

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

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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.

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

Additional comments: /  
Commentaires supplémentaires:

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
							/				

# THE PRESBYTERIAN.

AUGUST, 1867.

So much matter has accumulated owing to the space devoted last month to the proceedings of Synod &c., that we think it advisable to refrain from any editorial comments in this number. Even with the additional room thus left, several articles now in type will be left over. We would remind contributors that communications received after the 15th., cannot appear until the month following that for which they are intended.

## News of our Church.

**INDUCTION AT BROCK.**—The Presbytery of Toronto met at the Church in Brock on Thursday the 11th of July, for the purpose of inducting the Rev. Archibald Currie, late Minister of Cote St. George, to the Charge of Brock. The day was delightful, and a crowded house awaited the arrival of the Members of the Presbytery. Rev. D. J. Macdonell, B.D., Minister of Peterboro, preached an eloquent and appropriate discourse from 1st Corinthians, c. i., v. 2. "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," and the usual formalities having been gone through with, Mr. Currie was duly inducted to the Pastoral charge of this important congregation, which had been vacant since the translation of the former Minister to Markham in March, 1866. The Pastor was appropriately addressed in reference to his duties by the Rev. Wm. Cleland, Minister of Scott and Exbridge, and the people were addressed with regard to their duties as a Congregation, first, in English by the Rev. John Campbell, Minister of Markham, (and former Pastor of this Congregation,) and then in Gaelic by the Rev. Neil McDougall, Minister of Eldon. The unanimity with which they have united in the call to their new Minister, and the deep interest manifested by the people on the day of his induction, augurs well for the future prosperity of the Congregation. They are numerous, and quite able to sustain in a creditable manner the ordinances of religion among them. Nearly all the difficulties, which are usually encountered by new Congregations, have already been surmounted under the guidance, and by the self-sacrifice and persevering efforts of their former Minister, so that now Mr. Currie enters the field under favourable circumstances, to exemplify the truth of the Scriptural proverb, "One soweth, and another reapeth." May the

Lord of the harvest bless abundantly his labours among them, so that in due time "he that soweth and he that reapeth may rejoice together."

**ELDON.**—*Induction of the Rev. Niel McDougall, late of Glengarry.*—On Wednesday the 19th June, 1867, the Presbytery of Toronto met in St Andrew's Church, Eldon, and inducted the Rev. Mr. McDougall into the pastoral charge of that Church and congregation. The Church was crowded to overflowing, so much so that many who were unable to gain admittance had to stand outside. There must have been about 800 present. As the congregation is Highland Scottish there was a miniature gathering of the clans to witness the interesting proceedings, and to show their esteem for their future spiritual guide. The Rev. Dr. Barclay presided, and preached a very able and appropriate discourse, and thereafter inducted Mr. McDougall, who received the right hand of fellowship from the brethren present. Suitable addresses were then given to pastor and people, and at the close of the solemn services Mr. McDougall received a most enthusiastic welcome from his large and influential congregation. It is to be hoped the Rev. gentleman will prove a worthy successor to the late excellent and esteemed Mr. McMurchie. It must be very gratifying to the friends of our Church to know that Mr. McDougall enters upon his new field of labour under the most favourable auspices. He is a very popular Gaelic preacher. (The Rev. Niel McDougall is a native of Oban, Argyleshire, Scotland. He studied at the University of Glasgow and took a lively interest in the Highlands. He was for years president of the Ossianic Society in Glasgow, and when a divinity student he gained a prize of \$50 for the best Gaelic sermon—a prize open to all divinity students in the Synod of Inverary, Scotland.)

**ST. ANDREW'S CHURCH, OTTAWA.**—We understand that steps are already being taken to obtain a successor to Dr. Spence over this important congregation, and that their first choice has fallen upon Rev. D. J. Macdonnell B. D., Minister of Peterboro, whose sermon before the Synod in June made so favourable an impression, whom they have unanimously invited to become a candidate.

**ST. ANDREW'S CHURCH KINCARDINE (ONTARIO).**—On Sabbath, the 30th of June, by appointment of the Presbytery of Guelph, this church was preached vacant by the Rev. Mr. Muir of Galt, the reverend gentleman preaching three times. It is no flattery to Mr. Muir when we say that he delivered three admirable discourses, and that his comments on the three preliminary chapters which he read, were very instructive and much appreciated. At the morning service the church was so crowded that very many could not find seats or even an entrance, and therefore had to go away.

It must be very gratifying to the friends of our Church to know that notwithstanding the secession of the late pastor of St. Andrew's Church here, the Rev. A. Dawson, L.A., to the Canada Presbyterian Church, the Congregation is determined to keep together.

Kincardine is an excellent field for a young man, and whoever may be minister of our church here will find that they are a kind and united people, and devotedly attached to the Church of their fathers.

**LAPRAIRIE.**—The Congregation of St. Andrew's Church, Laprairie, have again the pleasure of expressing their thanks to the Misses Neil McIntosh, Bute House, Montreal, and to the young ladies in their seminary, for the very handsome donation of forty dollars towards the Manse Fund.

This sum is part of the proceeds of a bazaar which was held at the close of the school for the season. Several other churches have also been cheered by receiving valuable aid from this source.

**TORONTO.**—Robert Jardine, B. D., a licentiate of our church, who has been travelling in the Mother Country for a year past, before settling down to the work of the ministry in this his native land, has returned to Canada, and after filling several of the pulpits of Montreal for a few Sundays, with much acceptance, has proceeded to the mission field within the bounds of the Presbytery of Toronto, where he will doubtless render good service to the church.

**PRESENTATION.**—After the weekly meeting for prayer, the ladies of the Congregation of St. Andrew's Church, Guelph, C. W. met, and through Mr. Massie, superintendent of the Sabbath School, presented their worthy and respected pastor with a rich silk pulpit gown, cassock and pulpit Bible, and the following address.

*To the Rev. John Hogg.*

**REV. AND DEAR SIR.**—Nine years have elapsed since in the providence of the giver of every good gift you were called to the pastoral charge of this congregation, and during that period we have witnessed how with all faithfulness, ability

and zeal you have discharged the onerous duties of your sacred office.

In your Sabbath day ministrations, in your week day visitations, in your unwearied attention and sympathy to the sick, in your care and affection for the young, in your solicitude for the eternal interests of all the flock over which the Holy Ghost has made you an overseer, you have given gratifying evidence that your earnest desire and prayer is the promotion of the glory of God in the salvation of souls.

At the request of the ladies of the congregation I have the honour and pleasure of presenting you on their behalf with this pulpit gown, cassock and Bible, as a sincere, although very inadequate, testimony of their respect and esteem. The donors, and I am sure the congregation at large, join in the earnest desire and fervent prayer that you may be long spared to wear this gift, and to labour as you have heretofore laboured for the spiritual welfare of your people.

JAMES MASSIE.

On behalf of the ladies of St. Andrew's Church.

**MISSION CHURCH AT PORTLAND, ST. JOHN.**—In March, 1865, it was resolved to establish a Mission Station in Portland, a suburb of St. John, N.B. Mr. Caie was sent out by the Colonial Committee to labour there and in Rothesay. One of the first tasks he set himself was to organise a Sabbath School, and the services of Mr. H. T. Ames, were secured for the object, a gentleman in every way qualified. Beginning with twenty scholars, the first annual examination showed a list of one hundred and twenty. Mr. Ames, who possesses a knowledge of, and the ability to teach music, made this an important part of the training. Besides the benefits to the children of the practice itself, it became a source of revenue, and they acquired so great a mastery of the art, that their services were often asked for at sacred concerts. A considerable sum was required for Catechisms, Bibles, a Library, &c. The concerts yielded about \$210, the greater part of which was laid out for books, and a handsome contribution given to the Church now in course of erection. The plate collection of the children amounted last year to \$103, donations \$37, and the library now contains four hundred and fifty volumes, about fifty volumes having been presented by the Sabbath School of St. Andrew's Church (Rev. Dr. Donald's). The proceeds of a lecture by Mr. Ames, and a collection taken up on Sunday evening the 7th of July, put the school free of debt, leaving a balance in hand. The number of scholars now on the roll is two hundred and fifty, with twelve male and eighteen female teachers. On the 7th ultimo, the second anniversary was held. The singing, recitations of passages from the Bible, Hymns, &c., were admirably given, and showed an amount of training by the teachers, and an aptitude for learning by the pupils, that were most encouraging. One little girl repeated the whole of the 45th chapter of Isaiah without a single error. This was the longest, but the other shorter exercises, some by very young children, were equally correctly given. The Church now in course of erection is built partly from funds derived from the sale of St. Stephen's Church, the Congregation of which was broken

up some years ago. The amount now available from that source is \$9,500, the total sum of \$18,000 being required for Church and site. Mr. Caie has raised by subscription about \$4,000, and the proceeds of a bazaar amounted to \$2,000. It is intended to have the Church, if possible, opened free of debt, the population including a large number of poor.

**BRITISH COLUMBIA.**—The following letters have been received by the Rev. Mr. McDonnell, Fergus, in answer to enquiries regarding the state of the Church in British Columbia. We have no doubt they will be read with interest.

St. Andrew's Church, Victoria,  
British Columbia 30th. April 1867.

**REV. AND DEAR SIR.**—Your letter of the 19th. February has been received by the Rev. Mr. Sommerville, and he has handed it to me, as Secretary of the Church, to answer, he himself being unable, on account of other pressing business, to reply by this mail.

I would therefore offer to you on behalf of the members and adherents of the Church of Scotland in this colony our thanks for the interest evinced by you in the progress of the Church here.

It is a matter of regret that your executive Committee did not carry out the resolution of your Synod of 1862 to establish a mission, as since then no such favourable opportunity has occurred. At that time, as you are no doubt aware, there was a great immigration hither and many Scotch families of good social standing, on arrival, joined the Church of England from the simple reason that there was no Scotch church. If the Church of Scotland in 1862 had built a place of worship it would now have held by far the largest congregation in this city. As it is, our congregation is equal to any other here, notwithstanding that many influential members have been lost to us through the apparent apathy and indecision of the Church. In 1863 the Church sent a missionary here, and in 1864 the General Assembly authorised the best endeavours "by special subscriptions to promote the building of a Church at Victoria" but Mr. Sommerville receiving a call (through the Colonial Committee) from the First Presbyterian Church, and accepting the same, checked those efforts. Now, however, that the Church has again undertaken the mission, the deliverance of the General Assembly above quoted is to be put in force, and I am of the opinion that your Synod should do the same and act upon their resolution of 1862.

I am glad to see that you look upon this as a suitable mission field for the Synod of Canada, and if, as is earnestly hoped by the people here generally, we be admitted ere long into the Confederation, it will then be doubly the province of the Church in Canada to make this a field for missionary operations.

As you remark, one minister is quite inadequate to the task of properly representing the Church in this colony, for besides New Westminster and Cariboo which you name, there are Corvichan and Comox, rising agricultural settlements, and Narra, a mining village of over 500 inhabitants. A great proportion of our colon-

ists are Scotch, and many of them have lived in Canada, and the Eastern Provinces. The Episcopalians have missionaries in nearly all those places I have mentioned. The Church of England and the Church of Rome have both academic Institutions here, and it should certainly be the aim of the Church of Scotland to have something of the same kind. At present we have no public School system, and the youth of the colony are in a measure dependent on those two bodies for their education.

I will not say more: but leave it to Mr. Sommerville more fully and definitely to answer your esteemed letter.

I remain, Rev. and dear Sir,  
Your faithful Servant,  
JAMES BURNS.

Victoria; British Columbia.  
23th April, 1867.

**REV. AND DEAR SIR.**—I am in receipt of your note of February 19th, and the delay of the steamer over night has unexpectedly given me the opportunity of shortly answering it by this mail. I have received much encouragement by its arrival. It enables me to realise that the eyes of the Church are upon the work in this place, and that having taken a clear and well defined position for the Church of Scotland in this colony, I will not be left single handed and solitary to fight the battle.

You mention that the Synod of Canada at its meeting in 1862 agreed to enter upon the work here, but that the proposal was not carried out. Is it not strange that the General Assembly in Scotland, in May, 1864, passed an act to raise special funds for the building of a church in Victoria, and that through causes accidental, it also has not been taken advantage of till the present. In my opinion, the Synod of Canada could not do better, than just what the Colonial Committee have determined to do—fall back upon its old resolution. The Church at home was led away from its purpose by representations from what was called the First Presbyterian Church in this place, and much time has been lost. The colony was then in a high state of prosperity, and any efforts made, would have been enthusiastically supplemented by the colonists. The colony is now depressed, and enthusiasm has been allowed to cool if not repelled by partial neglect. I believe the tide of adversity has now turned, and it is not too late if a strong effort be made. The Colonial Committee have appointed another missionary, who is now, I believe, on the way out. For some months he takes my place in Victoria, whilst I itinerate to make myself better acquainted with the field. At present I am of opinion that he will assist me in Victoria and preach at Craigflower a district near this, and, where if a Church were built, the Presbyterians in Her Majesty's Fleet, stationed at Esquimalt would also attend.

On this Island there are two other settlements, where the Presbyterians ardently desire and are willing partially to support a minister. First, Corvichan—a large and fertile agricultural district about thirty miles from Victoria, rapidly increasing in population. We ought to have a minister here. If a Church were erected at Maple Bay, there are thirty families within

a circuit of two miles who would attend it, with others from a greater distance. If the Church in Canada send a minister, I could have a small Church erected within a month after his arrival. The settlement is open for occupation. In the whole district there is only one minister—an Episcopalian, and he is stationed at the other extreme, whilst the intervention of a lake prevents the population around Maple Bay attending. *Second.* Comox, 50 miles further North—where there are numerous settlers, and no Church of any denomination. The flourishing town of Narraimo has a population of 500, but there is stationed within it, the only Presbyterian minister besides myself in this colony, a representative of the Free Church of Canada, I believe another would find a ready welcome, but where so many other places are open, it might prove ungracious to send another minister there, until the issue of the present experiment is seen. I may mention that the Church initiated in Narraimo, proposes itself as undenominational—not in connection with any Church—a policy which is better in name than in practice.

In British Columbia there is Caribboo with a population in summer of 3,000—in winter of one thousand; Here there is a Roman Catholic priest, well supported because he is alone in the place. The Episcopalian clergyman came down the winter before last and never returned. The United Church of Canada had a minister here for one year, who did much good, but he was withdrawn in 1865, from this field of acknowledged usefulness to New Westminster, which position he voluntarily relinquished, and went home by the last steamer.

I am certain that a good minister sent to Caribboo would be handsomely supported. The population is highly intelligent and generous, and an able and pious man would find his hands strengthened by many leal hearted men. I personally know many who would willingly work to aid him. It is my intention to go up this summer to "represent the claim" for our Church. The great complaint has been that the ministers only came up for a little money during the summer, and went away, so I will urge them to get a minister of their own. I will try to get up a call, and if the Synod of Canada has a minister here by that time he may receive it. I will at all events forward it either to the Colonial Committee, the Synods of Nova Scotia, Canada or New Brunswick, as the desire of the members may direct. If it pleases your Synod to despatch a representative at once to Caribboo, most willingly would I act in harmony with him. As the first in the field he would have the claim, to what in my opinion is the most promising position. There is good and easy conveyance to Caribboo, there are many families already there, and the conditions of life are as comfortable as in Victoria. In regard to the prospects of Caribboo, I may mention that whilst large "strikes" are not so frequent as in 1863 that its yield is steadier, and affords a surer return to the working miner. Many by entering on "fluming," "tunnelling" and "quartz working" find, if not such hasty returns, a more permanent and profitable means of industry.

New Westminster is the capital of the colony.

It has at present a population of 1000. There are large Episcopal and Roman Catholic Churches, a Methodist Church, and a very commodious edifice, called St. Andrew's Church. In this there officiated for two years the minister now at Narraimo, supported by the United Church of Canada, when he left, the minister formerly at Caribboo, took his place and remained above a year, until he went home about a month ago.

I have thus given in detail a description of the various places, where it may appear probable that a mission would flourish, in order that the members of your Synod may have good foundation for any action they may take.

As you state, the Church of England, and the Church of Rome have each an academic Institution at Victoria: indeed, the education of the young is almost entirely in their hands. There are two Free Schools, attended by the children of the humbler classes, but even these have been stopped, owing to the depressed condition of the colony. At the well conducted Boarding Schools of these denominations, all the more advanced children receive their education as well as many from the American side of Puget Sound: an institution of the same kind, started in connection with our Church, would occasion little expense. The fee for board and education is \$30 per month, for education without board \$10 per month. A gentleman and his wife would be required to superintend it. A lady, who has established such a school for young ladies in her home, finds it pay remarkably well. There is at present in Victoria, an excellent opportunity for the better class of boys school, say what is called a Grammar School in the old country. The abolition of the free school, renders the prospect of success sure. At the collegiate (Church of England) only thirty pupils attend and difficulties in regard to the R. C. School cause it to be less popular than it was. If your Synod could establish a school of this character, it would prove highly useful and very successful. The teacher must be a good scholar, and of gentlemanly habits. The rent of a suitable building would at present be \$15 or \$20 per month and the fee should be \$4 per month—that at the other schools is \$5.

The colony is not yet in a condition to aim at any institution suitable for the training of candidates for the ministry, but I will not let slip your suggestion.

In conclusion need I re-echo the cry, "come over and help us." A Territory so wide and so long neglected has surely claims upon your attention. The Church of England has ministers by the score, schools, and catechists, the Church of Rome has about fifty zealous workers in the colony, and the Free Church of Canada two, and the Methodist Church four, and the Church of Scotland only one, and he, far from strong and almost discouraged. This is not as it should be. Scattered over these hill sides and valleys are her numerous adherents from the old country, from Canada, New Brunswick and Nova Scotia, as true and as leal as the members of any other denomination. We boast that the day of her lethargy has gone past. Let her up to the rescue then in the name of the Lord. Let her set up the old flag of the

covenant, and willing hearts will gather around it: late as she is in the field, her prospects of usefulness are greater than those of even richer Churches, here in Victoria, the Church of only seven months age is strong and flourishing, ready to assist others if opportunity presents. The population here is one that will appreciate her piety, her liberty and beautiful order, and I do fervently hope and pray that before the year is out, instead of one solitary congregation, we will have the Presbytery of the Church of Scotland in British Columbia. I cannot understand how when the other Church in Canada has had two labourers here, your Synod should not have had one. May this attain upon its escutcheon speedily be wiped off.

Do you ask me what I would recommend to be immediately done? Send one minister, with instructions to take up the field either in Caribboo, or Corvichan, and a Grammar School teacher. Or if the arrangements for the latter cannot be completed speedily enough, two ministers, one for Caribboo and one for Corvichan.

What you do, do quickly—I believe that the appointment of a special collection for this mission will give you all the funds you require. If two ministers are sent, perhaps the Synods of the East could together mature some plan for the Grammar School.

I am,

Rev. Dear Sir,

Most sincerely yours.

Thomas Somerville.

**IN MEMORIAM.**

**DEATH OF MR. JOHN McARTHUR.**—Died at Beckwith on the 13th June, John McArthur, in the 66th year of his age. The deceased was a native of Comrie, Perthshire, Scotland. He emigrated to Canada and settled in Beckwith in 1818; and was ordained an elder of the Presbyterian Church of Canada in connection with the Church of Scotland in 1846. He was highly respected by all who knew him. He was a kind neighbour, a sincere friend, a devout christian, and a faithful office-bearer in the church. His death, like his life, was peaceful and full of

hope. He had no fear of death. His brethren in the session will long cherish grateful recollections of him. At a meeting shortly after his death they put on record an expression of their sense of his worth.

**MINISTERS WIDOWS' AND ORPHANS' FUND.**  
Cote St. George, per the Rev. Arch. Currie..... \$ 6.00  
London, per the Rev. Francis Nicol..... 12.00

\$18.00

ARCH. FERGUSON,  
*Treasurer.*

Montreal, 15th July, 1867.

**FRENCH MISSION FUND.**

Almonte, vacant, per Rev. J. K. McMorine..... \$28.00  
Tossorontio, per Alex. MacLennan..... 8.00  
Beckwith, per Rev. Walter Ross..... 14.00  
Laprairie, " J. Barr..... 3.00  
Fergus, per A. D. Fordyce, Esq..... 17.58  
Perth, per Rev. Wm. Bain..... 30.00

\$100.58

ARCH. FERGUSON,  
*Treasurer.*

Montreal, 15th July, 1867.

**BURSARY SCHEME.**

Williamstown, additional, per J. Dingwall, Esq. \$2.00  
Portsmouth, near Kingston..... 40.00  
Woolwich, per Rev. James Thom..... 4.00  
Vaughan, per Rev. W. Aitken..... 5.00  
A Friend, for 1863, per Mr. S. McMorine, of Almonte..... 28.00

JOHN PATON,  
*Treasurer.*

Kingston, 15th July, 1867.

**JUVENILE MISSION.**

Already acknowledged..... \$247.00  
F. M. (anonymous) for Canadian School..... 10.00  
" " For Zenora Mission..... 10.00  
St. Andrew's Sabbath School, Thorah, for support of Alexandra, Thorah, per J. Proctor, Esq..... 20.00

\$287.40

JOHN PATON,  
*Treasurer.*

Kingston, 15th July, 1867.

**HOME MISSION CONTINGENT FUND.**

Perth, for Rev. William Bain..... \$20.00

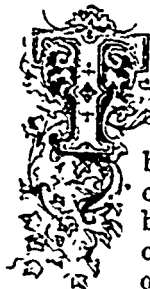
WILLIAM CROIL,

*Secy. Treas. Temporalities Board.*

Montreal, 15th July, 1867.

**Articles Communicated.**

**THE NEW DOMINION.**



THE 1st of July, 1867, a day so important to the future of our young country, has come and gone. It has been looked forward to with eager expectation, ushered in by the sweet and solemn strains of the National Anthem rising on the quiet midnight, by the joyous chimes of bells ringing cheerily through the fresh bright morning air. While in our large towns, gay processions,

floating banners, martial parades, the firing of cannon, combined to do honour to the day on which was announced by royal proclamation the union of all the fair Provinces of British North America. People have celebrated a day devoted to joyous recreation in the various ways congenial to their various tastes, by games, by excursions, by happy picnics among the woods and waters of our fair and idespreading "New Dominion," and have laid up, we may trust, stores of pleasant memories to entwine with the day which ushered us into a new stage of national

existence. May the day itself, so bright, so joyous, so full of the rich maturity of summer beauty and peace, be a happy omen of the era it inaugurated.

Yet in the celebration of the day, whole-souled and enthusiastic as it was, there was one deficiency which could not but make itself painfully felt by those who feel that "except the Lord build the house they labour in vain that build it," that all our hopes, and plans, and projects for the advancement of our country must come to nought unless "God, even our own God shall bless us." It would have been a noble spectacle, becoming surely to our position as a professed Christian nation, and full of happy augury for our future, had that bright July morning beheld our Canadian people assembling together with one heart to implore a blessing from the God of our fathers upon the new prospects opening before us. One would think that the experience of even the last few years would have taught us that our destinies are not in our own hands, and that without the blessing of Him who rules the seasons, even the earth will not yield her increase. But, from whatever cause, our senators did not seem to think of the need of a public national recognition of this truth, and our City Councils and Celebration Committees were far too much occupied with the arrangement of appropriations, the procuring of fire-works &c., &c., to think of anything so *impractical* as hallowing the day by a solemn religious service. One or two suggestions indeed were made on the subject and in one place at least, a Union Prayer Meeting took its place among the celebrations of the day; we may be sure too that from many Christian hearts and Christian families arose fervent prayers that the future of our beloved land might be blessed by Him whose blessing alone maketh rich; yet it is none the less true that, as a nation, we entered upon this new stage of national existence without any reference to the God who guides the destinies of nations as well as of men. No blessing from on high has been publicly invoked, to hallow the new order of things, no united thanksgivings offered to Him whose over-ruling Providence has brought about what we hope to be for the welfare and advancement of our country.

Among the heathen Greeks and Romans, any such public event would have been inaugurated by sacrifices and libations, by consultations of the auguries and invocations of the divinities  $\pi\theta\theta\theta$ , they believed

controlled their destinies. Among the Jews living in, as we are inclined to think, a light so much less clear than our own, we know that great national events were consecrated by solemn sacrifice, by thanksgivings and supplications to the God of Abraham, of Isaac and of Jacob. But now, after eighteen centuries of the brighter light of the Gospel dispensation have shone upon the world, we feel no necessity for invoking the Divine blessing on our public acts, for asking divine interposition as a Christian nation, in our national concerns. We may not so express it, possibly in our thoughts, but it amounts to the *practical* expression of the feeling that we have done enough if we pay a certain amount of respect to the outward rites of religion, and that the Divine aid and guidance which it is a most important feature of our Christian faith to believe that God gives to His people, is something which lies out of our ordinary life altogether, and with which we can very well dispense. It is a sad state of matters when our boasted Christianity sinks into practical infidelity, and one that augurs but ill for our real prosperity while the eternal words stand true "Them that honour me, I will honour."

The results of Confederation, while still somewhat vague, are likely to be eminently favourable to our material advancement. Consolidating the powers and resources of the provinces and giving unity to our acts and interests and a fresh impulse to our development, commercial, scientific, military and educational; there can be no doubt, that in spite of some drawbacks, the act just accomplished will tend greatly to raise our position as a people. But in connection with these results there rests upon every individual of our people no small responsibility. As it is scarcely less true of nations than of individuals, that the effects of early influences act with tenfold power on their after development, it rests in no small degree with the present people of Canada to determine what its character shall be, when succeeding generations shall have made it, what it will in all probability become, a great nation. If evil which might now easily be checked, is left to increase till it has gained such magnitude and power as to be almost beyond human interposition, if good that might be done is left undone, while selfish apathies our hands and reduces us to inaction, will not the guilt of such neglect rest upon us who have thus abused our trust?

It is not the *material* interests of Canada which are most likely to suffer from indifference and apathy. To these we are in general pretty wide awake. Even as to the question of military defence, with regard to which we were long reproached with culpable carelessness, Canada has been pretty thoroughly aroused, and our gallant volunteers would vie with each other in eagerness to repel the invader, should an enemy attack our borders. But there are evils as much greater and more enduring in their results as moral interests exceed in importance physical ones; enemies far more insidious and destructive than any visible foe with whom we could be called upon to contend. And these enemies, if we love our country, we are called upon to resist with all the force we can muster. There is the demon of Intemperance, stealing silently through the land, marking out its thousands of victims, striking down with its deadly aim some of our best and noblest, often scarcely betraying its presence till the fatal effects of its insidious influence are seen. We may not indeed all agree upon the question of *total abstinence*, but surely there is no man with the heart of a christian and a patriot, who will not seek by whatever means may seem to him the most effectual, to discourage that habitual use of intoxicating liquors which is already making such ravages among us. *How* to do so is a serious problem and one to which scarcely too much thought and energy can be directed, and if, as is natural, we do not all arrive at the same solution, we can at least give each other the right hand of fellowship, and aid and encourage each other's efforts to follow out the common aim.

But if intemperance slays its thousands, it is scarcely too much to say that *worldliness* slays its ten thousands. It is the prevailing sin and canker of the age, and in a new country it is natural that its influence should be even stronger than in an old one. Where bare subsistence is often a desperate struggle, where even a moderate portion of the good things of life is usually so hardly earned, it is perhaps not to be wondered at, that these good things acquire a most disproportionate importance and engross far too much the minds of hard-working colonists. But there can be no doubt that the insidious poison of worldliness is working to a fearful extent among us, choking with its rank growth the good seed which might otherwise spring up a hundred-fold, blunting our perception of higher things, and paralysing our efforts towards real good, as

if a man's life consisted in the abundance of the things which he possesseth, and not in the perfection of his immortal nature, reaching far beyond the things of time and sense into the infinite vista of a certain eternity! Gold,—position,—advancement,—these are really with the majority of us the chief good, and that which is to last when these are but empty echoes of the past, is too often, alas! forgotten.

It is only a natural sequence of worldliness that *practical infidelity* should increase and prevail. When we become absorbed in material interests we lose our realising sense of the things unseen and eternal, and losing this we practically lose our belief in them, for we can scarcely be said to believe what we do not in the least realise. Our faith in the Christianity which is our best national heritage, is to a great extent becoming cold and lifeless. The religion we profess we cannot trust to work the marvels which we are told it is commissioned to accomplish. "In this sign (the cross) thou shalt conquer," no longer inspires our efforts. We distrust it, whether for ourselves or for others, and when faith by which we might remove mountains is gone, all is lost.

Then there are the dark shadows of *superstition* and *ignorance* connected by many invisible links with the evils already mentioned, since wrong never stands alone and isolated, but extends its tendrils and connects itself in an intricate and almost indivisible network with other wrongs. Superstition indeed must necessarily follow where ignorance leads. It enters into every form of faith. It scarcely matters much whether it consists in trusting to a formula of *words*, or to a formula of outward *rites*, the spirit is the same in both, and "evangelical" formalism may be as dangerous and soul destroying as the ritualistic or the Roman Catholic. And it often happens that hearts chilled and deadened by worldliness and practical infidelity fall the readiest victims to a superstitious formality.

That *ignorance* prevails to an increasing extent in Canada, no one who knows much of the population of our large towns will doubt. Our Common School system is often proudly extolled. But our common schools are *not* doing the work they ought; they do *not* reach to the lowest strata of our population;—it is to a great extent only the children of the *respectable* who are being educated. Hundreds of children are growing up in our cities, untaught and un-



trained, growing year by year more degraded and confirmed in vagabond habits and immoral practices which *must* humanly speaking, in course of time make them the criminals of our prisons and the curse of the country. By timely and energetic interposition this might be prevented,—soon it will be too late, and by the natural course of events the evil must grow and extend. There are numbers of families now sinking in degradation who by prompt Christian aid might still be elevated, but who will soon otherwise form the nucleus of an ever-increasing “sunk population” as degraded and as difficult to reform as that toward which the Christians of Britain are now directing such heroic efforts.

All these evils we might, each and all of us, do *something* to obviate and remove, and surely that *something* we are imperatively called upon to do.—called upon by the instinctive voices of patriotism and philanthropy, but still more strongly by the sweet but solemn voice of the master who says to every professing disciple—“Go work in my vineyard.” Writers, not professedly Christians, are doing much at present to show how closely nations are connected together, so that the well being of *all* is needed for the highest well-being of *any*, and there cannot be true national prosperity where a *part* is left to fester in corruption and be a centre of poisonous influence to the rest. Writers, whom we do not call *orthodox*, expose in vivid colours the evils of that systematized worldliness which, engrossed in money-making, has ceased even to care for the general good; and show how the Christian Church is forgetting one great end of her existence—that of being an organization for extending through the world the blessings which Christianity has it in its power to bestow. There is no doubt that many professing Christians scarcely think of the faith they profess as affecting their position towards others. “Am I my brother’s keeper”—is the practical language of many a heart. But surely, if we have any portion of the spirit of Him who gave Himself for many, and the essence of whose teaching is love and sacrifice,—we will feel how culpable is such selfish apathy, and shake it off.

The evils already mentioned are by affecting all that might be enumerated as no quiring the true well-being of the country. But if the large body of professing Christians in Canada would but awaken to a sense of the duties of their high calling, and to an energetic discharge of them, how soon

would such evils disappear from among us! What a happy change might be effected if even the members of our *own* Church, constituting so large, influential, and intelligent a portion of the Canadian people,—were aroused to an effectual sense of their responsibilities, and, feeling that the mere discharge of the ordinary duties of their professions or worldly calling did not exhaust *all* the claims devolving upon them, were to endeavour with all their strength, as opportunities arose, to repress evil and encourage good, applying all scientific and political wisdom to the amelioration of what is amiss, but, above all, bringing the truth of the everlasting Gospel to bear upon the moral evil it is commissioned to destroy. What a rich contribution to the prosperity of the “New Dominion” it would be, were our own Church thus to fulfil her high calling, and towards such a development of its powers every reader of the *Presbyterian* has it in his or her power in some measure to contribute. Happy would it be if we could apply Tennyson’s invocation to the Christmas bell, to the chimes that rang in the morning of Dominion Day!—

“Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out my mournful rhymes,  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civic slaughter and the spite,  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease,  
Ring out the narrowing lust of gold,  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.”

May such blessings as those here invoked rest upon the nation whose birthday we have just inaugurated, and may the day not be far distant, when the Christian spirit which breathes in the following lines, taken from a New Dominion lyric by one of our Canadian poets, may penetrate every branch of its national existence!

“Not in pride the firm foundations  
Of an empire we would lay;  
Trusting in the God of nations  
We would keep our Natal Day;  
Trusting that the sacred promise,  
Made to all those that believe,  
Will not now be wrested from us—  
Ask ye, and ye shall receive.”

“Hear us then, mysterious power,—  
God whom all the earth shall own—

Make this an auspicious hour—  
Lay for us our corner-stone;  
Lift thy hands in blessing o'er us,  
Bless us Lord from sea to sea,  
Pointing to the hopes before us  
And the future yet to be."

"He hath laid our broad foundation  
Leaving us to build thereon,  
Lo, we stand among the nations,—  
God, our living corner-stone."

IONA.

## Notices and Reviews.

CLASSIC BAPTISM, by James W. Dale, Pastor of the Media Presbyterian Church, Pennsylvania. Montreal: Dawson Brothers, 1860. 8vo.

If any of our professional readers wish to give to the subject of Christian Baptism a deep and thorough investigation, we strongly advise them to procure this able work of Mr. Dale's. It is the first of a series of works which promise an exhaustive handling of a long controverted branch of Christian polemics. "Classic Baptism" dispels the illusion which has not rarely deceived the advocates of the Pædo-Baptist theory, that the strength of the philo-

gical argument is rather on the side of their opponents. More, perhaps, than any other writer Mr. Dale has settled the vexed question as to the meaning of βαπτισμῶ: we look with special interest for the appearance of the succeeding volumes of the series, two of which are announced as in course of preparation, viz.: "Judaic Baptism" and "Johannic Baptism."

As a simply philological analysis this is a rare work, not free from defects, but remarkably honest and thoroughly able. The style in which the book is got up is equal to anything we have ever welcomed from even the modern press.

## The Churches and their Missions.

### THE MEETING OF ASSEMBLY OF THE CHURCH OF SCOTLAND.

(Continued.)



HE discussion of a subject which is of the deepest interest to the Church at large was, on account of Dr. Lee's sickness, postponed till next General Assembly. As showing the deep regret and sympathy of the Court, the following is extracted:—

"The copy? have to state, with deep regret, that Dr. Lee, whose actings form the subject of the present appeal, has been recently attacked by very serious illness. He is now in such a state of health that his medical advisers have prohibited any attempt at conversation with him on business, being of opinion that any such conversation would be attended with danger to his life. In these circumstances, and as Dr. Lee is unable either to attend to support his appeal, or to give instructions to counsel on the subject, the minutes humbly suggest to the General Assembly that the proceedings in the appeal should be adjourned till next Assembly."

Parties having been called, there appeared for the appellants the Rev. Mr. Wallace and others, Messrs. A. B. Shand and John Skelton, advocates; and for the Synod, Dr. Cook and Mr. Muir.

Mr. SKELTON said he had to announce an event which was already known to members of

the house, and to crave that, in consequence of that event, a certain course of procedure should be assented to. The event was the serious and lamentable illness of Dr. Lee. Whilst Mr. Shand and he appeared instructed by the appellants other than Dr. Lee and at the desire of Dr. Lee's medical advisers and nearest relatives, they did not appear for the Rev. Doctor himself. Dr. Lee was unable to instruct counsel. Professor Henderson, in a certificate dated Wednesday night, said—"I hereby certify on soul and conscience that the health of Dr. Lee is at present in so critical a state that any attempt to transact business or engage in conversation on matters of business would certainly endanger his life." Such a statement, he was sure, must command the profound sympathy of every member of Assembly. The course which, in these circumstances, they begged the Assembly to adopt, was that the case in which Dr. Lee was appellant should be sisted, and further consideration delayed till next General Assembly. They made this appeal very confidently, as it seemed eminently right and fitting that the Assembly should agree to it. It would be at once unreasonable, they thought, and unbecoming that the Assembly should proceed to dispose of the case in the absence of the appellant, who had the most vital, and in so far as any patrimonial interests were concerned, the exclusive interest. It

would be unbecoming and undesirable as regarded the Rev. Doctor himself. Every member must feel that while Dr. Lee was laid on a sick bed, while his tongue was silent and they could not enjoy the advantage of his matchless advocacy and unrivalled knowledge of the subject, it would be indelicate finally to determine a case which lay so near his heart, and which he believed, rightly or wrongly, to be bound up with the best interests of the Church to which he was profoundly attached. Again, it would be unbecoming as regarded his family and friends, who must necessarily feel distressed by the discussion of such a topic at such a time. Further, it would be unreasonable and ungracious as regarded those to whom the conduct of the case must necessarily be entrusted, who, in the absence of their most sagacious counsellor and most intrepid leader, felt oppressed and borne down by an overwhelming sense of responsibility. Moreover, it was undesirable that the subject should be discussed at present on account of the magnitude of the subject itself, the determination of which, either way, must, in the opinion of many, exercise a most important bearing on the future fortunes of the Church. And lastly, it seemed unseemly and unbecoming in so far as the character of the Assembly was concerned. Could it add to the dignity or the authority of any judgment of the Assembly that it should determine any case where the defender was unable to appear himself or instruct others on his behalf? Surely not, and if this was true of a case where only the meanest reputation and the most trifling interests were involved, how much truer of a case like the present, where the interests involved were so large, and where the defender was one whose absence from the Assembly even his most constant opponents admitted to be a calamity to the Church and to the nation.

Dr. Cook felt that it was uncalled for, and would be unbecoming, that he should make any reference to the circumstances of the case, but as representing the Synod, so far as he was authorised or entitled to speak for them, he gave cheerful and hearty acquiescence to the proposal made on the other side—(applause)—with a view to the postponement of the case, it being understood that the rights of all parties were reserved. He should have appeared, under any circumstances, with great regret to argue in opposition to so old and valued a friend as Dr. Lee, even upon a case of general polity. It was with a far deeper feeling of regret that he contemplated the sad event which had prevented the Rev. Doctor's presence among them, and he desired to express in the presence of the Assembly his earnest and sincere prayer that, in the good providence of God, Dr. Lee might be restored to health and many years of usefulness to come. (Applause.)

Mr. SNAPE, on behalf of the appellants, expressed their gratification that they could go to the Assembly harmoniously with the respondents with the request that the case be postponed. At the same time, he desired to express the feelings of deep emotion which he was sure all of them must feel in the circumstances in which the Assembly was now placed. The subject was one upon which he could scarcely trust himself to enter. While, personally, he

had for a considerable time entered with interest and sympathy into the general views which Dr. Lee had so long advocated as a public man, he had had the further privilege and advantage of knowing him for a considerable time in the relation of pastor, and also in that of a personal friend: and he confessed that, standing there as he did, and feeling that the Rev. Doctor had been struck down by the dispensation of Providence, he felt himself unable to do justice to his character. He could not express the respect and admiration he entertained for Dr. Lee in every relation of life. Those he was addressing knew best his value in the deliberations of the Assembly, and in all matters in which the Church of Scotland was interested. His views were urged fearlessly and earnestly—it might be by many thought, perhaps, too zealously—and although many had differed from him in the opinions he had expressed, he (Mr. SHAND) was sure all would allow that his had been no personal or selfish end, but that actuated by the love of truth his sole and undivided aim had been to promote the welfare and advancement and progress of the Church of Scotland, which he had loved as devotedly as any of her sons. Whether in the wise providence of God the Rev. Doctor might yet be so completely restored as ever again to appear in that House, they could not foresee. He felt assured that if he should be restored he would be welcomed back to that hall of which he was so great an ornament; but if it should be otherwise, he ventured to say that he thought his name would ever be received there with that veneration and respect to which such a name was entitled—the name of one who had devoted the great energies and powerful intellect he possessed for the good of the Church.

Dr. PIRIE was sure every member of the House felt most deeply with Dr. Lee and his family. Every one sympathised with them, and united in earnest prayer that God would comfort them in their sorrows. They also united in the wish that Dr. Lee might be restored to health and strength, and enabled once more to appear in that House, which he had unquestionably distinguished by his talents. Whatever opinions he might entertain, they would be delighted to hear those opinions, because in that House they were prepared impartially to hear all men, and to judge as they believed to be the truth of God. He begged to propose that "The Assembly, having considered the minute for the Rev. R. Wallace and others, desire to express their deep sympathy with Dr. Lee and his friends and relatives in the afflictive dispensation which has rendered this minute necessary, and in the special circumstances therein set forth supersede the consideration of the appeals in the Old Greyfriars' case during the present Assembly, with the declaration that the appeals shall stand for the consideration of the next General Assembly, in like manner, and to the same effect, as if they were proceeded with at this time, and reserving entire to all parties their rights in reference to the said case during the dependence of the said appeals in terms of law." He had only to add, that in an interview with the appellants, Mr. Wallace, in the presence of Mr. Skelton and a near relative of Dr. Lee's, mentioned that Dr.

Lee at all events would not likely, for a considerable period, occupy his own pulpit, and that Dr. Lee had pledged himself that no one of his assistants should proceed in the same course he had followed. With this statement he had declared himself perfectly satisfied; and, he had no doubt, such would be the unanimous feeling of the Assembly. (Applause)

The motion having been seconded by Mr. Campbell Swinton, was agreed to.

#### THE DECLARATORY ACT OF 1866.

The Assembly took up the following overture from the Synod of Galloway anent the Declaratory Act of 1866:—"It is humbly overtured to the General Assembly, by the provincial Synod of Galloway, to rescind Act VII. of the General Assembly of 1866, entitled, 'Declaratory Act anent Changes on the Forms of Worship, and other Ecclesiastical Arrangements sanctioned by the Laws and Established Usages of the Church.'" There was also an overture from the Presbytery of Edinburgh "to repeal the last sentence of Act VII. of General Assembly, 1866, to wit—'And the General Assembly do again strictly enjoin all ministers and office-bearers in the Church, under pain of censure, to observe and obey the injunctions given by their Presbyteries in all such matters, so long and in so far as the same may remain unreversed and unvaried by the superior courts,' as being contrary to the constitution and practice of the Church."

Mr. McCALMAN, Inch, appeared in support of the Galloway overture. He objected to the Declaratory Act that it was based on a groundless pretext. It was, moreover, he contended, self-contradictory. A Declaratory Act ought to declare something, but they had affirmed in the beginning of this Act a principle which was in entire opposition to the enactments under it. As he read the Act of 1866, jurisdiction was restored to kirk-sessions in matters of church worship, subject always to the supervision of the Presbyteries of the bounds. No one in that House had ever denied that Presbyteries had supervisory powers in relation to kirk-sessions as well as supplementary powers, and he thought the plain, old view of the duty of Presbyteries in this matter given by Dr. Hill in his view of the constitution of the Church was much better and plainer than the Declaratory Act. He thought, therefore, that the Act was altogether unnecessary as well as inconsistent with itself. The Assembly had been accessory both before the fact and after the fact to some innovation on the form of Church worship. If these innovations were against the law of the Church, the Assembly was notoriously neglecting its duty: it ought to call to the bar those Presbyteries and kirk-sessions who had violated what any party in the Assembly considered the established law of the Church. As to the question of expediency, he asked whether a kirk session or a Presbytery was most likely to be correct judges of what was an adequate form of worship within a particular congregation. Congregations differed as to the expression of their views, and the adequate expression for one might be an inadequate and contradictory expression for another. On the whole, he contended that the provision of the Declaratory Act

was unjust and tyrannical, and ought to be recalled.

Mr. GREY, in supporting the Edinburgh overture, submitted that the Declaratory Act was not declaratory of the law and practice of the Church. It was perfectly competent that such an Act should be passed, but the Presbytery of Edinburgh thought that unless such an enactment were passed it was contrary to the law to declare that this should be done. The reason was simply this—The kirk session, in the exercise of its undoubted jurisdiction, made certain arrangements for public worship. In the event of these being reversed by the Presbytery an appeal was taken to the superior Court; and surely it was consonant both to the law and practice of the Church that, while the case was going on, procedure should be sisted. He believed the Act objected to was not a Declaratory Act. It might be a right thing to make such an enactment, but it had not been made, and the Act as it stood was a despotic and in many respects an oppressive thing. Dr. Cook referred to the Acts constituting the law of the Church, contending that of these Dr. Pirie's Declaratory Act was a true exposition. It belonged to Presbyteries to oversee kirk sessions in regard to questions of church worship. He had, he said, heard expressions as if there had been an attempt to take away the privileges of the eldership. No one ever thought of interfering with the privileges of the eldership. The powers of the eldership were equal to the powers of the ministry in all the inferior Courts—that was to say, they had an elder in the Presbytery for every minister—and when they asserted the power of the Presbytery, they were, in point of fact, asserting, not the power of the ministers, but of a body which was equally composed of ministers and elders. If Mr. McCalman wished to celebrate High Mass, and the Presbytery interfered, he might ask what right they had to speak to him, and declare that they were trampling on one of the most valuable privileges of the Church, and he would celebrate High Mass in spite of them. Was it not at once apparent to any reasonable man that this was totally inconsistent with the principle declared not only by Dr. Pirie's Act, but by the greatest authority of the Act of Parliament 1592? He moved that the overtures be dismissed.

Mr. DAVID SMITH, elder, seconded the motion.

Dr. CREVENHAM, Crieff, had a great dislike of Declaratory Acts, because he set great value on the Barrier Act as a remedy against hasty legislation. It was plain that the Declaratory Act in question was dubious; and if dubious, it ought either to be rescinded or at least amended, referring to the Act of Parliament cited by Dr. Cook, he contended that in circumstances where there was no law of the Church, and no constitution made by the Presbytery within these limits, the kirk session had undoubted power of jurisdiction. He held that no Act, even of Assembly, could limit to a greater extent than the Act of 1592, the very extensive powers therein conferred on the kirk sessions. He did not claim for the kirk sessions the power to make constitutions, but within the limits of the law they had power to order the affairs of the congregations. He moved that the Assembly, having considered the overtures, ap-

point a committee to consider the Act 7, 1866, and report to next Assembly how far it was a true expression of the law of the Church.

Mr. GREY seconded the motion.

Professor MILLIGAN defended the Declaratory Act, which he maintained to be constitutional and wise. It would be in the recollection of every member that Dr. Pirie made a statement to the effect that in the case of any innovation being introduced into the forms of service in a congregation by a minister and his kirk session, he would not be disposed to urge the Presbytery to put that down simply on the ground that it was a change, but that if he had no objections to the change in itself, and if those who admitted it were unanimous, he would say to a Presbytery that their wisest course was to let it go on. Dr. Pirie objected to the idea of polling heads in such a matter, and in that respect he believed they should all feel it was necessary to go along with him. The idea of polling was altogether to be deprecated. It was only when there were no disputes in the case, when all were either consciously or tacitly receivers of it without complaint, that any man could feel that the change could be introduced with propriety. Under the Declaratory Act a minister and his kirk session, having any little change to make, were entitled to introduce that change, subject to the supervision of the Presbytery. If the Presbytery did step in and order the change to be put down, either on the ground that it was wrong or that the congregation was not unanimous, that minister and his kirk session must instantly obey; and he thought, in all the circumstances of the case, they ought to be made to obey. In these principles of the Declaratory Act, and in the principles embodied in the language of its framer to which he had referred, a door was opened for those changes which commended themselves to the intelligence and devotion of their people, and which were not creative of any disturbance either in the parish or in the Church.

After a few words from Professor MITCHELL,

The house divided, when there voted

For Dr. Cook's motion..... 173

And for Dr. Cunningham's, ... .. 37

The result was received with applause.

On Saturday the 25th, Professor Mitchell, St Andrew's, read the report of the committee for conversion of the Jews, which contained interesting accounts of the state and progress of the mission at the several stations during the year. The total income for the ordinary purposes of the scheme amounted to £4427, 15s. 5d., or £504, 8s. 8d. more than the previous year; while the expenditure for the same period was £3444, 19s. 10d., or £108, 1s. 11d. less than that of the previous year. Urgent appeals had been received from all the stations for an increased staff of agents. The report was unanimously adopted.

Under Lord Aberdeen's Act after a very satisfactory report of the Education Committee had been given by Dr. Cook, the greater part of the 27th was taken up with a case of disputed settlement.

A letter was read from Dr Muir, resigning his convener'ship of the Sabbath Observance Committee, on account of the state of his health, and

suggesting that his colleague in St Stephen's, Dr Maxwell Nicholson, should be appointed convener in his room. The request of Dr Muir was granted, Dr Cook and Dr Pirie expressing, in name of the Assembly, the deep sympathy of the Church with Dr Muir in his affliction.

Dr Cook next gave in the report of the Education Committee, which gave a very satisfactory account of the schools under the superintendence of the Committee, and showed that the Committee had at its credit at present about £10,000. The report expressly reserved for a subsequent diet of the Assembly the recommendations contained in the report of the Royal Commissioners on Education recently issued, which Dr Cook characterised as "extremely unsatisfactory." The report was, on the motion of Dr Mearns, Kinneff, seconded by Mr Peter Blackburn, unanimously adopted without discussion.

The Assembly then took up the Cumbrac case of disputed settlement, and the remainder of the day's sederunt was occupied in hearing Mr Campbell, advocate, on behalf of the presentee, the Rev. James S. Macnab, who appealed against the decision of the Presbytery of Greenock sustaining objections made to his settlement; Mr Burnet, advocate, for the objectors; and the Rev. Mr Robertson for the Presbytery.

At the evening sederunt,

Mr Gifford, advocate replied on behalf of the presentee, and was followed by Mr Alexander Moncrieff, advocate, for the objectors. Parties were then removed, and the Procurator moved the adoption of a deliverance to the effect that the judgment of the Presbytery should be reversed; that the objections to the presentee be found not proven; and that the Presbytery should be instructed to proceed with the settlement of Mr Macnab. Dr Pirie seconded the Procurator's motion. Dr Wylie, of Carlisle, moved a counter motion, substantially affirming the deliverance of the Presbytery, and dismissing the appeal of the presentee. Dr Wylie, in supporting his motion alluded to the Procurator as "dictating" to the House, and for this he was called to order by the Moderator; but he declined to retract the expression, and a scene ensued, which resulted in Dr Wylie retracting the expression but substantially repeating the charge against the Procurator. Mr Muir, of Dalmeny, seconded Dr Wylie's motion. After some further discussion, the Assembly divided, when the Procurator's motion was carried by 184 to 78 votes, and the judgment of the Presbytery was accordingly reversed.

The whole of the morning of the 28th was occupied by a discussion on

#### THE CRIEFF ORGAN CASE.

This was a reference from the Presbytery of Auchterarder, in a case which had its origin in a requisition presented to the kirk-session of Crieff on 2nd October, 1865, setting forth that certain members of the church desired the introduction of an organ to improve the psalmody. A considerable number of the congregation objected, however, and eventually the Presbytery of Auchterarder decided that, owing to the want of unanimity, it was inexpedient to introduce the organ at that time. In the month of February last an organ was introduced, how-

ever, by the kirk-session, and, on the matter being brought once more before the Presbytery, the Rev. Court enjoined the discontinuance of the use of instrumental music in the church, and found that Dr. Cunningham, the minister, had acted in "a highly irregular manner." On an appeal to the Synod, this judgment was partly reversed, and at another meeting of Presbytery it was resolved to refer the case *simpliciter* to the General Assembly. After some discussion on preliminary points:

Dr. CUNNINGHAM said he appeared as a complainant in this case, not because he mistrusted the wisdom and moderation of this venerable Assembly—not because he had any fear of the result of the reference, but because he affirmed that the Assembly always discouraged references except in cases of great difficulty, wishing every Court to discharge its own duties and to bear its own responsibilities.

He apprehended that this was a case where there was no difficulty—where the law was plain, where the path of expediency was plain, and where, in fact, the Presbytery was shut up to one course. They employed constitutional means for ascertaining whether any one objected to the introduction of instrumental music, and not one objection was offered. He thought, therefore, the Presbytery ought, by the Act of Assembly 1866, to have found that there was no cause calling for their interference. But at the time that report was laid upon the table there was also a petition or letter handed to the Presbytery, with 105 names attached to it, and which stated that the persons subscribing it were still quite opposed to the introduction of an organ, and adhered to a petition they had sent in in a former part of the case, and which was signed by 122. They were the old 122 persons now shrunk into 105, and it was regarding the opposition alleged to be made by these that the kirk-session was appointed to make investigation by order of the Synod, and not one of them appeared before the Court to state their objections. He apprehended, therefore, from that circumstance alone, that no heed should have been given to the petition. But, he asked, what guarantee had they that the names attached to the paper were genuine? It could be proved with the greatest ease that a great many of the signatures were not genuine. There were five or six persons represented as signing it who were 20 or 30 miles distant from Crieff at the time their names were attached; and there were five or six who signed with a cross in the month of February last, and who now signed in excellent handwriting. It was quite plain that the schoolmaster must have been abroad; and if this organ case had done nothing more than taught many of his parishioners to write, and that so well as they appeared to do—(Laughter)—something satisfactory had been elicited by it. It was true many of these signatures had a strong resemblance to Mr. M'Nab's (one of the petitioners against the organ), but that was to be expected. No doubt, as the subscribers resembled him in other things, it was to be expected that they would imitate his handwriting too. He held in his hand an affidavit taken from a person whose name was on the document, and she declared that she was asked to subscribe it, but refused to do so, and gave authority to no

one to subscribe for her. Yet her name was there. Every one knew with what facility petitions were got up. There was no difficulty in getting up a petition on any subject in the town of Crieff, and others like it. Two petitions were sent round the town for competing railway interests, and when the two were brought together it was found that a large number had subscribed both. (Laughter.) He believed there was not a circumstance connected with the Church of Crieff in regard to which, if they sent round a petition, they would not get names attached. If they sent round a petition against the choir they would get not only 105 signatures, but 300 or 400; they sung doxologies, and many names could be got to a petition against that, and they had a minister in Crieff, in regard to whom, if they sent round a petition, they would perhaps get as many names against him. (Laughter.) But that did not prove division in the congregation, it only proved that people had a wonderful facility for signing petitions. There were some people in Crieff who were enjoying this affair immensely; some people who thought it was a capital joke, and rejoiced at seeing the Kirk Session, the Presbytery, the Synod, and now the General Assembly dancing to the music of the Crieff organ. (Laughter.) An impression had gone abroad in Crieff that recent legislation—not so much that of 1866 as 1865—had created a kind of Thermopylae—a place where a few resolute men could keep at bay a whole congregation, where five men were better than fifty, where officiousness and obstinacy, instead of being rebuked and put down, were held with acclaim, and crowned with the greenest laurels, and where five men could be able to keep down and trample on everything that was respectable and religious in the parish. But the fact that such things should occur was no proof whatever that there was a division in the congregation: the fact that such a petition as that had been got up was no proof that there was a division, and he again affirmed that there was none. He concluded by stating that he had confidence in the justice of the House, and their love for their Church, and in their determination that the inferior Courts of the Church should discharge their duties; and he thought it was as clear as noon-day that, unless they wished to pour contempt on the Synod of Perth and Stirling, and the kirk session of Crieff acting under its authority, the course they should adopt was to reverse the judgment of the Presbytery.

Mr. ASHER, advocate, appeared for the Presbytery of Auchterarder. The learned gentleman dwelt at length on the proceedings before the Synod and Presbytery as narrated in the papers before the Assembly, and then referred to a minute which he said had been agreed to between the Presbytery and Dr. Cunningham and others, to the effect that the past proceedings in the case should be held as null, and that if proceedings were again commenced they should be begun *de novo*. The Presbytery believed the agreement to have been accepted by the other parties on the footing that they should stop the whole of the appeals. If the Assembly said that the contract was not binding, the Presbytery would be sa-

tified, but they were not, on the mere attempt of the other party to resile, to hold themselves as not to be prepared to maintain the position they had taken up.

After a few remarks from Dr CUNNINGHAM in reply,

Dr PIRIE said he thought that the particular point now to be submitted to the Assembly was within the narrowest possible compass. The whole question was, whether the Presbytery of Auchterarder were or were not justifiable in referring this case to the General Assembly. He begged leave to move that the complaint be dismissed, and that the reference by the Presbytery of Auchterarder be sustained.

The motion was agreed to.

Mr GEBBIE, advocate, made a few remarks on behalf of Mr Ironside, one of the appellants.

The Rev. Mr BONALLO, who was appointed to state the reference in the case, said that the question had been so fully explained that he did not intend to say anything further.

Parties having been removed.

The PROCURATOR addressed the House. He traced the course of procedure in the case, making strong remarks on the report of the Kirk-Session to the Presbytery, given in at the Meeting on 16th May. He contended that the Kirk-Session had no authority whatever to cite the objectors to appear before them to state their objections with certification, that those who did not so appear would be held as acquiescing. By the Declaratory Act of last Assembly, the authority in these matters was given not to the Kirk-Session, but to the Presbyteries. With regard to the assertion in the report that the congregation on this subject showed marvellous unanimity, at the very meeting of Presbytery at which this report was given in, a document was read, signed by 105 persons calling themselves communicants of the parish, stating that they were still as strongly opposed as ever to the introduction of the instrument. No doubt Dr Cunningham had denied that those parties were communicants, but in the present state of the matter, they did not need any admission from him on the point whether or not the whole of those who signed the document were properly described as communicants. He thought they had in the circumstances sufficient evidence to show that the introduction of the organ into the parish Church of Crieff would be a cause of division. In these circumstances he begged to move—"That the General Assembly, having heard the reference, find that there is sufficient evidence in the papers before the Assembly, that the introduction of instrumental music in the performance of public worship in the Church of Crieff would be a cause of division in that Church and congregation, the Assembly, therefore, remit the case to the Presbytery of Auchterarder, with instructions to disallow any proposals which may be made to them with that purpose, and to see to the due observance of worship in the church of Crieff according to the ordinary forms of the Church.

Mr DAVIDSON, Kinfauns, seconded the motion.

Mr COCHRANE, Cupar, said his reason for not being satisfied with the Presbyterial deliverance was that he thought it would have a deleterious effect on the interests of the congregation.

It was the duty of the Assembly to consult not merely the interests of Presbyteries and kirk-sessions, but also of parishioners. As he understood, the congregation to which Dr Cunningham ministered was a very large one, and there was another congregation in the town which had no instrumental music, and he saw no reason why, the great mass of Dr Cunningham's congregation being in favour of the organ, they should not have it, seeing there was an open door elsewhere for those who objected. In his own parish one of the congregations enjoyed the privilege of the organ, and he could testify that the introduction of it had a most beneficial effect on the psalmody there. He had no doubt if it were introduced into the congregation of Crieff, they would by and by witness the end of the present opposition on the part of a small minority. He moved that "the Assembly remit to the kirk-session to ascertain the mind of the communicants of the Church as to the proposed use of instrumental music, and to report to the first meeting of the Presbytery of Auchterarder."

Mr BRYDEN, Kirkcaldy, seconded the motion, which was supported by Mr ROBERTSON, Forteviot. The latter remarked that the peace of the congregation being already practically broken up, the only mode of healing it was to give effect to the wishes either of the minority or of the majority, and he saw in the circumstances no cause why they should prefer to give effect to the wishes of 105 rather than the wishes of 300 and upwards who wanted the change.

Mr CAMPBELL SWINTON was also in favour of giving the congregation the use of the organ. He would yield in such a matter to a respectable minority, but he thought they had no evidence to the fact that the parties who objected really belonged to the congregation.

Dr PIRIE, on the other hand, warmly urged the danger of yielding too easily in a matter of this sort, remarking that they had no definition from the learned gentleman as to what a respectable minority was. He said they could only concede the use of the organ when the congregation was perfectly unanimous.

After some remarks from Mr Muir and Mr Story.

Mr WILSON, writer, Falkirk, moved, as an alteration of Mr Cochrane's motion, that the remit should be not to the Kirk-Session but to the Presbytery, as the Kirk-Session was already pledged.

Mr COCHRANE accepted the alteration.

Dr COOK supported the Procurator's motion.

On a division, there voted for the Procurator's motion, 171, for Mr Wilson's, 75—majority for the former, 96.

Perhaps the most important debate of the whole session was that of the 29th on

#### THE MODIFICATION OF THE LAW OF PATRONAGE

After some unimportant business Dr PIRIE laid on the table the report of the Committee on the Modification of Patronage, from which we make the following extracts:—

Your committee beg to report to your venerable house that, in obedience to the instructions of last General Assembly, it has devoted its most earnest and anxious attention during the past year, to the important subject

committed to its care. By the terms of last General Assembly's remit your committee was precluded from any formal consideration of the propriety of maintaining lay patronage upon its present footing, as well as from any formal consideration of the suitableness of the Benefices' Act to the existing circumstances of the Church and country. The General Assembly, in appointing your committee, distinctly stated that it had "respect to the advantages that would accrue from the modification of the present system of patronage," and the course of your committee's inquiries was clearly pointed out by these words. Your committee, however, had its attention necessarily called to both the points that have been mentioned. It seems, therefore, only just to acknowledge, in regard to the first, that against the manner in which, for the most part, patronage is now and has been for many years past administered, your committee has no complaint to make. It desires to pay to the patrons of Scotland that tribute of gratitude which is due to them for the liberal manner in which they have generally discharged the great trust placed in their hands. The sincerity of that desire which they generally exhibit to promote, by the exercise of their patronage, what they believe to be for the good of religion and the welfare of our congregations, is worthy of the highest praise. These things are heartily acknowledged by your committee, and they encourage the hope that if the Church shall see it proper to submit to the patrons of Scotland any distinct proposals for the modifications of patronage, she will find them ready to consider her proposals in the same patriotic and unselfish spirit that now marks them. Your committee has to speak of the second point alluded to—the Benefices' Act—in similar terms. It is constrained indeed, to acknowledge with last General Assembly that the doubts and difficulties connected with that Act are such as to render some change in the law desirable. But it does not forget that the Benefices' Act was passed for behoof of the Church at a time of great trial, and it welcomes this opportunity of recording its deep sense of the obligations under which the Church lies to those not less able than fast and warm friends by whose exertions the Benefices' Act became the law of the Church and of the land. While however, making these acknowledgments, your committee is compelled to declare that the more carefully it has looked into the matter remitted to it, the more thoroughly has it become convinced that the time has arrived when the present system of lay patronage may be modified with advantage. And it proceeds now to state to the General Assembly the different plans for effecting this, which have been submitted to it, and after much deliberation, to indicate the course which it thinks the Assembly should pursue. It will not be necessary to go into any lengthened statement of these plans, but will be enough so far to point out the distinguishing principle of each that the General Assembly may feel itself in a position to say which it prefers. The General Assembly may then, perhaps, deem it wise to recommit that plan to a committee for the sake of further arrangement of details during the ensuing year. It is to be understood that the plans hereinafter

described assume the total abolition of lay patronage. All aim only at the admission of so much of the popular element as promises to neutralise certain evils which have arisen from that system, whether in its earlier state, or as modified by the Benefices' Act. The first plan is as follows:—It proposes that patrons shall possess the right of nomination or presentation as at present; but that the members of the particular congregation shall be invested by law with a co-ordinate right in regard to the presentation, so that, unless they concur in it, the presentation shall not be effectual for further proceedings in the Church courts. What persons are to be considered members of the congregation—what should be regarded as their "concurrence"—what ought to be the nature of the procedure to follow upon the lodging of the presentation, and other similar matters of detail, may be left for after inquiry and arrangement. The second plan is as follows.—It was suggested that a direct and unqualified voice in the election of their ministers might be given to the people, and that, for this purpose, the plan of election might be based on a system formerly recognised in law, so far as suited to the present times. For this purpose it was proposed to re-enact, with this qualification, the Act of William and Mary, 1690. c. 23, giving the initiative power in the election of ministers to heritors and elders, but limiting the heritors entitled to vote to those who are members of the Church of Scotland, and granting to the communicants the right of electing elders according to the terms of the Act of Assembly 1842, which the Church has it in her own power to effect. It is further proposed to reserve to any of the communicants the right of approving or disapproving of the person named by the heritors and elders, in so far as sanctioned by the terms of the aforesaid Act. The third plan which your committee had under consideration, and which is understood to have had the approbation of the late Dr. James Robertson, proposes to allow the communicants of the particular parish a period of three months after a vacancy occurs, during which time they may select a minister for themselves. If they are harmonious in doing so—that is, if they are either unanimous, or if a certain proportion of the minority submit to the majority—the patron shall then be bound to present the person thus selected. If the communicants either do not select a minister, or cannot do so harmoniously within the first three months of the vacancy, it is proposed that the patron should then present his own nominee as under the present law, the remaining three months of the six that now run before the *jus devolutum* takes place being allowed him for this purpose. After six months the *jus devolutum* would come in as at present. Such are the leading principles of the three plans which have been before your committee, and each of which appears to it important enough to justify its being laid before you. In conclusion, your committee ventures to suggest to your venerable house that, unless it is prepared to express decided approbation of any one of the three plans indicated, it might be well simply to re-appoint your committee for the purpose of further consideration and inquiry on this subject, so mi-



portant to the welfare of the Church. Mr. Pirie begged that it might be recorded that he did not regard any of the plans as affording such a modification of the present system of patronage as would be beneficial to the interests of the Church and the people. Dr. Craik dissented from the report of the committee.

Dr. Pirie approached the subject with the greatest anxiety, and he would not have come before the Assembly with it were he not impelled by a sense of duty. He was convinced that they must, under the circumstances in which this country was now placed, make a modification of the law of patronage, or their Church must fall altogether. (Hear, hear, and applause.) Under different circumstances, he held that the law of patronage might promote the welfare of the Church of Scotland and the religious interests of the people; but there was a change coming over the state of the country—a change for which neither he nor the Moderator were responsible—a change which would necessarily affect the position of the Church of Scotland most materially. Their Church was in its constitution and principle a popular Church, and from the beginning their Church selected its ministers more or less through popular influence. If it were true that every society to be permanent must be so far homogeneous, it was true very especially of such a Church as theirs, and it was specially true when there was more or less a tendency towards the extension of popular influence in the State. The question came to be, if the State were prepared to grant such privileges as it was known she was prepared to do to the whole householders of Scotland, were they, as ministers of such a Church as that he had described, prepared to refuse to grant the power of electing their ministers to the *elite* of the population, for surely he might call the communicants of their Church *elite* of the population? (Applause.) The question came to be, how was the present system working, and did it work well? He was sorry to say he could hardly say that. He very much agreed with what had been said by a reverend friend on a former day (at least he was not prepared to dispute it) that the Scotch Benefices' Act was sufficiently correct in its theory. He thought to a certain extent it was. But although this Act in its theory might be sufficiently correct he would beg leave to ask what it was in practice? He had supported the Act to the utmost of his power. He had tried to work it in every way he could think of, and the General Assembly had made modification upon modification and change after change upon it, but yet what had been the effect? Why, every case they brought forward was worse than the former one. They had a great many well worked cases, and in speaking about this he would have them understand that he disclaimed every intention to be disrespectful to those noblemen and gentlemen who introduced this Act, as he believed their intentions were at least the best—that they intended most kindly to the Church of Scotland—and he was prepared to admit that they owed these gentlemen a deep debt of gratitude; but the Act, which was given with the kindest purpose, had not worked as those noblemen and gentlemen desired. They had a

proof of this in the case of Cumbrae. His friend at the table had said that such a mass of irregularities he had never seen nor witnessed in any case that came before a court, civil or ecclesiastical.

The PROCURATOR—I did not say that (Laughter.)

Dr. Pirie—Then all I have to say is that I have misunderstood my friend. (Renewed laughter.) If I mistake not, he told us, however, that there were upon the record 35 pages of absolute trash. (Loud laughter.)

The PROCURATOR—I did not specify the number of pages. (Laughter.)

Dr. Pirie—A considerable amount of trash at any rate. (Loud laughter.) He then continued, and said what he wanted to know was this—was this system to be continued? Conceive, for the sake of argument, that it was good theoretically, was this a good practical system? Was it working well? It was to be remembered that this document was before them not from a small Presbytery, but from one of the largest Presbyteries of the Church of Scotland, containing men of great capabilities, and if that was the state of matters, how must it be in other Presbyteries where parties had not the same experience? So far as he had been able to discover, in every case where the General Assembly decided in favour of the Act and against the parishioners they just lost a parish. This was a fact, so far as his own information went. It was no doubt a good theoretical Act. He was prepared to admit that in many respects the Church of Scotland was prospering, but he would beg leave to ask whether the Cumbrae case, which was before them the other day, did not read another lesson of what was the real cause, and what appeared to have been at the bottom of all these objections—viz., that the parishioners were irritated at the conduct of Lord Glasgow, the patron, although Lord Glasgow was perfectly innocent, nor had he even given the slightest cause for offence. The cause of the evil was that people wished the election of a minister more or less left to themselves. He had gone over one or two other cases of a similar character, and found that to have been primarily the cause of the evil in almost all parishes where disputed settlements had arisen. Was it imagined that this feeling would grow less? Was it thought that the desire among the people to have the appointment of their ministers would diminish? So far from that being the case, it would continually increase. Now, observe in connection with this that if the whole of these views were linked together, there were circumstances and states of society in which the proposed patronage that was modified by judgment of Church Courts might be a good system. He must tell them the circumstances in which the patrons were placed, and the relations in which the patrons stood to the people. With regard to a great proportion of patrons, whom he believed to be men of the highest principles, to be men most zealous in the performance of their duties and men most anxious to place worthy and good men in the churches; but he would say they stood (and he believed a vast number of the patrons of Scotland felt it) in a false position. He himself could not conceive a patron who appertained to a totally different Church,

who hardly ever entered the church of the country, or attended it, exercising the patronage; and he could hardly believe that such a man did not feel the greatest distress and difficulty in his position. He could understand how a man saddled with these principles, being compelled to exercise, them, would set about to discharge his duty to the best of his ability; but he believed the man said in his heart. "This is a painful position I am placed in, and I perform my duty because it is a legal duty—I am compelled to perform it, but I would much rather that it were placed in different hands, or modified in the way proposed." He believed this would be the feelings of the patrons themselves, and he was convinced in his own mind, if they could effect their purpose, so far from acting disrespectfully to the patrons of Scotland, that to many of them they would do an act that was in the highest measure commendable, and that they would relieve them from a situation of great pain. He spoke of these patrons with great respect, and he believed that the Crown, by giving up its patronage, would strengthen the weakness of Government, because it was often found that when the Crown granted a living in conformity with the wishes of the people, it was not looked upon as anything more than was to be expected; but if a minister was fixed in a parish in opposition to their wishes, then the whole parish was against them. He felt kindly towards patrons, because most of them were honestly true, and he believed them to be men of honour, and anxious to fulfil their duty; but it was a matter of delicacy. He mentioned that at the present moment there were in Scotland in the market livings to be sold during the course of vacancy, and although he was told this was a legal thing, yet such a thing in his younger days would have been believed impossible. If this be the law, then there was a fearful necessity that something should be done upon the subject, for this he held to be the greatest of all abuses. The Church to which the vast amount of the patrons belonged had annually, through its leading clergymen and its bishops in the country, declared itself to be a rival Church. He did not object to this declaration, but at the same time he would say they must just take the consequences upon themselves. (Applause.) Now, what could the people do in this country when they found a presentation made by a gentleman who did not belong to their own Church, but by one who belonging to a Church that was an avowed rival—what could the people think? Did they suppose that the people would receive a minister who was thus appointed? Besides, the minister going to his parish in these circumstances was under fearful disadvantages. He knew that men of real energy and piety might conquer the feeling, but it remained to tell against them year after year, and some were never able to overcome it. Supposing that the vast majority of the patrons were not only not members of the Church of England, but that they were members of the Church of Scotland, and that the Church of Scotland had declared a crusade against the Church of England, whatever might be the influence of patrons, how long, he would ask, would the Church of England stand? And if they appealed the case to the House of Commons or

Parliament, what place would they be in if the majority of their patrons belonged to the Scotch Church, and the Scotch Church had positively declared they were rivals, and that it was their intention to convert the English people by actually claiming their character and titles, would they not say at least every member of the Church of England—that such a system would be ruin? Well, what applied to the English Church applied to them. The case was even stronger in their favour, because they were constitutionally a popular Church; but it was impossible for a Church to stand under a system of patronage such as was exercised upon them, and they must, if they were to exist, amend their law so as to popularise it. He believed, although there were many gentlemen of an opposite opinion, that to their Church this was a question of life or death. He had no wish, however, to push the matter further than in the report, and he held that the house was not pledged to any of these specific measures. He concluded by moving:—"That the General Assembly approve of the report, continuing the committee, with instructions to communicate with influential parties, and to arrange a plan for the modification of patronage, to be reported to next General Assembly, such as may appear most likely to command success and promote the interest of religion and the Church."

The Hon. Major BAILLIE said that the report contained a just rebuke to the patrons of the Church of Scotland. As one of the members of committee his opinions were embodied in the report; but he begged to state most distinctly and emphatically his personal testimony to the great interest taken by the patrons of the Church of Scotland in exercising their most important duties in this matter—(applause)—to the very great pains which they took to procure the very best ministers in their power, and to the very high satisfaction they manifested when these ministers proved to be acceptable to the people, and useful ministers of the gospel. He approached this subject with no feelings of hostility to the patrons of the Church of Scotland, but with feelings the very reverse, and he conceived that it was in the interest of the patrons of the Church of Scotland that he now spoke. He believed it to be of the greatest importance to the interests of the patrons of the Church of Scotland that that Church should stand unimpaired and have increased influence. He believed that such measures as were now proposed would have in a great measure that effect. It was sometimes said that if such plans as now proposed were adopted, they would lead to great divisions among congregations. But he would ask, were there no divisions under the present system? In his opinion some modification, such as was now proposed, was necessary. He would like himself to have some voice in the choice of a minister—(applause)—and feeling that, he was most unwilling to debar any of his brethren from having the same privilege. He knew that the cause he was now pleading would be powerfully resisted, but he would take this opportunity of expressing his delight at hearing of the course Dr. Cook was now taking in this Assembly, in the proceedings of this house.

Lord BELHAVEN did not consider this as a subject raising the question of patronage. He understood that the question was the approval of the report, and he regretted to say that he could not approve of it. He ought perhaps to state that when the subject of patronage came before that house, backed by public not popular opinion, he would be fully prepared, were he a member of the Assembly, to take his share in the discussion, and to give it every possible consideration, if he could see his way to doing that which would settle the question in a favourable point of view. But with the report he could not agree. The report in the first place said "the committee desires to pay to the patrons of Scotland that tribute of gratitude which is due to them for the liberal manner in which they have generally discharged the great trust placed in their hands. The sincerity of the desire which they generally exhibit to promote, by the exercise of their patronage, what they believed to be for the good of religion and the welfare of our congregations, is worthy of the highest praise." Well, that was just saying that the present system was just as good as they could have. The committee then went on to say, "These things are heartily acknowledged by your committee, and they encourage the hope that if the Church shall see it proper to submit to the patrons of Scotland any distinct proposals for the modification of patronage, she will find them ready to consider her proposals in the same patriotic and unselfish spirit that now marks them." But how were these changes or alterations to be made? They must go to Parliament. They must ask Parliament to give them power to alter it, but Parliament would first of all make the inquiry, "Does this come before us backed and supported by public opinion?" Every man who knew anything about the Government of the country at present knew that whatever measure they proposed to carry must be carried with the support and assistance of public opinion. Unless that were done it would be of little or no benefit. He also objected to the three plans submitted by the committee, and repeated that he could not support the motion of his rev. friend Dr. Pirie. (Applause.)

Dr. COOK, Haddington, said it appeared to him that when this committee were called to address themselves to this great question, there were two things they should have done. In the first place they should have come before the Assembly prepared to state that there were evils so great and manifest connected with the administration of patronage in Scotland that they (the Assembly) were compelled to step beyond what he called their own proper province, and to address the Legislature for a remedy of these evils, and in the second place, having thus come forward and established the evils, they should have submitted a distinct and articulate statement of the remedy they proposed. What was the position they actually occupied? They had no statement of evils at all on the part of the committee. They had a mere declamatory denouncement on the part of Dr. Pirie, to the effect that now and then there were divisions in the heat and passion of disputed settlements, and that sometimes there were patrons that did not belong to the Estab-

lished Church. Then what was, on the other hand, the course they took? Did the report come up to the Assembly with a distinct statement of a remedy? No; the committee threw upon the table, to be discussed in a popular assembly in the course of three or four hours, three different plans, and called upon the members *breri manu* to decide which of these were to be adopted as preferable, and to be sent back to the committee to be improved into efficiency for the better regulation of patronage. (Cries of "No, no.") Dr. Cook at some length analysed the first two plans submitted, and expressed decided disapproval of them. But along with what was proposed by the committee, Lord Aberdeen's Act was to be continued in operation. (Hear, hear.) That was to say, that if the people failed in three months to light upon a minister to their choice, then the patron proposed to come forward and exercise his right; but thereupon the people came forward and said—"Oh no; that is not a suitable man for the charge. We are not to be deprived of the privileges conferred by the Aberdeen Act. the minority are not to be trodden down and altogether disregarded, we still have a right to make objections, if you present that gentleman to the living, we will say his prayers are cold and unimpressive, that his sermons are without connection, and his gestures grotesque and absurd." Upon such statements, there was no doubt, in those popular days, when popular election had been substituted virtually for patronage, the General Assembly, with its assumed regard for popular rights, would reject that presentee. (Hear, hear.) The report professed that it did not suggest the total abolition of the law of patronage. Could any man in his sober senses doubt that the question lay between the continuance and the abolition of the law of patronage? If the people were not to submit to the presentation of those who had long exercised that privilege, and exercised it faithfully and conscientiously, was it to be supposed for one moment that the people would submit that that patronage should be exercised by a body of heritors exercising it for themselves—exercising their own patronage? The supposition was absurd. In whose hands for the interests of the Church could this appointment of ministers be best invested? For what end and purpose was the Church an Established Church? The State did not choose a particular body of Christians from any other cause than the prevention of crime, which was the proper subject of consideration for the Christian magistrate and the Christian ruler. Looking out for the most effectual way to attain that end, they must choose the Christian religion. If there was one thing more than another important for carrying out the great ends and purposes of the Establishment, it was that its ministers should be perfectly free and independent, and in no way fettered by previous obligations in the discharge of their duties towards any one of those over whom they were set in the Lord. (Hear, hear.) The choice of ministers should be placed in the hands of those who had the best opportunity of acquiring information as to the qualifications of the ministers. Where had the people an opportunity of acquiring information to qualify them to ex-

ercise that duty? They came to a body of simple-minded and unlearned men and said—We appoint six days for the hearing of six candidates, that is, all you are personally to know with regard to them; and upon that slender opportunity you are to judge of their qualifications and gifts, and then you are to be called upon to exercise the duty of selecting a minister. It would be marvellous that under such circumstances there was not a failure in every instance, for most unquestionably the literature and the other qualifications of the minister could never be before the electors at all. Were it for no other reason than the impossibility of judging of the fitness of the clergyman than simply once hearing him preach before them, he would say that the general body of the congregation were not the parties most likely to make the wisest and most judicious selection of the clergy; but more than that, were the people ever left to themselves? Most unquestionably they were not. Having affirmed that the people were liable to be influenced by the busybodies of the parish, Dr. Cook said that in point of fact were patronage to be abolished, it would be transferring it from the peer to the peasant, transferring it from the peer to perhaps one of his own retainers, who would occupy a place which from his old hereditary position and influence in the parish should be occupied by his master. If there was one duty a patron was most desirous to discharge faithfully, it was the appointment of a minister. He was not satisfied with hearing the man once; but inquired about his qualifications and character. He felt it was desirable that the minister should not only be able to preach an acceptable sermon, but should be a man whose religious character should fit him to be an example to his flock, that he should be an educated gentleman, and fit to occupy his place in any society in the parish. All these questions passed through the minds of the patrons, and therefore, in the majority of instances, the presentations were so satisfactory as they were. Under these circumstances, he frankly confessed—perhaps he might be under the influence of old-fashioned prejudices—he should not have been disposed to alter this system, even if that alteration had been perfectly in his power, even if it fell under the catalogue of those things which the Church was entitled to regulate for itself. But that was not their position. They had to go to the Legislature, they had to make a case for them, and had to obtain their sanction to the change proposed. Under what circumstances were they preparing now to go to the Legislature? He had once attended the death-bed of an old woman who said to him she was going to make a dark loup. Well, the constitution of Great Britain was making a dark loup—(laughter)—and no man could know the result of these great organic changes which were now being carried on. If at the present time there was a large body in the House of Commons bitterly hostile, and another large body utterly indifferent to the Church of Scotland, were they likely to be in a better condition when the new Parliament assembled—more especially when there was a possibility that it would be more largely imbued with democratic influences than the present Parliament,

and that that new Parliament was assailed by proposals to uproot the existing institutions of the country? Should the Church of Scotland, which ought to stand as a check upon the abuse of popular power, come forward and ask, because it desired to be a little more popular as a denominational body, that the Legislature should trample upon the vested rights of men whose rights were older than the rights of the ministers themselves? Why, was not that patronage older than the Church itself? It descended to them from the Church of Rome. (Laughter.) Without being able to prove that patrons had failed in any respect in the faithful discharge of their duty, it was yet proposed to deprive them of their rights, and that without any compensation at all. Could it be wondered at in these circumstances that their own proposals were turned against themselves, and that when they proposed to trample on the rights of others, could they complain if these men turned round and trampled on theirs? Dr. Cook concluded by moving:—"That the General Assembly returns thanks to the committee for their deliverance under the remit of last Assembly, but cannot approve of any of the schemes suggested for the modification of the law of patronage, and consider it unnecessary and inexpedient to re-appoint them." (Applause.)

Mr. MUIR, Dalmeny, seconded Dr. Cook's motion.

Dr. NICHOLSON admired very much the tone and spirit of the report laid on the table. He approved of this movement because he desired the prosperity of the Church of Scotland, and because he desired its stability. If that plan had been followed in 1843, instead of entertaining motions and fiery discussions, depend upon it there would have been no secession. (Applause.)

Dr. PIRIE, in bringing the discussion to a conclusion, said that he always considered himself to be a staunch Conservative, but his views had been characterised as democratic. He believed his motion would have a greater effect in making a closer connection between the people and the aristocracy than any step they were able to take. He was of opinion that the patrons of religion were not desirous to retain any power to elect ministers. Reference had been made to the discussion, thirty years ago, in the Assembly on the same subject, but he had merely to say that the Church then abused what it did not possess, and did, as an Assembly, what they had no right to do.

At this stage of the proceedings great impatience was manifested by members of Assembly; and repeated cries of "Divide" and "Adjourn" coming from different parts of the hall, it was resolved to call the roll.

The roll having been called, 124 voted for Dr. Pirie's motion, and 126 for Dr. Cook's motion, showing a majority of two votes in favour of the latter. It ought to be mentioned, however, that a rev. gentleman, immediately before the figures were read out, stepped forward and solemnly declared that, on account of his mind being somewhat confused at the moment, he had voted for the second motion in place of the first.

On the Assembly resuming, the overture from

the Synod of Glasgow and Ayr was taken up, asking the Assembly that, as there was a growing neglect of observance of fast days, especially in mining and manufacturing districts, they should take this evil into consideration, with the view of providing a remedy.

Mr. STORY, Roseneath, amidst considerable opposition, ably supported the overture, saying that Glasgow Fast days were a source, not only of annoyance, but of scandal in contiguous parishes, and concluded by moving—"That the General Assembly, believing that the existing system of Fast days is accompanied with serious evils and abuses, appoint a committee to inquire into the whole subject and report to a future Assembly."

Dr. LIDDEL, Lochmaben, seconded the motion.

After some discussion it was agreed that "the General Assembly, having had their attention directed to the desecration of the fast day, or day of preparation for the observance of the Lord's Supper, in different parts of the country, and especially in the vicinity of large towns, appoint a committee to consider and report as to the manner in which those evils may be abated to next Assembly."

FRIDAY, May 31.

Mr. W. SMITH, of North Leith, Convener of the Endowment Committee, gave in the report of that important scheme of the Church, which showed that the gross amount of funds hitherto received for the Provincial Fund amounted in all the eight groups to £122,007; that the sums received by the General and Local Treasurers during the past year amounted to £26,643; and that there had been added to the Church since last Assembly seven new parishes, while eight chapels were actually in Court, and other seven were provided with requisite funds, and were expected to enter Court almost immediately. The report also stated that the number of parishes added to the Church during the committee's operations was now 115 in all, at an expense of not less than £440,500. On the motion of Professor Milligan, seconded by the Hon. Major Baillie, the report was unanimously adopted.

Mr. CHEYNE read the report on the Widows' Fund, which showed that the stock of the Fund now amounted to £286,057, being an increase during the year of £3445, while the Supplementary Orphan Fund had been increased £108, and now stood at £2225. On the motion of Dr. Bisset, of Bourtie, the thanks of the Assembly were given to Mr. Cheyne for his able and judicious management of the Fund.

Dr. NORMAN MACLEOD, convener of the Committee on Foreign Missions, gave in the report on that subject, which gave an account of the operations at the stations in India under the superintendence of the Committee, and showed that the income of the Scheme during the past year had been £6452. The Committee, in the conclusion of their report, recommended the Assembly to request Dr. Macleod to proceed to India, along with a suitable companion, to be afterwards selected, to go out as a deputation to India, to ascertain, by personal observation, the state of the mission, and encourage the missionaries and the friends of missions in In-

dia. Mr. Paterson, of Springhall, moved the adoption of a deliverance approving of the report, thanking the Committee, and reappointing them, and agreeing to request Dr. Macleod to undertake the duty of visiting the different stations of the mission in India. Mr. Robertson, Greenock, seconded the motion, and stated that if Dr. Macleod would undertake the duty of going to India, the mission funds would not suffer, as a gentleman had guaranteed £1000 to defray the expenses of the deputation. After some discussion, the motion was adopted with the addition that the consent of the Presbytery of Glasgow should be obtained before it was decided that Dr. Macleod should proceed to India.

Overtures were then taken up as to the training of Missionaries, and the employment of probationers; and the one on the first-named subject was remitted to a Special Committee to consider and report to next General Assembly, while the one relating to probationers was remitted, with similar instructions, to the Home Mission Committee.

At the evening sederunt, the principal business was an overture from members of Assembly requesting the Assembly to rescind or modify the resolution adopted in 1859, which provided that when any gentleman holding the office of Clerk to the House was returned as a member of Assembly, he should be incapable of acting as Clerk in that Assembly. Mr. Lee, of Roxburgh, moved the adoption of the overture, which was seconded by Mr. Robertson, of Greenock, and supported by Mr. Story, of Roseneath, and Sheriff Barclay, of Perth. Mr. David Smith, W. S., moved that the overture be dismissed, which was seconded by Mr. Landale, S.S.C., and supported by Dr. Pirie, Dr. Ross, of Cleish, and Professor Mitchell. On a division, the overture was dismissed, Mr. Smith's motion being carried by 64 to 21.

The Report by the Committee for Classifying Returns to Overtures was then taken up, and occupied the Assembly during the remainder of the sederunt.

SATURDAY, June 1.

Dr. COOK gave in the report of the Committee on Small and Diminished Livings, which gave an account of the operations of the Association which has been instituted for promoting the Augmentation of the Smaller Livings throughout the Church, and stated that the thanks of the Church were justly due to those noblemen and gentlemen who had so warmly interested themselves in this movement. From the report it appeared that about £15,000, a year would be required to raise all the smaller stipends to the amount of £200. Mr. Lee, of Roxburgh, moved the approval of the report, which was seconded by Professor Milligan. Dr. Esdaile, of Rescobie, suggested that the Committee ought to endeavour to raise a still larger amount, with the view of increasing a greater number of the small livings, and he was of opinion that the church-door collections, which were now taken for the sustentation of the poor ought to be applied to the augmentation of the stipends of the ministers—an alteration for which they require to obtain the sanction of Parliament. Sheriff Barclay spoke strongly

expressing the hope that the time would never come when the Church of Scotland would be obliged to go to Parliament as supplicants to take money which was now contributed for the poor and apply it to the support of the clergy. The report was unanimously adopted, and thanks were given to the committee, which was re-appointed.

Dr. CRAWFORD gave in the report of the Home Mission Committee. He stated that £4193 had been voted as grants in aid to chapels during the year, of which £3636 had been paid within the year. Thirteen grants for church-building had been made by the Committee, amounting to £1179, and from returns sent in to the Committee, it appeared that the sum of £19,379 had been raised for church-building this year from 834 parishes. The entire revenue of the Committee this year amounted to £6590, being an increase of £1544 over last year, and £1048 more than the largest sum ever received in a single year. The Committee, in concluding their report, stated that, from returns which had been gathered up and classified, they could state this year it was definitely ascertained that the Church's voluntary contributions (from 834 congregations out of 1250) for charitable and missionary purposes amount to £137,256, exclusive of a large sum raised for the augmentation of small livings. Mr. Robertson, Greenock, moved the adoption of the report, which was seconded by Sheriff Barclay, and unanimously agreed to.

An overture from the Presbytery of Aberdeen, calling attention to a deficiency in the number of elders in many parishes throughout the country, was, on the motion of Dr. Pirie, remitted to a committee, with instructions to inquire into the cause of the evil complained of, and to suggest suitable remedies.

Mr. PHIN, of Galashiels, gave in the report of the Committee of Army and Navy Chaplains, which noticed an addition of one chaplain to those on the staff, under the superintendence of the committee, bringing the number of commissioned Presbyterian Chaplains to Her Majesty's Forces up to seven—a number not in due proportion, in the opinion of the committee, to those of the other Established Church. The income of the committee for the year had been £377, and the committee had expended £639, but they expected to wipe off their debt, and receive sufficient funds for the ensuing year from the proceeds of a collection recently made for the scheme. The report was adopted, on the motion of Dr. Nicholson, seconded by the Hon. Major Baillie.

Mr. STEVENSON read the report of the Committee on Correspondence with Foreign Churches, and on Continental Chaplaincies, which stated that they had voted £400 to the Waldensian Church and the Central Protestant Society of France. The committee proposed that their head-quarters should be transferred to Glasgow. Mr. Vernier, representative from the Central Protestant Society of France, addressed the Assembly on behalf of missions on the Continent, after which the report was adopted, on the motion of Principal Campbell, seconded by Mr. McLaren, of Mertoun.

The Report of Psalmody was then read, which gave a detailed account of the operations in

which the committee had been engaged during the year, and spoke with satisfaction of the success which had attended their efforts.

MONDAY, JUNE 3.

The Moderator read a letter he had received from the Secretary of the Edinburgh branch of the Scottish National Reform League, complaining of a statement made in the report of the Committee on Intemperance, founded on an extract from *Blackwood's Magazine* to the effect that "such a scene of placid drunkenness" had not been witnessed in Edinburgh since it became a city as was witnessed on the occasion of the Reform demonstration last autumn. The committee of the League asserted, and gave extracts from the police books to prove that the number of committals for drunkenness on the day referred to were not larger than on occasional holidays during the year, and even on the "Fast-days" set apart by the Established Church. Dr. Cook said he would regret excessively if the Assembly had been instrumental in circulating what appeared to have been an unfounded statement. Dr. Pirie protested against the Assembly being held responsible for all that appeared in the reports, and on his suggestion, the letter was referred to the Committee on Intemperance who prepared the report.

The Moderator announced that he had received a communication for Dr. Woodford, intimating the presentation to the library of a copy of his edition of the Shorter Catechism, and suggesting the propriety of making a transcript of the minutes of the Westminster Assembly of Divines, from which he had introduced several extracts. The suggestion was cordially approved of, and a committee was appointed to see it carried into effect. A sum of £120 pounds was subscribed in the course of the day to assist in defraying the expenses, which will amount to about £200.

Dr. NICHOLSON gave in the report of the joint-committees appointed to obtain information with regard to the amounts contributed towards the schemes of the Church, 838 congregations had sent in returns, but from 412 churches no information had been received. The total sum reported for home missions was £69,655, 5s, 2d.; for education, £23,850, 1s, 6d.; for endowment, £26,000.; charitable contributions from 83 congregations, £1155; for foreign missions, £17,359, 17s, 3d.—making a grant total of £138,530, 3s, 11d. The report was approved of, and the committee reappointed.

Dr. NICHOLSON gave in the report of the Sabbath Observance Committee, which recommended the Assembly to petition against Mr Hughes' Sunday Trading Bill. Mr Campbell Swinton and Dr Cook doubted the propriety of their interfering in the matter; but the recommendation of the committee was agreed to.

Dr. COOK submitted the report of the committee appointed to inquire into the power the Church had over the Theological Faculties in the Universities. The report was chiefly occupied with the statement of the powers conferred upon the Church under the original charters of the Universities, and of the way in which they had been exercised. The report was approved

of, and the committee reapointed to prosecute their inquiries into the subject.

At the evening sederunt, Sheriff Tait presented the report on immorality, which referred chiefly to the measures which ought to be adopted for decreasing the illegitimacy still so prevalent in rural districts. The report was approved of.

The Moderator thereafter delivered his closing address. He noticed with satisfaction the fact that so much of the time of the Assembly had been occupied with reports on home and foreign missions and the schemes of the Church; and he had been still further gratified to learn the increasing liberality shown by the members. He then proceeded to allude to the excellence of the Presbyterian form of Church government as exhibited in recent meetings of Assembly; and to the good which resulted from the happy combination, on the one hand, of collective power and authority, and, on the other, of individual parity and freedom in dealing with all matters civil and ecclesiastical. And, while they had good reason for insisting and believing that the system was founded on and agreeable to the Word of God, they did not insist on their own form of government being of vital necessity to the constitution of a Christian Church. They had no sympathy with the narrowness of view which regarded the mere outward framework of a Church as of equal importance with the weightier matters of Christian faith and duty; and this of itself constituted a sufficient reason why they could not join with the Prelatists, whose views with relation to this subject he briefly stated. But it did not seem to him to have been the mind of Christ that there should be in outward things an organic unity established in His Church—the union He contemplated was a union rather of a spiritual nature. He defended Presbyterianism from the reproach which had been cast upon it, that it had a tendency to foster lax views of ecclesiastical unity, and to encourage endless divisions and dissensions, and maintained that many of the most grievous heresies with which Christendom was ever disturbed had their origin not under a Presbyterian, but a Prelatical system. But a Scottish secession had never in the least degree affected either the grand distinctive features of their doctrinal creed or of their ecclesiastical constitution; and the different parties into which the Presbyterian body had been divided were yet substantially the same in organisation and discipline. This was matter at the same time for congratulation and humiliation; and he said for himself, and he was sure he had the hearty concurrence of many, if not of all, that they would hail with unmingled satisfaction the prospect of a reunion with the other Scotch Presbyterians. There were serious difficulties in the way, but they had seen greater changes of sentiment, and more unlikely legislative and social changes occurring within late years—nay, within the present year—than would be necessary to the fulfilment of such a hope. In the meanwhile, he urged upon them the duty of co-operating with their Presbyterian kinsmen, if there was no prospect of their being actually incorporated into one Church; and as one way in which they could do this, he recommended the appointment of a General Mission Board for all their Churches.

The Lord High Commissioner then addressed the Assembly, and after the usual devotional exercises, the rev. Court adjourned shortly before twelve o'clock, to meet again on Thursday, 21st May 1868.

#### REPORT OF THE LAY ASSOCIATION IN AID OF THE SCHEMES OF THE CHURCH.

The annual meeting of this association was held in the hall of the General Assembly yesterday evening. There was a numerous attendance of ladies and gentlemen. Professor Douglas MacLagan was called to the chair; and the Rev. D. Playfair, Abercorn, conducted the devotional exercises.

Mr. A. T. NIVEN, secretary and treasurer, read the following report of the Committee.—

“At the annual meeting in May, 1866, it was explained that the absence of Mr. Colin Grant from Scotland at the season when he had usually applied himself to the contributors, and his resignation of the offices of secretary and treasurer of the association, had prevented the collection of funds for the previous year. It was then in the contemplation of the committee that the contributions for the year which ended on 1st May 1866 and the year then current should be separately applied for—the former in June 1866, and the latter early in the present year. On farther consideration, it was thought better that the contributions for the two years should be ingathered simultaneously, as early in 1867 as possible, and this view has been carried out.

“The committee have the satisfaction to report that the contributors generally have responded with liberality and alacrity to the call which has been made upon them, and that, after paying all charges (including the printing and distribution of two annual reports, and the expense of the accountant's report on Mr. Grant's accounts for seven years), they have at present in the bank upwards of £1000. A few additional contributions for the past year are still expected, and the committee propose, early next month, to allocate the funds realized. Reference is made to the annexed abstract of the treasurer's accounts.

“The future management of the association has been the subject of careful consideration. Mr. Baxter (now auditor of the Court of Session) who succeeded Mr. Colin Grant as secretary and treasurer, has found it necessary to resign his connection with the association in that capacity, and Mr. A. T. Niven, C.A., has, subject to the approval of the contributors, been appointed in stead. The funds now in bank have been collected by Mr. Baxter; and although he has been unable, from the pressure of other and imperative duties, to carry out fully the reorganization of the association, he has, in a report to the committee, explained his views as to the mode in which this should be effected. As these have met with the approval of the committee, they think it right to submit to the contributors the following extract from Mr. Baxter's report:—

“It has been stated—and by those whose opinion is entitled to respect—as an objection to the association, that it has accomplished the work for which it was created, and that it is

now mainly a means of obtaining additional sums from a comparatively small number of persons who contribute otherwise to the schemes. In a certain sense, and to a limited extent, these statements are not without foundation; but, admitting this, the conclusion at which I have arrived is, not that the association should be dissolved, but that it should be managed so as to enable it more efficiently to perform the work which still remains for it. When formed, immediately after the secession in 1843, the Lay association was of vital importance to the very existence of the schemes of the Church. Fortunately the schemes have now in a great measure regained their position, and the aid of the association has ceased to be absolutely necessary. Still, as an auxiliary, and the means of increasing the funds of the schemes by getting in money which would not otherwise reach them, the help of the association is not to be despised. It has still work to do, and useful work for the Church, although not so important as that for which it was formed. It must be admitted that during the last few years the number of contributors has been greatly reduced, and also that many who continue to contribute give otherwise to the schemes, but it is equally true that a large proportion of the funds at present received comes from those who do not contribute in any other way; and the question for consideration is—Can the number of such contributors be increased? From the experience I have had, I am satisfied that, with proper exertions, a very large increase may be obtained, and I shall shortly state my views as to the course which should be followed.

“In the report of 1865, and again in that of 1866, an intention was indicated of resorting to the plan adopted at the formation of the association, of dividing the whole of Scotland into a certain number of clearly defined districts, to be under local management, with provincial associations, all superintended by the Acting Committee in Edinburgh. My opinion is that, in the altered circumstances, this course is too ambitious, and that the end in view may be accomplished by an organization much more simple and less expensive. While a large general committee, composed of friends of the Church throughout Scotland, may with propriety and advantage be continued as at present, it seems to me that the actual working of the association must be committed to one individual—the secretary and treasurer—aided by an acting committee, composed of men resident in Edinburgh, who will take an interest in the work, with whom he can at all times take counsel. I would further suggest that the secretary and treasurer should have the assistance of local secretaries in various places, to be nominated by him, beginning with appointments in some of the larger centres, such as Glasgow, Aberdeen, Dundee, and Inverness, and gradually increasing their number as the work may require or opportunities may occur. These local secretaries may, if they wish to do so, consult with friends of the Church in their district: but I would deprecate the formal appointment of local committees, and upon the simple ground that in such matters individual, and not collective, responsibility is most to be relied on. My last suggestion is that in the

management of the association rigid economy should be studied. The work of such an association to be well done, must be done mainly as a labour of love for the Church. It is absolutely necessary, with such a management as that contemplated, that the secretary in Edinburgh should have an efficient clerk, and for that I consider the allowance hitherto made by no means excessive; but the labours of the local secretaries, ought I think to be gratuitous. There are surely in every Presbytery many laymen who will be glad to expend a portion of their time in the advancement of the schemes of the Church; and I cannot believe that there is any Presbytery in which there is not at least one who will cheerfully give his gratuitous aid to the secretary and the Acting Committee, in carrying out the objects of the Lay Association in the district with which he is connected.

“If the contributors at the annual meeting shall be pleased to approve of these suggestions, the Acting Committee will at once proceed to carry them out.”

Mr. NIVEN added—It seems only necessary, according to custom, to add the following brief statement regarding the total sums contributed for the support of the schemes during last year. The subscriptions received by your committee during the period have amounted to nearly £1100. The revenue of the five schemes for the year 1866-67 as stated in the various reports is as follows:—Education, £7067 16s. 3d (irrespective of Normal School receipts; ) foreign, £6746 5s. 8d.; home, £6599 4s 5d.; colonies, £4446 0s. 10d.; Jews, £4427 18s. 5d. It thus appears that the revenue of the five schemes, exclusive of contributions through the Lay Association, has amounted to no less than £29,273 5s. 7d.—a sum very largely in excess of any former year. (Applause.) This is matter of great thankfulness to your committee, and ought to be an encouragement to the members of the association to redouble their efforts in support of the schemes of the Church.

The CHAIRMAN moved the approval of the report. He expressed the gratitude of the committee to Mr. Baxter for having devoted so much energy to the work of the association during the short period he had filled the office of secretary and treasurer, which he commended regretted he had had to relinquish owing to the pressure of official duties. That gentleman had, however, shown how much could be done by a single energetic man who put his shoulder to the wheel. (Applause.) Knowing, however, as they did the energy and activity of Mr. Niven, they had no doubt of his carrying on vigorously and successfully the work of his predecessor. It was stated in the report that it had been proposed that the association should now be dissolved, having accomplished the work it was intended for, and that it was now mainly a means of gathering the contributions of those who otherwise gave to the schemes. Now, if it did nothing else, he thought that would be a sufficient reason for keeping up the association. (Hear, hear.) So long as its labours brought in gifts to the treasury, so long, he thought, should its organisation be maintained. (Applause.) But it must be borne in mind that the association was also instrumental in obtaining the contributions of many who did not



otherwise give to the schemes. There were Episcopalian laymen who contributed to them through this association who would otherwise have no opportunity, and at a former meeting the case was noticed of an Episcopalian proprietor in this neighbourhood who had given £10 a year for twenty years. This association was also useful in bringing female agency to bear on the promotion of the schemes; it was a means of gathering contributions from parishes which from any cause did not make collections for the schemes; it was a good medium for receiving gifts which, perhaps owing to a rainy day, had not been put into the plate on collection days; and, last of all, it formed a tie to connect all the schemes together. (Applause.) It was like a jewel in which there were fine brilliants of great lustre, and though it formed only the little circlet of gold of less intrinsic value, yet it was of important service in binding them all together. (Applause.)

Mr. COOKE, Montrose, seconded the motion; which was unanimously carried.

The Rev. J. E. CUMMING moved:—"That the home missions of the Church are deserving of the liberal and prayerful support of the members of the Church." He repelled as inapplicable in their case the taunt which had often been cast upon the Christian Church of neglecting the orphan at home in their zeal for the Hindoo widow. This Church could not, he thought, be accused of this "telescopic philanthropy," and he did not believe it possible for any Church to succeed in foreign missions without having an efficient and energetic home mission. He described the various branches of the home mission proper, remarking that the education committee was nothing but a home mission for the young, and the endowment scheme a home mission for posterity. There were on the list of the Home Mission Committee 163 chapels and stations, on which £2600 were expended, and and from 66 of these they had returns which showed £7800 had been raised locally in supplement to the grants of the committee. At these 66 stations they had upwards of 2600 communicants, and upwards of 15,000 persons in attendance, being an average of 114 communicants, and of 220 persons attending. In the matter of church building, grants had last year been made to the extent of £1260, and £3260 had been locally raised to meet these grants. Mr. Cumming proceeded to describe the various movable missions instituted by the committee—namely the fishermen's mission, which followed the fishermen of the west coast during summer—in one case about one thousand of them being followed to the Bay of Howth; the "summer missions" for providing religious ordinances to the vast numbers who crowded the sea-bathing and watering-places in the summer and autumn; and the navy missions, instituted for the benefit of the navies employed in the construction of railways and other works. He stated that the revenue of the Home Mission Committee amounted this year to £650 being £1600 more than it was the year before the Secession; but this by no means represented what the Church was doing in home mission work; for, from the schedules just received, it was shown that the actual home mission revenue of the Church had been £69,575,

the education revenue £22,428, the endowment revenue £26,000, all of which was strictly home mission revenue; and they found that the whole sum collected by the Church, so far as could be ascertained, for missionary, benevolent and charitable purposes during the year, had been £134,978. (Loud applause.) It was often supposed that all that the Church did for missions was the direct contributions to her schemes, amounting this year to some £20,000 or £30,000. It was right it should be known and understood that the sum total of the missionary contributions of the Church amounted to a good many times that sum. Mr. Cumming concluded by an eloquent appeal for farther support to the home mission operators of the Church, in the view of the vast amount of spiritual destitution that existed in the country.

Mr. EDWARD BAXTER seconded the motion, and expressed his conviction that the association had not outlived its purpose, and that instead of bringing in one thousand pounds for the schemes it might be made to gather in thousands.

The Rev. Dr. HERDMAN, Melrose, moved—"That the Colonial, Foreign, and Jewish Missions demand the cordial sympathy of the Church, her earnest prayers, and her liberal consideration." The Rev. Doctor warmly pleaded for the maintenance of all the different agencies at present employed for the evangelisation of India, and attributed the conversions that took place not to one, but in many cases to the concurrence of different modes of presenting the gospel. The Zenana missions, undertaken by females, he reckoned among the most important of all, for one of the greatest of the hindrances to the open conversion of the men was the dread of separation from their wives.

The Rev. R. H. AUSTIN, Dalmeny, seconded the motion, and dwelt at some length on the claims of the colonial schemes which had that day been before this Assembly.

On the motion of Mr. Sheriff BARCLAY, a cordial vote of thanks was given to Professor MacLagan for presiding; and the meeting was brought to a close with psalmody and benediction.

## FEMALE EDUCATION IN INDIA.

*From the Edin. Courant.*

The twenty-ninth annual meeting of the Scottish Ladies' Association for the Advancement of Female Education in India, was held yesterday afternoon in the Hopetoun Rooms. The Right Hon. the Earl of Haddington, her Majesty's Lord High Commissioner of the Church of Scotland, occupied the chair; and there was a large attendance of ladies and gentlemen. Among those accompanying the Lord High Commissioner to the platform and in the hall, we observed—Lord Binning, the Hon. Major Baillie, the Rev. Drs Cook, Haddington, Pirie, Aberdeen; Bisset, Rowtie; Ross, Cleish; Smith, Cathcart; Mearns, Kinross; Mackenzie, Lasswade; and Maxwell, Nicholson; the Rev. Professor Milligan, the Rev. Messrs Strathern, Prestonpans; Williamson, Allahabad; Smith, Harriot; Torrence, Gleacross; Smith, South Leith; Cumming, Newington; Muir, Dalmeny; Niven, Cranston; Horne, Corstorphine; Mc-

son, Ceylon; Batty, Kirk : Lang, Fyrie; Russell, Yarrow: Playfa., Abercorn; Millar (chaplain of Edinburgh garrison): Macduff, Ratho; Sprout, Chapel of Garrioch; Cameron, Logierait; and Bell, Canada; Dr Young, Howieson; Messrs. Alexander Stevenson, Alexander Campbell, R. E. Scott, Thomas Stevenson, A. T. Niven, &c.

Dr. Cook having opened the meeting with prayer, said he had been requested by the Moderator of the General Assembly to express his regret that in consequence of the many duties still devolving upon him in connection with his office, he had been unable to be present at so important a meeting, and show his respect for his Grace the Lord High Commissioner. (Applause.)

The LORD HIGH COMMISSIONER said—It is with the greatest pleasure that I address the large and influential assemblage which I see gathered together in this room. It a pleasure to me, because I doubt not you have come here to-day to show the deep interest which you take in this association, and your desire to advance its interests in every way which lies in your power. (Applause.) I am sure that this association deserves your most hearty co-operation, as, in my opinion, every association does which has for its object the spread of Christianity throughout the world. (Applause.) It is impossible for me to enter at this time into long details or to make any long address to you on this subject, for two reasons; in the first place, because I know that I am not perfectly conversant with it; and, in the second place, because there are gentlemen present to address you who are more competent than I am to explain the objects of this association. I think it is impossible to conceive anything which can be more gratifying to the ladies who had so well, anxiously, and arduously discharged the duties of this association than the success which has hitherto attended it. (Applause.) It is almost impossible for me to speak in too high terms of commendation of these ladies, and this only I say, that verily they will have their reward. (Applause.) I shall conclude by simply saying, that I esteem it a very great honour to have been called upon to fill the position which I have been called to occupy.

Mr. NIVEN, C. A. (the treasurer), read the annual report, which stated that after thirty years existence the association still continued vigorously and successfully to carry on the work for which it was organised. The operations of the society are carried on at Calcutta, Madras, Poona, Ceylon, and Sealkote. At the last annual examination of the girls in the orphanage at Calcutta there were forty-eight girls present. Several pupils were removed from the institution during the year, but the vacancies were filled up by the arrival, in August last, of eighteen girls from the famine district of Orissa. Of these girls, who are all orphans, great hopes are entertained. The girls are from four to eleven years of age; nine of them are supported by friends in Calcutta, Agra, and Kidderpore. Three girls have expressed their desire for admission to the church by baptism. No formal report for the year has as yet been received from the Presidency of Madras, which may be accounted for by the Rev. Mr. Bell, the honorary secretary, having been obliged, on account of his

health, to return to Scotland. Mrs Dyer, president of the ladies' committee, who takes a very deep interest in the mission, reports that there are at present forty-one girls in the orphanage. There are now twenty-eight girls in the Poona orphanage. From various causes, difficulty has been experienced in carrying on the orphanage at Colombo, Ceylon, during the past year. A report from the Rev. Mr Young states that partly owing to the state of the funds, and partly owing to a contagious disease having broken out, it was deemed advisable by the committee to send home, for a time, those children who had parents or friends able to take care of them. This proceeding, although a painful one to the committee, was most necessary under the circumstances; but immediately on hearing that the parent association had made an additional grant, and as soon as the orphanage house had been thoroughly cleansed and purified, such of the children as had quite recovered were received back, and ever since, the numbers have been gradually increasing. The committee have however, resolved, that in the meantime and until the funds are in a more satisfactory state, no more than eighteen children shall be admitted. The Morotto School in Ceylon is still prosperous, and is at the present time more efficient than perhaps it ever was before. The orphanage at Sealcote had had its numbers reduced by two deaths and two marriages, and was at the date of the last report attended by fifteen girls. The mission at Chumba was reported to be attended with marked success. The state of education in all the orphanages was reported to be satisfactory.

The committee have again to acknowledge the sum of £153, 7s, 6d. received from Canada, per John Paton, Esq. of Kingston, secretary to the Juvenile Presbyterian Mission there, to whom as well as to the Rev. Mr. Bell, joint secretary, the association are deeply indebted. A sum of £12 has likewise been received from New Brunswick. No fewer than thirty-six orphans are supported at the different orphanages by contributions from Canadian Sabbath schools besides the salary of the teacher of the Kidderpore school at Calcutta. The committee have also to record their thanks to Rev. James Mitchell, of South Leith, who, on 25th April, preached a sermon in St Stephen's Church on behalf of the association, and who was also kind enough to advocate the claims of the association in Liverpool.

The total revenue of the association during the past year, derived from contributions, interest of capital invested, and legacies, has amounted to £2000. The expenditure, on the other hand, has been £2400. It will thus be seen that the revenue has been quite equal to the average of former years, and if the expenditure has been in excess of the average, this has arisen from an alteration in the system of making remittances, having thrown upon the year the payment of three half-yearly instalments to each station, in place of two.

The Rev. JAMES WILLIAMS, Allahabad, moved.—“That the report be adopted, and that the thanks of the meeting be given to the auxiliary associations, ladies' committees, and corresponding boards in Calcutta, Madras, Bombay, Sealkote, Canada, Liverpool, &c. for

the support which had been extended by them during the past year." Mr. Williamson, in course of some remarks, referred to the great destitution that prevailed in India in regard to education. In Bengal and Behar the number of boys able to attend school and who were growing up perfectly uneducated, exceeded the whole population of Scotland, men, women, and children. In the whole of India out of 16,000,000 of boys who should be at school, only 1,000,000 were receiving instruction. But startling as that fact was it shrunk into utter insignificance as compared with the total lack of female schools in India. Out of the 16,000,000 girls who should be at schools, there were only 30,000 in actual attendance. Of these 13,000 were children of native Christians and orphans: so that there were actually only 17,000 of heathen Hindoo girls receiving instruction instead of 16,000,000. Suppose there were 13,000 girls at school in Edinburgh, and that instead of that number there should be only 14, that would give an idea of the lack of education among girls in India. Mr. Williamson spoke at some length on the prejudice which the Hindoos had against their females being educated, and to the great difficulty of obtaining access to them, which was to some extent being accomplished by the orphanages, and the system of visiting zenanas which was carried out by those connected with the institutions supported by this association. One reason why the association ought to receive the support of all who desired the extension of Christ's cause in India was, that it was only through operations such as it undertook that they could get at the females in India. The missionary might preach in the bazaars to groups of men but no woman who valued her reputation would dare to loiter in the group. They might educate the men as much as they pleased, but unless they educated the women they could not look for any real permanent improvement taking place. The women were the bulwarks of Hinduism, and if their zeal for idolatry and for false gods could be converted into zeal for Christianity, their influence would be great on all the relations.

The Rev. W. BELL, Canada, seconded the motion, and made reference to the support given by the Sunday schools in Canada for the objects contemplated by the association.

The resolution was then adopted.

The Rev. GAVIN LANG, Fyvie, moved—"That the meeting acknowledge their profound gratitude to God for the success which has attended the efforts of this association both at home and abroad during the past year, and resolve to prosecute with increasing zeal the objects of this association."

The Rev. CHAS. MERSON, Ceylon, seconded the resolution, and made particular allusion to the schools at Colombo and Marottoo.

This resolution was also unanimously adopted.

On the motion of Mr. ALEXANDER STEVENSON, a vote of thanks was given to the Lord High Commissioner for presiding.

The Rev. JAMES RUSSELL, Yarrow, concluded the proceedings by pronouncing the benediction.

## VOCAL AND INSTRUMENTAL MUSIC IN THE CHURCH OF SCOTLAND.

(From a Scotch paper).

The following is by a clergyman having considerable influence in the Church of Scotland, from his age and attainments:

The importance of music, as a department of Christian worship, is universally admitted, and it may well be matter of wonder (says the writer) that such gross apathy should have so long and so generally pervaded Presbyterian Scotland, on a subject which commends itself to the acceptance of all that would desire to see the simple and sublime service of our National Church, receive that attention to which it is entitled, and which is so amply awarded to their respective rituals by our brethren of the Roman Catholic and Episcopal communions. Were we asked to point out the great defect of our Scottish psalmody hitherto, we should at once reply—*want of taste, owing to want of cultivation*. This we hold to be the great defect. It is not piety that will supply this lack, nor yet the ardent zeal in religion, but this taste must be produced in this matter, as in all others, by specific cultivation. It is a distinct thing from piety—there may be taste without piety, and there may be piety, without taste. They are distinct, but not opposite; on the contrary, in the union of the two, lies the perfection of each. 'Praise is comely,' but to be comely, it must be tasteful as well as cordial; nor will our churches sing less with the heart when they sing with art. There is no department of Christianity, there is no part of Divine service, where this fine union of piety and taste is more rarely exhibited than psalmody—'The service of song in the house of the Lord,' as it is beautifully expressed in the language of Scripture.

In adverting to the union of piety and taste, we have in view the prejudice that exists in many minds against such a doctrine, and which may be traced to that perverse tendency in man to 'put asunder what God has joined together.' It is thus that faith and reason, religion and science, piety and taste have been dissociated, and even placed in antagonism to each other, while no antagonism really exists. The present enlightened age can no longer tolerate this unnatural separation, but is demanding their re-union—and justly so. For why should taste be so highly honoured in secular matters, and yet be banished from the domain of religion? Our argument is this, and let it be fairly met, if it can be met. There is an artistic element in every thing—in religion no less than in other departments. The age of inspiration—so at least all sober minds think—is past. Our ministers cannot preach by inspiration; our people cannot sing by inspiration. It follows, therefore, that, as in all human matters, the art itself of music must be cultivated no less than the art of preaching, in order to the attainment of excellence in either, and that without such cultivation there can be neither good preaching nor good singing. Such is our argument and its conclusion, the soundness and legitimacy of which we leave to the judgment of all reasonable and unprejudiced minds. There are, however, as we have hinted,

persons 'wise in their generation,' who admit neither our argument nor its conclusion—who regard with indifference the charms of melody in the service of God—who imagine that if singing be but heart-work, that is enough—and so, with this essential, think anything in the shape of praise, however rude or doggerel, good enough for the Almighty. Now, without, we trust, incurring any breach of charity, we hold that this view of the matter is just an excuse for indolence under the guise of spirituality. We say it is indolence—sheer sloth; it is serving the Lord with 'that which costs us nothing; it is 'offering the lame and the blind for sacrifice.' So did not David. And if it be asked, as is sometimes asked with, as we opine, more of grimace than of grace, what does God care for fine music, for the melody of sweet sounds, provided we praise him with the heart? we reply, by asking in return, Who told you that God does not care for this—that it affords him no gratification? Did the great Creator pencil yonder tiny flower hid in a solitary nook? and are we to be told that He has no eye for beauty? No other eye rests upon it than His own, and yet its loveliness is not thrown away. It has not been created in vain, nor

'Born to blush unseen,  
And waste its sweetness on the desert air.'

In its own way, it ministers praise and delight to Him whose breath shed over it all its exquisite colour and fragrance. Did he attune the human voice to melody, and endow it with an utterance—with a power of expression immeasurably finer and more touching than articulate speech? Did he attempt the human ear to the music of creation? for all things are full of music. There is music in the song of birds, and in the laugh of childhood—there is music in the wail of the mother for the loss of her first-born, and in the joy of the father embracing his gallant sailor-boy, safe and sound from the perils of the deep or from the shot and shell of 'the enemy—there is music in the petition of the beggar, and in the 'groaning of the prisoner'—there is music in the murmur of the brook and in the roar of the ocean and in the winds of Heaven and in the wave of the forest, in the thunder of the sky and in the motion of the spheres, where each star 'in its orbit like an angel sings.' Heaven and earth, we say, are full of music; and without a musical soul, we can have no deep communion with Nature—no sympathy with her in her finest moods. Is all this true, and shall we yet be told that the Author of Nature has no ear for harmony—no delight in melody? 'Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see?'

The strong and general desire evinced of late years among all classes of religionists for the improvement of psalmody is a matter of pleasing satisfaction and a fine characteristic of the age. We feel persuaded that our Presbyterian worship admits of being made the most solemn and impressive of any, by the infusion into it of more life, and the adoption of certain improvements in our ritual, which, it must be confessed, is wanting in body. We venture to assert that the resources, whether of choral or

congregational singing, have never been fairly tried, and that we have within every one of our congregations an ordinary amount of musical capability which might, with a little culture, be turned to the best account. The truth is, we have only to know what good psalmody is to fall in love with it, and to be thoroughly ashamed of our own hitherto miserable attempts at the service of song—of our wretched parodies on this divine art. We therefore hail the movement for the improvement of our psalmody as 'a token for good,' and cordially 'bid it God speed.' But we go a step further, and no less cordially advocate the use of instrumental music as an auxiliary, not only desirable, but essential for a thorough, effective, and permanent improvement in this department of worship. We do not now enter upon that *questio vexata*—the organ controversy—farther than to challenge from our opponents the production of any Scripture authority in their favour. If they have been fortunate enough to make such a discovery they have the advantage of us, and we are candid enough to make the avowal; but we must be plain to tell them that unless they produce their warrant, the mere *ipse dixit* of prejudice, bigotry, or custom will not suffice for our conviction in the face of enlightened reason and rational expediency—to which we may add the pious and universal example of (Presbyterianism excepted) ancient and modern Christendom. The main, indeed the only argument we have ever heard seriously urged against instrumental music in the service of the sanctuary is that it savours of Popery. Well—be it so. We have yet to learn that there is anything wrong in taking a good lesson come whence it may. *Fas est discere ab hoste*. With all our professed abhorrence of Popery and vaunted Presbyterian purity, we are liberal and humble enough to think that there are some things in the former which the latter would do well to copy—that we are neither so cultured nor so immaculate as we are disposed to imagine—and that the 'Lady of the Seven Hills' is not quite so bad as she is called.

It is a somewhat remarkable circumstance, too, that Presbyterianism which, numerically speaking, forms a very inconsiderable fraction of Christendom, should be almost the only order of that vast fraternity which has penetration enough to discern evil in which all the others find edification—a singularity which, while it certainly characterizes us as 'a peculiar people,' may be construed more ways than one. It is, however, a pleasing sign of the times, that even the rigidity of stern Presbyterianism has begun to yield to the genial influence of reason and candour, as appears from the very gratifying fact, that, of late, instrumental music has been successfully introduced into not a few of our national churches, though the enlightened zeal and prudent foresight of their ministers, seconded by the good taste and cordial concurrence of the people; and it requires only a little pluck on the part of the clergy at large to carry out an improvement so auspiciously begun. For 'after all,—as has been truly and judiciously remarked—'the great difficulty consists in the apathy and prejudices of many of the clergy, or in their weak timidity.' 'They fear the people, whom they fancy

such innovations would offend and drive out of the church. No doubt it is possible to make the greatest improvements in so injudicious a manner as to occasion evils for which their accomplishment could not compensate; but all experiences of the Scottish character may serve to convey a very different idea of their intelligence and good sense from that which dictates such apprehensions, and to convince any reasonable mind that our congregations would be very soon persuaded not only to tolerate but to welcome instrumental music, provided the clergy would act firmly yet prudently in the matter. The case is so clear, that it wants only a little good-tempered explanation to convince all that are not impenetrable to reason, that the feeling against the use of an organ or harmonium in church has no foundation but custom and senseless prejudice. That man must indeed be a thorough simpleton, who, having the ear of the people from week to week, and opportunity to reason with them, without reply, fifty or a hundred times in the year, does not soon succeed in persuading them of anything that is in itself right, reasonable, and expedient. In short, we shall never succeed in raising the Church of Scotland to a proper position, as regards her ritual, by succumbing to ignorant prejudice, or fostering and flattering the narrow-minded bigotries which have descended to us from rude, illiterate, and fanatical times. Not to speak of duty, it is our evident policy, as a National Church, to throw aside such antiquated scrupulosities, and rise above that miserable purity 'Toach not, taste not, handle not.' We must lean upon the people's growing knowledge and increasing liberality, and we must, by all fair means, study to promote these, for 'knowledge is power,' and 'a wise man is strong, yea, a man of knowledge increaseth strength.'

In conclusion, we feel warranted in indulging the confident and pleasing hope that we have entered on a new era as regards psalmody—that the day is at hand when sacred music, vocal and instrumental, shall receive the homage due to its due and importance—when all prejudice against the 'kist o' whistles,' as an aid to devotion, will yield to the advancing spirit of an enlightened and liberal age—when organs and harmoniums will be as common as preceptors and choirs—when 'the service of song' shall occupy its rightful place in the service of the sanctuary—when the churches of the land, after their protracted sleep in this respect, will become thoroughly awake to a duty which has been so long and so shamefully neglected—when the devotional elements of public worship, improved in method and style, shall come forth from their obscurity into due prominence, and no longer occupy the humiliating position of subalterns to the sermon as the 'all in all,' but shall be elevated to their proper rank as the chief constituents of 'the house of prayer, agreeably to the meaning and import of that title—when the songs of Zion will be deemed the sweetest of all songs—and when, both in the family circle and in the great congregation, they will be sung with a power, and a purity, and a melody, worthy of their sublime spirit and heavenly origin.

#### THE REV. DR. CUNNINGHAM OF CRIFF ON "CLAVERHOUSE AND THE COVENANTERS."

On the evening of Sunday last, the Rev. Dr. Cunningham delivered the second of a course of lectures for the purpose of procuring music-books for the congregation. As it was the first day upon which the organ was used in worship the attendance was very large—all the sittings being occupied, while numbers remained standing at the top of the stairs. The collection which was taken at the end of the service, we believe, was very handsome, so that the Psalmody Committee have now, perhaps, as much as required for their object.

The Rev. Dr. chose for his text Joshua xxiv. 25, "So Joshua made a Covenant with the people that day." After explaining the origin of the word 'Covenanters,' the lecturer traced, in a clear and graphic manner, the interesting story of our forefathers' struggle for religious independence. They had suffered long and much, and were justified in taking up arms to defend themselves—nay, we should have despised them if they had tamely suffered more. He saw nothing heroic in Claverhouse. He hunted out conventicles, shot peaceful men, and drowned helpless women, but these were not the deeds of a hero. He fought two battles. In the first he was defeated, in the second he conquered and fell, but the victory was achieved not by his superior generalship, but by the sudden onset and savage yells of the rude Highland clans. In concluding a most excellent lecture, Dr. Cunningham said.—The story I have told will not, I imagine, increase your love for Scotch Episcopacy, but you must not, from what I have said, conclude that Episcopacy is essentially and everywhere bad. The very reverse is the case. In England there has been built upon the Episcopate a noble church—the very bulwark of the Reformation, the asylum of liberal thought, the nurse of eminent virtues and of eminent men. But somehow or other, whenever Episcopacy has crossed the Border, it has assumed a hateful form, for it has ever become allied with Popish doctrines and ruthless arbitrary power. In the past, it has been a blight to Scotland, and I do not think it will be a blessing now. Wherefore, our conclusion, is—Episcopacy for the English, Presbytery for the Scotch. Each has done well in the land of its birth, and each possesses that divine right which arises from having done well. Let us, therefore, hold fast by our national faith, for there is much in its history of which we may be proud. But while we rejoice in the inheritance of liberty and religion bequeathed to us by our martyred forefathers, let us not imagine that our Church is faultless, and that we possess a monopoly of truth. Let us rather, like wise friends, reform what is bad, and strengthen what is good—let us ever be adding a new ornament or building a new battress to our Scottish temple,—and so shall we hand it down to our children, and our children's children, a national testimony to a national faith. But let us at the same time remember that the great God is no mere local deity—no patron of a sect or a church,—but that he is the Universal father, the Head of that

Church which is above all Churches, and which consists of good men and good women in every quarter of the world.

**ELEMENTARY EDUCATION IN SCOTLAND.**—The Royal Commissioners appointed to inquire into the schools in Scotland report to Her Majesty that they find in that country a national institution consisting of the parochial, side, and Parliamentary schools established by law, maintained by local assessment, and designed to be commensurate with the educational wants of the country, but, in fact, falling immeasurably short of the object for which it was designed. They find also a supplementary system, forced into existence partly by denominational rivalry, but mainly by the deficiencies of the national system, which furnishes more than two-thirds of education of the rural districts, and on which that of the towns mainly depends. Both the national and the voluntary schools are to a certain extent aided by grants from the Committee of Council. Assuming that one-sixth of the population ought to be on the school rolls, the 418,367 children on the roll of some school in Scotland are 92,000 fewer than the proper number. But of far more importance is the information obtained as to the quality of the teaching, the state of the buildings, and the appliances of the existing schools. In all these respects the schools are in a large measure defective. For details the Commissioners refer to the reports of the Assistant-Commissioners, and proceed to consider the best means for supplying the actual defects. The conclusion at which they arrive is, that by a judicious improvement of the parochial or national schools, and by taking advantage of the existing schools outside that system, combined with a reasonable modification of the rules on which the Privy Council grants are administered, and the extension of Government inspection, the existing schools may be rendered thoroughly efficient, and provision may be made under which these schools may all, in time, assume a national character. It will even then, however, be necessary, especially in large towns, to provide for the institution of new schools. In regard to the parochial or national schools, the Commissioners are of opinion that schoolmasters ought to be selected without regard to their being members of the Established Church, that there should be facilities given for getting rid of inefficient schoolmasters now in office; and that provision should be made for repairing and extending school buildings as may be necessary. The schools supported by voluntary efforts, it is proposed, should be adopted into the national system, and subjected to inspection and supervision in order to secure efficiency. For this purpose the Commissioners are of opinion that central authority is indispensable; and they recommend the appointment of a Board of Education, consisting of a paid chairman and secretary, appointed by the Crown, three permanent members to be named in the Act of Parliament, the chief magistrates of Edinburgh, Glasgow, Dundee, and Aberdeen, and seven representative members to be chosen by the

Universities and the Commissioners of Supply of Inverness, Perth, and Ayr. The duties of the Board will be to incorporate into the national system as many of the existing schools as may be deemed requisite and efficient; to see that every district is supplied with an adequate number of schools, that the schools are efficiently maintained, and that the teacher does his duty. The Committee of Council will continue to administer the Parliamentary grant, and to conduct the business of inspection, but the inspector should not examine in religious knowledge unless requested to do so by a majority of the managers. Every national school would be open to scholars of all denominations, with liberty for any scholar to be withdrawn from any instruction to which his parents may, on religious grounds, object. None except national schools, it is proposed, shall share in the Parliamentary grant; all national schools to be subject to the Revised Code, omitting as inapplicable to Scotland Article IV., which limits the Parliamentary grant to the classes which support themselves by manual labour. The parish schools of Scotland have always been frequented by persons of every order, and the system has been a national system, supported by the taxation of the proprietors in the parish; and there has been sufficient tolerance to prevent any material difficulty arising from the "conscience" element. Under the scheme now proposed by the Commissioners the parochial and adopted schools would continue to be managed as at present, but under the control of the Board. The managers, therefore, of an adopted school will continue to elect the master and superintend the instruction, but the Board will have power to see that the master is efficient and the buildings kept in repair. These schools will not be entitled to share in any local rate, the managers and subscribers paying this price for retaining the superintendence in their own hands. But as the denominational system is unnecessary in Scotland, it is proposed that no new denominational school be erected by the aid of the Treasury, and that the privilege of adoption into the national system be confined to denominational schools in existence within two years after the passing of an Act for carrying this report into effect. When the Board propose to establish a new school, a school committee is to be elected by the town council or (in a rural parish) the ratepayers, two-thirds of the school committee may reject the proposal, but after 12 months the Board may, of its own power, direct the school to be established. For the erection and support of such new schools there is to be an assessment on the rate-payers, proprietors, and occupiers, and any parochial or adopted school may be brought under this class of school by vote of two-thirds at two successive meetings of heritors. With the exception of parochial teachers now in office, the Board will require all teachers in schools connected with them to hold certificates of competency from the Committee of Council or from Scotch University examiners. The Board will have power, for good cause, to suspend or withdraw a certificate of competency. In the opinion of the Commissioners,

the required number of efficient schools and efficient teachers in Scotland may be supplied by a *maximum* rate of 2d. in the pound on the annual valuation in the rural districts and in most of the towns, and by a *maximum* rate of 2½d. in the Hebrides, in Glasgow, and in a few of the largest towns in the country. The Commissioners consider it desirable that the Factory Acts be extended to branches of industry not at present under them, and that means be adopted for securing the more effectual observance of them. The present report is confined to elementary schools, making no recommendations specially adapted to infant schools, evening schools, or female schools. Burgh schools and middle-class schools are still under consideration; and the final report will deal with normal, industrial, and reformatory schools. Three of the Commissioners—Lord Belhaven, Lord Polwarth, and Mr. A. S. Cook—though they sign the report, object to some of the proposals made. Lord Belhaven "objects decidedly to the constitution of the proposed Board."

**EDUCATION IN SCOTLAND.**—A statistical report has just appeared on the state of education in the Lowland county districts of Scotland. From this it is shown that the Commissioners appointed to inquire into the subject visited 17 counties, and give returns for 123 parishes, containing 484 day and 15 evening schools. The children in these parishes, between the ages of three and 15, amount to 60,124, and when the schools were visited 33,451 children were found on the books, and 26,971 were in actual attendance. There was school accommodation for 35,591 scholars, the staff consisting of 638 teachers and assistants—99 pupil-teachers, and 19 monitors. Of the teachers and assistants, 212 held Government certificates, and of these 174 were also trained in normal schools; 48 thus trained held no certificates, and 378 were otherwise educated, while 23 had University degrees, of whom only eight held certificates. The income of these schools appears to have been 31,160*l.*, and the expenditure 31,906*l.*, being at the rate of about 19*s.* per head. This return excludes five Highland counties, half of Sutherland and Ross, and all towns exceeding 5,000 in population.

**THE ORGAN IN THE UNITED PRESBYTERIAN SYNOD OF SCOTLAND.**—The annual meeting of the Synod of the United Presbyterian Church

of Scotland was held at Edinburgh last week. The Synod assembled on Monday evening, and disposed of most part of its business before the close of the week. The Rev. Thomas Finlayson, of Edinburgh, was chosen Moderator, in succession to the Rev. Dr. Macfarlane, London. The Synod heard parties on a memorial from the session of Highbury congregation, London, and also from certain members of Brunswick-street congregation, Manchester, praying that congregations should be at liberty to make use of instrumental music in public worship. The Rev. Dr. Edmond, London, and the Rev. Dr. M'Kerrow, Manchester, pleaded in favour of that latitude being allowed, the latter remarking that if New Testament warrant must be found for all their doctrines and doings what was to become of the arguments their Church employed for the Sabbath and for infant baptism? Let them abandon the choir and music-book, and follow the model of the Churches of Judea, if any one could tell what it was. The Rev. Thomas Russell, London, and others spoke in opposition to the memorial, and represented that the principle of congregational liberty would sanction a great many more innovations than the organ. If the argument now used were good for anything, it would suffice for bringing in the prayer-book and Liturgy. The Rev. Dr. M'Ewen, Glasgow, moved that the prayer of memorial be granted, but enjoining sessions to pay due regard to the feelings of congregations. Mr. Fiske thought the introduction of the organ question was a sign of retrogression; it had been settled in Scotland 300 years ago. Dr. Taylor, Glasgow, moved that the memorial be not entertained. He felt that the discussion of this subject was most inexpedient in the presence of the broad Churchism and latitudinarianism of the present time, and also in presence of the negotiations going on for union with the Free and Reformed Presbyterian Churches. Dr. Calderwood, Glasgow, in seconding this motion, said if they admitted the organ, they might go the whole length of having an orchestra and full choral service in their churches. Dr. Cairns, Berwick-on-Tweed, was favourable to the views of Dr. Edmond, but thought the Synod, having entered into negotiations for union with other churches was debarred from taking up the question at present. On a division it was resolved, by 232 to 136, not to entertain the memorial.

## Miscellaneous.

### THE DEATH OF DR. LIVINGSTONE.

*To the Editor of the Times.*

Sir.—The hopes you have raised of the safety of Dr. Livingstone by the extract you have reproduced to-day from the *Times of India* will be, unhappily, but short-lived.

The same journal, of a subsequent date, May 17 (a copy of which I enclose), gives details of the savage attack and conflict which resulted in the death of him whom every civilized nation

mourns.

I am, Sir, your obedient servant,  
M. MULL.

36, Gordon-square, W. C., June 29.

"The hopes raised by the news which we published on the 14th of May of the rumoured safety of Dr. Livingstone have speedily been dispelled, and there can no longer be any doubt that he was killed by a savage of the Mafito

tribe. The narrative of the Sepoy belonging to the Marine Battalion (21st Native Infantry) who formed one of the doctor's escort, and who arrived from Zanzibar in the *Gazelle* on the 14th of May, turns out to be altogether inaccurate; and substantially, the tale told by Moosa is proved correct.

"The *Nadir Shah*, a vessel of war belonging to the Sultan of Zanzibar, at present used as a trader, reached Bombay on the 15th of May in cargo; and from information we obtained on board, we are enabled to give a more detailed account of the circumstances in connection with the melancholy story of the doctor's fate than has yet been published. The *Nadir Shah* left Zanzibar on the forenoon of the 28th of March, so that the news she brings is nearly a month later than that brought by the *Gazelle*, and three days later than the last despatch received from Zanzibar by the Bombay Government.

"Dr. Livingstone took his departure from Zanzibar in March, 1866, and was conveyed in Her Majesty's ship *Penguin* to Pinganch, at the mouth of the Rovuma river. The expedition consisted of Dr. Livingstone and 35 men, 10 of whom were natives of Johanna, one of the Comoro Islands, 13 Africans, and 12 Sepoys of the Bombay Marine Battalion. It was thought by Dr. Livingstone that these Africans would be of service to him on his journey into the interior.

The Africans were formerly slaves, who had been liberated and educated in the Bombay Presidency. There was no other European in the party except the doctor himself. The beasts taken were—six camels, four buffaloes from Bombay, five asses, and two mules, and among the baggage there were forage, gunpowder, &c. The *Penguin* started from Zanzibar on the 19th of March, 1866, and the men in the doctor's train and the beasts were taken from Zanzibar in a large dhow, which was towed by the *Penguin*. In three days the *Penguin* arrived off the Rovuma river, but, owing to the strong current, the dhow could not be got into the mouth of the stream. The expedition then made for Minandany Bay, about 30 miles northward of Cape Delgoa, where Dr. Livingstone and his party were successfully landed on the 28th of March.

The Johanna men, who had been engaged for the doctor's service by Mr. Sandley, the English Consul at Johanna, were considered preferable for the service to Zanzibar men. On the march into the interior the Sepoys seem to have suffered much, and Dr. Livingstone thought it necessary to leave them on the route to enable them to return to Zanzibar. In returning they had but little to eat, and ran great risk of starving. One by one, all the Sepoys fell ill, and the sickness that attacked the *havildar* was fatal, as he died of dysentery. None of the 12 Sepoys who started with the doctor reached Nyassa, and those who survived returned to Zanzibar in August or September. In October last the Johanna men made their appearance in Zanzibar, and presented themselves before Dr. Seward, the British Consul, when for the first time the intelligence was received of the disaster which had befallen Dr. Livingstone. From the accounts of these Johanna men, it would seem that the expedition reached Lake Nyassa in safety and crossed the lake. They pushed on west-

ward, and in the course of some time reached Goomany, a fishing village on a river. This would appear to have been on the second or third week of August last. The people of Goomany warned Dr. Livingstone that the *Mafites*, a wandering predatory tribe, were out on a plundering expedition, and that it would not be safe to continue the journey. But the dangers thus presented to view were not sufficient to deter a man who had braved so many before; and, treating the warnings as but of slight moment, he crossed the river in canoes the next morning, with his baggage and train of followers, in safety. Previously to this time the whole of the baggage animals had perished on the journey from the want of water; and on reaching the further side of the river the baggage had to be carried by the doctor's men. Being a fast walker, Dr. Livingstone kept some distance in advance of the baggage-encumbered men; and Moosa only, or Moosa and a few others of the party, kept up with him. The march had continued some distance when Dr. Livingstone saw three armed men ahead, and thereupon he called out to Moosa, "The *Mafites* are out, after all," or some such words as those; and these seem to have been the last he uttered. The three *Mafites* were armed with bows and arrows and other weapons, and they immediately commenced hostilities. Evidently the men must have closed on the doctor, when, finding matters desperate, he drew his revolver and shot two of his assailants, but while thus disposing of the two the third managed to get behind Dr. Livingstone, and with one blow from an axe clove in his head. The wound was mortal, but the assassin quickly met his own doom, for a bullet from Moosa's musket passed through his body, and the murderer fell dead beside his victim. Moosa states that the doctor died instantly, and that finding the *Mafites* were out he ran back to the baggage party and told them that their master had been killed. The baggage was hastily abandoned, and the Johanna men, Moosa, and the rest of the party sought safety by a hasty flight, which, according to Moosa's story, they continued until sunset, when they reached a secure hiding-place in the jungle. They held a consultation, and it is alleged that Moosa prevailed on them to go back to look after the body of their late master, and that on regaining the place where the murder had been perpetrated, they found Dr. Livingstone's body lying there. The doctor's watch had been carried away, together with his clothes, the only article that remained on the body being the trousers. Moosa and the men who had accompanied him 'scratched' a hole in the ground just deep enough to bury the body in, and there left in a far remote and unknown spot the remains of the self-denying and noble man who, all too soon for his country and for the cause of civilization, but not too soon for him to have earned an enduring fame, found his end at the hand of an ignoble savage. The corpses of the three *Mafites* were lying on the spot where they had fallen; but no attention was paid to them by Moosa, who on searching could find no memento of his late master to bring with him to Zanzibar. In making their way to the coast great hardships were experienced by Moosa and the other survivors of the party, who were in such a starving condition



that they had to live upon the berries they could gather by the way, until they fell in with an Arab caravan, which entertained them kindly. They were thus enabled to reach Keelwah, in the territory of the Sultan of Zanzibar. They were here provided with clothes and necessaries and sent on to Zanzibar, at which place they reported all the circumstances to Dr. Seward, by whom they were closely examined. Dr. Kirk, of Zanzibar, an old associate of Livingstone, also questioned them carefully, and found that their statement of the country through which they alleged they had passed, correctly answered to the leading features of the wilds through which Dr. Livingstone had intended to track his way.

The Johanna men were taken to Jobanna, and carefully interrogated by the Sultan or Rajah, as well as by Mr. Sundley, and their answers tallied with Moosa's narrative. The Johanna men asked Mr. Sundley to pay them the nine months wages due to them for their services with the expedition, and, as they were entitled to what they demanded, the money was paid to them. Some of the men who went away with the expedition, and who were not accounted for as having died, were still missing.

"On the 26th of December Dr. Seward left Zanzibar in Her Majesty's ship *Wasp*, and proceeded to Keelwah, but he was unable to obtain any fresh information or to gather additional details."

**THE BIBLE**—(From an old author).—A nation must be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system, that nothing can be added to it, or taken from it; it contains everything needed to be known; it affords a copy for a king and a rule for a subject; it gives instruction and council to a senate; authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honour on parents, and enjoins obedience to children; it prescribes and limits the sway of the Sovereign, the rule of the ruler, and authority of the master; commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its author to all that walk by its rules. It gives directions for weddings and for burials; it promises food and raiment, and limits the use of both; it points out a faithful and an eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first-born; and shews how the younger branches shall be left. It defends the rights of all, and re-

veals vengeance to every defrauder, over-reacher and oppressor. It is the first book, the best book, and the oldest book in the world; it contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings them best tidings, and affords the best of comfort to the enquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debates, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other Gods, and describes the vanity of them, and of all that trust in them. In short, it is a book of laws to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; a book of life, and shews the way from everlasting death. It is the most compendious book in all the world; the most authentic and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer; it exposes the subtlesophist, and makes diviners mad. It is a complete code of laws, a pocket-book of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best will that ever was made; the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom; it is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the schoolboy's spelling-book, and the learned man's masterpiece; it contains a choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, the overcomer; and promises an internal reward to the conqueror. And that which crowns all is, that the author is without partiality, and without hypocrisy; for "in him is no variableness, nor shadow of turning."