, and till lately one of our chaplains in India. An unhappy accident led to the fatal termination of his life. He was riding on horseback, we are informed, to induct a clergyman in the neighbouring parish of Hutton, when he was seized with a giddiness in the head and fell from his horse. Thus prematurely, and while in the discharge of his duty, did he meet with his end; and his remains were followed to the grave by a large and influential company of mourners. It is with more than wonted sorrow that we supply these details. Only a few years ago did Dr. Stevenson return from India, where he had laboured, if we mistake not, since 1824; so that only a short space was allotted him to enjoy that rural quietude which doubtless he had long coveted under the blazing sun of Hindostan. Shortly after his return I had an opportunity of hearing an interesting address from him, before the Edinburgh University Missionary Association, upon the land where he had lived so long; and it was affecting to hear one say, who was evidently exhausted and worn out with his pious labours, that he had "spent in the Missionary cause the best days of his life." He is gone; and we say, Amen. Enough of time was given him at Home to

show the worth of the man; and, while his hands are forever folded in calm repose, may other labourers go forth to the bloody plains of poor India, and reap in happier times the harvest which he and such as he have helped to sow.

Scotland, 1st Sept., 1858.

MISCELLANEOUS.

REPORT OF THE COMMITTEE ON SABBATH OBSERVANCE.

Unto the Rev. The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

The Committee on Sabbath Observance have little to report in connection with this subject during the past year.

The unscriptural views entertained by many, in high places, in reference to the divine institution and gracious design of the Sabbath, and the painful extent to which God's holy day continues to be desecrated throughout the land, publicly and privately, by all classes, may well fill the heart of a christian and of the patriot with sorrow and alarm; while they surely, loudly and affectingly appeal to all who have faith in the declarations of God's word, to bestir themselves, and endeavour to rescue the Sabbath from the wide-spread desecration which now marks it.

Of every prevailing sin it may with truth be said, it averts many blessings, social and civil, as well as religious, from us, and brings many evils upon us; and more especially and emphatically still may this be affirmed of the sin of desecrating that day which God, influenced not more by respect to His own glory than by a wise and gracious regard to the best temporal as well as spiritual interests of men, has, by a special propriety, reserved for Himself, and which He authoritatively commands men of all ranks, employments, ages and climes, to remember to keep holy—not doing their own ways, nor finding their own pleasure, nor speaking their own words.

The desecration of the Sabbath is not only a sin itself most dishonouring to God, but it is in addition, sure evidence of the commission, by those guilty of it, of manifold other offences against God's word and ordinances, and it is the fruitful source of many such offences.

Your Committee regard this sin as a sure indication of a general disregard of the authority of God's word on the part of those guilty of it, in all their aims and principles of action; and serving, as this sin does, to render God's word and ordinances of none effect, its prevalence must prevent us from attaining to that righteousness which exalteth a nation, while it proclaims that even now there is among us that sin which God's word declares to be the reproach of any people, and which must issue in their ruin.

With these views and feelings on the subject, the Committee would suggest to this court the propriety of anew inculcating upon all the ministers within the Church, the duty of impressing upon their people from the pulpit and otherwise, the paramount importance of the religious observance of the sabbath, as required by God's Word, whether regard be had to the spiritual interests of individuals, or to the general morality, good order and prosperity of the country at large.

They would also recommend that as a Bill is now before the Legislature having for its object the abolition of labour on the Sabbath in the public works and departments of the Province under Government, the Synod, as the Supreme Judicatory of the Church, and as re-

presenting the views and wishes of all its congregations in this matter, should adopt and immediately forward to the several branches of the Legislature, a petition in favour of this measure.

The Committee would further suggest to the Synod the propriety of bringing under the notice of the Directors of the several Railroads and Steamboat Companies, by memorial or otherwise, the great power possessed by them in the Providence of God, by the proper regulation and conduct of their business, to contribute to the proper observance of the Sabbath, and to the interests of morality and religion in general, and to urge upon them the solemn responsibility under which they are placed to employ this power accordingly.

Little immediate benefit may result from this step, yet the Committee conceives that the Church will but perform the duty which it owes to its great Head and to the country, in declaring to these bodies, its conviction in the premises.

All of which, however, is respectfully submitted. On behalf of the Committee.

WM. BAIN, *Convener.*

P. S.—We regret that two Reports, in type and agreed upon to appear in this number, (see page 153), have been crowded out.

GAVAZZI'S SUNDAY SERVICES IN LONDON.—During last winter large and deeply attentive congregations have assembled, twice on every Sunday, in the Music Hall, Store Street, London, to listen to the preaching of the gospel by the eminent Christian reformer, Alessandro Gavazzi. When the original series of services was near its conclusion, so strongly did the audience testify their regret that Gavazzi consented to continue them once every Sunday during a part of the summer. Being a member of the Italian Church, founded by St. Paul in Rome, and recently revived in Piedmont, his services in this country are, consequently, entirely unconnected with any denomination of English Christians. The subjects chosen for his sermons have comprised points of the greatest importance and interest; Justification by faith; spirituality of mind; the defence of the Bible; the benefits of Christ's death; Jesus, the Justifier, the Sanctifier, and the Glorifier; Christ, our Help, &c. &c. Such themes as these, set forth with all the power of language and depth of feeling for which the reverend orator is so remarkable, cannot fail to produce a lasting impression upon his hearers, many of whom have not previously been in the habit of steadily attending a place of worship. Although his expressions and illustrations are sometimes startling to us, accustomed as we have been from our childhood to the quiet sermons of our English churches, his views of religious truths, drawn direct from the Bible, contain a simplicity and unction which are alike refreshing and arousing to those who have the privilege of listening to his eloquent and noble discourses. The expenses of the room, &c., are to be defrayed by voluntary contributions; and, when this sum exceeds the needful amount, the surplus is generously devoted by the illustrious exile to a Christian school for boys in Piedmont, for the maintenance of which he has undertaken to be solely responsible.

PROGRESS OF WESLEYAN METHODISM.—From a table affording a complete view of the present position of Wesleyan Methodism, with the exception of the districts of North Wales and Second South Wales, from which returns have not been received, the progress of Wesleyanism seems still onward in England. In London we find they number 17,955 adherents, being an increase, as compared with last year, of 174; Liverpool numbers 11,097 members, being an increase of

508; in Manchester and Bolton there are 21,150 members, increase 446; Halifax and Bradford 14,865 members, increase 689; Lincoln 12,568, increase 673; 673; in Edinburgh and Aberdeen there are 2265 members, showing a decrease of 135; and in the Shetland Isles there are 1588, being a decrease of 34.

DENOMINATION STATISTICS OF ENGLAND AND WALES.—According to the census of Religious Worship taken by the Government in 1857, the totals of all attendants, as then returned, were in England and Wales as follow:—

Church of England,	5,292,551
Wesleyan Methodists,	2,417,358
Independents,	1,214,059
Baptists,	930,190
Roman Catholics,	383,630
Presbyterians,	80,510

POETRY.

"A LITTLE WHILE."

"What is this He saith, a little while."—
JOHN xvi. 18.

Oh for the peace that floweth as a river,
Making life's desert places bloom and smile!
Oh for the faith to grasp Heaven's bright "for ever"
Amid the shadows of Earth's "little while."

"A little while" for patient vigil-keeping,
To face the storm, to wrestle with the strong;
"A little while" to sow the seed with weeping;
Then bind the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness;
To toil with weary step through miry ways;
Then to pour forth the fragrant oil of gladness,
And grasp the girdle round the robe of praise!

"A little while," midst shadow and illusion,
To strive by faith love's mysteries to spell;
Then read each dark enigma's bright solution;
Then hail right's verdict, "He doeth all things well."

"A little while," the earthen pitcher taking
To wayside brooks, from far-off fountains fed,
Then the cool lip its thirst for ever slaking
Beside the fulness of the Fountain-head.

"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim;
And then, the Bridegroom's coming footsteps
hailing,
To haste to meet Him with the bridal hymn.

And He, who is Himself the Gift and Giver,
The future Glory and the present Smile,
With the bright promise of the glad "for ever"
Will light the shadows of the "little while."
— "Sunday at Home."

ERRATUM.

In our September number, in the Review of Rev. R. Pollok's second vol. on the Apocalypse, page 135, first column, eleventh line from foot, for "article" read "author."

SUBSCRIPTIONS RECEIVED SINCE OUR LAST ISSUE.

John McQueen, Nottawasaga, .. '58-9	0	5	0
Robert Forbes, Kingston,	0	5	0
Dugald McDonald, Lochiel,	'58	0	2
E. McMillan,	"	0	2
Wm. Kay, Cornwall,	'58-9	0	5
D. Sinclair, Kingston,	'59-60	0	5
D. Binson, Paspebiac,	'58	0	2
D. Ross,	"	0	2

Hon. J. Crooks, W. Hamborough, '56-7	0	5	0
John Smeaton, Queenston,	'58	0	2
Rev. G. Bell, Clifton,	'58-9	0	5
James Bell,	'58	0	2
V. Black, Chippawa,	"	0	2
Rev. A. Kennedy, London,	"	0	2
W. Ferguson, Kingston,	'56-7-8	0	7
A. Livingstone,	'58	0	2
John Fraser,	'58-9	0	5
Joseph Bruce,	'57-8-9	0	7
J. Creighton,	'57-8	0	5
Miss Fisher,	'58	0	2
G. Davidson,	"	0	2
W. Leslie,	'56-7-8	0	7
J. Duff,	'58	0	2
A. Bagg,	"	0	2
Rev. A. Walker, Belleville, .. '56-7-8	0	15	0
Allan Cleghorn, Brantford,	'58	0	2
J. Sutherland,	"	0	2
T. B. McLean,	"	0	2
George Smith,	"	0	2
Duncan McKay,	"	0	2
Wm. Green,	"	0	2
Rev. D. Stott,	"	0	2
Wm. Smith,	"	0	2
A. Haliday, Cobourg, '52-3-4-5-6-7-8	0	17	6
C. Dawson,	'56-7-8	0	7
J. Morrison,	"	0	7
A. McBean,	"	0	7
W. Brown, Jr.,	"	0	7
Wm. Hamilton, Uxbridge,	'58	0	2
Jos. Bascorn,	'58-9	0	5
H. B. Robertson, Chatham, C. W., '58	0	2	6
James Steel, Inverness,	"	0	5
Advertisement,	"	0	5
J. Gordon, English River,	'58	0	2
W. Laing, Whitby,	'58	0	2
J. G. Gilmor, Toronto,	'58	0	5
J. Kerr,	'55-6-7-8	0	10
J. Michie,	'56-7-8	0	7
Wm. Pyper,	'53-4-5-6-7-8	0	15
W. G. Cassels,	'56-7-8	0	7
H. Fowler,	'56-7-8	0	7
D. McDonald,	'57-8	0	5
R. McPherson,	'53-4-5-6-7-8	0	15
W. H. Dow,	'58	0	2
J. Maulson,	'56-7-8	0	7
S. B. Campbell,	'56-7-8	0	7
Mrs. Jaques,	'58	0	2
R. Hay,	'57-8	0	5
Wm. McNaughton, Harwich,	'58	0	2
J. Neilson,	'59	0	2

QUEEN'S COLLEGE—MEDICAL DEPARTMENT.

THE Fifth Session of the Medical Department of the University of Queen's College will commence on the First WEDNESDAY of NOVEMBER next, and terminate the end of the following April. For particulars regarding the course of Study, Fees, &c., reference is made to the "Annual Announcement," a copy of which may be had on application to

JOHN STEWART,
Secretary to the Medical Faculty.
Kingston, Sept., 1858.

QUEEN'S COLLEGE.

THE Seventeenth Session of Queen's College will begin on the first Wednesday of October (6th October), 1858, at which date all Intrants and regular Students in the Faculty of Arts are required to be present.

The Divinity Classes will be opened on the first Wednesday in November.
GEORGE WEIR, A. M., *Secretary to Senatus.*

THE PRESBYTERIAN

Is printed for the proprietors by John Lovell, St. Nicholas Street, Montreal.