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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

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"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Psa 137, v. 5.

### The Past, Present, and Future of Queen's College Missionary Association.

[We have received, for publication, an excellent Address delivered on 15th April last, before the above Association, by its President, John McMillan, B. A., B. D., but have been reluctantly compelled to curtail it, to meet the large demands on our space this month.—ED. M. R.]

GENTLEMEN,—Considering my position as President of your Association, two things especially are incumbent upon me on the present occasion, viz.: 1st, to thank you for the honour you have conferred upon me by electing me to that office; and, secondly, to present an humble apology for my delinquency in not giving the customary Address long ere this. With the knowledge that I have been prostrated in sickness by the visitation of an over-ruling Providence, and burdened by severe labors, I claim your forgiveness for past shortcomings and for the meagreness and imperfection of these simple and hurriedly-written remarks.

It is not a little astonishing that we are all disposed to dwell only on the present, to look but little to the future, and to disregard the past almost altogether. While, however, many are prone to forget the origin of their honour and prosperity, and, overwhelmed in the concerns of the present, to disregard the guiding hand of Providence in the various steps that led them upward to the hill of fame, God forbid that we should forget the rock whence we were hewn,—the little band who met in 1850 to form our As-

sociation, now so influential for good, and the struggles, trials, and labors of our predecessors to establish, in this our Alma Mater, a society whose influence might be felt in the most remote corners of our land, by its members speaking words of comfort to those who mourn in Zion, by their guiding erring sinners back to the peaceful fold of their Redeemer, and by their pointing all men to the Cross of Calvary and the fountain of Immanuel's blood. On the other hand, while we are in no great danger of being too little engaged in the present, we should ever have an eye to the future, and remember that what we do now will form a precedent for future generations.

Pardon me, therefore, gentlemen, while I detain you in making a few remarks upon

"OUR PAST, OUR PRESENT, AND OUR FUTURE."

More than fifteen years ago, on Jan. 15th, 1850, the first decisive steps were taken by a few of the students then attending our Alma Mater to organize a Missionary Association; and, judging from the resolutions adopted by them, they must have been men of ardent piety and unwearied zeal, for they felt themselves in duty bound to give evidence of their gratitude to Almighty God for the religious and social privileges they enjoyed, "by exciting themselves more energetically for the advancement of His cause in the world." Would that their spirit, in a tenfold degree, animated us to encounter and overcome any difficulties that may oppose us in our proclamations of a Redeemer's dying love! When we read the records of the meetings of the originators of our Associ-

ation, we are constrained to exclaim: "Alas! O Time, with what an unsparring hand thou carriest all away." The first President of our Association, to whom we owe so much, and who in the far West planted the standard of the Cross, and gathered two large congregations within the pale of our Church, has gone to his long rest, and is now, we trust, arrayed in white, and singing endless hallelujahs in the Church triumphant. Fifteen years hence, who of us shall join him in the chorus? The Rev. Dr. Machar, too, the Principal at that time, and the patron of our Association, has crossed the Jordan of death, and entered upon the bliss of the heavenly Canaan. These servants of God, "though dead, yet speak;" the green sod cannot muffle their voices; though wrapped in their winding-sheets, and laid in the silence of the tomb, how spirit-stirring and touching are their appeals to us to be up and doing, to warn the careless, to teach the ignorant, and to bring home revenues of glory to God!

During the year 1859, apparently nothing was done in the way of sending out and supporting Catechists. In the following year, however, one Catechist was employed by the Presbytery of Kingston, at a salary of £30. From that time up to 1859, the field was occupied by from two to four Catechists each year. A greater number of ministers, however, began to be settled, new congregations to be formed, and new stations to be opened up, so that in 1862 there were nine missionaries in the field, and in the following year no fewer than fourteen.

What the members of our Association have done in civilizing and christianizing our land, and in influencing their fellow-men to rally around the standard of the Church of Scotland, cannot be computed in time. Eternity alone will fully reveal the secret. This much, however, we know: that they have travelled, like visitant angels of mercy, from the distant East to the shores of Lake Huron in the far West, distilling balm, and scattering light among the sons of men. Like glorious meteors, they have flitted across this our land lying in moral darkness and immersed in spiritual ignorance. As transient gales from the spicy lands of the East have borne sweet perfume athwart the seas to cheer and delight the tempest-tossed mariner, instilling into his soul the hope that these blissful isles of perpetual fragrance are near at hand; so, at stated seasons, the members of our Association have borne heavenly odours—the offers of salvation—over the length and breadth of our land, and have instilled comfort and happiness into the bosoms of thousands by checking the progress of iniquity, and by teaching them to take the straight path that leads to the joys of heaven, to its unclouded sky, and its Divinely-perfumed atmosphere.

Not to state many facts, through the efforts of our missionaries, flourishing stations

and congregations have been originated, built up, and supported in Canada East, Central Canada, and Canada West. Need I speak of Tyendingaga, Leith and Johnson, and other places, built up directly by our Association, and one of its members now settled in each? Need I allude to Litchfield, Sherbrooke, Wolfe Island, and other more important places too numerous to mention, which received aid from us, and which were literally kept from dying a natural death in consequence of that aid? \* \* \*

Turning to our present condition, I observe: that we were never more prosperous, never more influential for good. Last summer, we had nine or ten of our number in the field, and this year I am happy to find that the number will be increased to eleven or twelve. Last summer we paid from our funds £40 in support of the heralds of the Cross; this year, it is cheering to know, we can spend as much, yea, even more, if need be; for our object is not to hoard up money and let it rust in the Treasurer's box, but to consecrate it to the service of the Almighty. The state of our funds I need not indicate: thanks to the liberality and zeal of a few, they are unusually large, but not so large that we know not what to do with them. We crave for more; we have urgent need of more; for, from the distant and desolate parts of our land arises the sad but unavailing cry—"help, help;" and it is ours to see that help is given. But how can we assist others if we are not aided ourselves? \* \* \*

But not to enlarge. With regard to the future, I must affirm that it will be very much what we make it. If we do our very utmost, for shame's sake itself our successors will try to outvie us. God grant that they may, and that, as days and years roll by, they may bear aloft our Association and our Alma Mater to greater and greater notoriety and usefulness.

Gentlemen, our future is not dark; it is shrouded by no thick mists; and it can be looked to without any sad forebodings. We are as yet only on the horizon, but with a clear and unclouded sky; let us quickly mount to the zenith of our majesty and usefulness, and pour floods of light, love and joy into the wounded souls of earth's weary ones. Let us persevere in our endeavors to overcome the spiritual enemies of our race; to crush the mighty car of iniquity that rolls its blood-stained wheels over so many unhappy devotees every year; to hasten forward the advancing chariot of the everlasting gospel; to lengthen the cords and strengthen the stakes of our Zion; and to lead thousands to the foretastes of heaven in time, and to royal diadems of glory in eternity. Let us persevere in our endeavors, I say, and then assuredly we shall reach the object of our holy ambition. We may meet with many discouragements and disappointments, but we must not give way. If we are made

the means of saving even one soul, we accomplish more than if we saved ten thousand worlds from ruin. "A converted Jew, pleading the cause of the society through whose instrumentality he had been brought to a knowledge of Christianity, was opposed by a learned gentleman who spoke very lightly of the objects of the society and of its effects, and said he did not suppose they would convert more than a hundred altogether. 'Be it so,' replied the Jew, 'you are a skilful calculator; take your pen now, and calculate the worth of one hundred immortal souls.' Beautifully chimes in the words of the poet with the sentiments of the Jew:

'Knowest thou the value of a soul immortal?  
Behold the midnight glory: worlds on worlds!  
Amazing pomp! redouble this amaze:  
Ten thousand add, and twice ten thousand more  
Then weigh the whole.—One soul outweighs  
them all."

Finally, gentlemen, we are soon to be scattered. This will be our last general meeting this session. We part, some of us, perhaps, to meet no more again on this side the grave. I, your President, shall soon return to my native land: but a distance of more than a thousand miles will not cool my love for you and our Association. Though roaring seas and barren lands may lie between us, I shall ever remember the honor you have conferred upon me, I shall ever have the interests of the Association at heart, and shall at all times be delighted to hear of its prosperity. Heartily, with regard to you, our Association, and our Alma Mater, do I utter the words of the Psalmist—"If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy."

### The Use of Instrumental Aid in Public Praise.

(Conclusion.)

MOST of the adverse communications on this subject, being characterized by sheer ignorance and ill nature, do not deserve a reply. There has been a most manifest attempt to excite prejudice, and, by mixing up other things with the question, prevent its consideration upon its own merits. This is especially true of the first two correspondents, who walked into the field of controversy in Dr. Hill's boots. The memorialists are so far excusable, that they obeyed a summons, and proved that their prejudices had been appealed to with a success that does themselves little credit. How any Highlander should feel it a compliment to be called out as a being who, though incapable of reasoning, was capable of being very angry, is what I cannot understand.

What is a memorial, and what is a proper

case for a memorial? Men memorialise a lawful authority against some illegal act, or some disagreeable change, or they memorialise the public, if they are represented as holding opinions which they do not hold. In this case, the public has no jurisdiction, and the obnoxious articles represent, not the opinion of the Church, but the opinion of an individual. The only way to deal with such articles is to answer them. A free press and free discussion are every man's natural right, and, under British law, his constitutional right. Civil or ecclesiastical despots are the beings who could consistently act like the memorialists. Men who thus memorialise, I put in the same category with the man who should enter my house, and say: "you shall not eat, you shall not drink, and you shall not sleep here." Their memorial is an impertinent intrusion, and injurious to peace and good order. If the public are to be memorialised in our journal, upon the opinions of ministers upon open questions, it is time the latter were considering the position they occupy. If unlawful acts or opinions are broached, the Church Courts are open.

The memorials, besides, afford matter for grave enquiry. They speak of the Confession of Faith, as if it prescribed a form of Church government and public worship. Not only do they charge me with violating the Confession, but they add to it, and arraign me as guilty, under their additions, in a manner which shows that they do not know that noble compeer. Mr Donald McIntosh's name is attached to both memorials. Does he belong to both congregations? I fear Mr. M. has been taking advantage of McL's sweeping statements as to the passing away of the Mosaic law, and, in his zeal for purity of worship, been trying to prove that the ninth commandment has perished with the rest. Following his example, the Saltsprings people might sign the West Branch River John memorials, and the West Branch people might sign the Saltsprings memorials, and then would naturally arise the question, "who, and where, are these memorialists?"

As there is no prescribed form of worship in the Confession of Faith, it is humiliating that elders of the Church should appear before the public in such deplorable ignorance of their Church principles. The Confession of Faith is a doctrinal digest, and, if they had known its matter, its history, or remembered where, and by whom it was prepared, they would never think of finding the constitution of the Church of Scotland there, or any distinctive forms of worship. As to the Directory, it is sufficient to say that, while the words of the Directory condemn choirs, and singing without reading the line, they do not condemn instrumental aid. [The compilers knew the Scriptures and the Reformed Churches too well.] Moreover, the Directory is of no legal authority, as it was not adopted at the revolution settlement in 1690. I must

further express my astonishment at people appealing to the Directory, when, if they had read it, they would know that its order of worship is different from ours—that it prohibits private baptism—that it enjoins two chapters to be read at each meeting—that it [as well as Willison] enjoins the frequent celebration of the Lord's Supper—that ministers are forbidden to marry people without proclamation—that marriage is commanded to be solemnized in Church—and that prayer at funerals is forbidden, while an address to the living is enjoined. The memorialists' law is the Confession and the Directory, so far as they suit themselves.

The West Branch River John memorialists ransack the sepulchre, where good men's ashes peacefully repose, for testimony to help them, and quote the words of the dying, and the words of the dead. The words of a dying man on matters of conscience or experience are eminently worthy of credit; but I have yet to learn that his opinions upon disputed questions demanding calm and sustained thought are of equal weight with those of a man in health. Sincerity is one thing, and intelligence is another. As to Willison, he drags things into his exposition of the second commandment with which it has nothing to do, and which Hopkins—an abler expositor—does not mention; and if his exposition be correct, he could not heartily make use of some of the Psalms. The Saltsprings elders seem obscurely to hint at there having been some instrument of music in the ark of the covenant—a most novel discovery, and not at all in their favour, I should think!

Passages proving that men should praise God with their hearts and lips are nothing to the purpose, as everybody admits that; and I threw out suggestions with that object. As to "God's not being worshipped with men's hands," &c., any ordinary reader knows that the passage refers to images and offering up gifts to them. If they mean that men are not to use their hands in God's service under the direction of His Word, but that they are to serve God with their hearts, and themselves with their hands, they advocate a very convenient kind of religion, of which too many afford glaring examples. As to the old wives' machinery argument, are not our Churches built by machinery, our clothes made by machinery, our communion vessels and baptismal fonts made by machinery, our sacramental bread baked by machinery, our Bibles printed by machinery? and do not many of the memorialists read their Bibles by the aid of machines called spectacles? Don't we hoist a musical instrument, pitched at a certain note of the scale, upon the topmost pinnacle of our Churches? When the Rev. Dr. Anderson was forbidden an organ upon the plea of its being a machine, he very consistently asked how he was to officiate in his pulpit, as he could not see to read the Bible without a machine on his nose. If the Saltsprings elders will read the 13th chapter of 1st Corinthians, they will see that it would be easy to prove that they are a machine themselves—sounding brass or a tinkling cymbal; and yet they tell me that "they wish to come up to the sanctuary in unity and peace, in love and harmony!"

As to divisions, the most serious division in our Church at present is that a certain portion of it leave the support of its schemes to a few overburdened congregations. This is illustrated by the history of the Lay Association, the McGillivray monument, the Young Men's Scheme, and the College scheme. This is such a serious division, that if such lukewarm friends do not mind themselves they will find it to be a serious matter. The great innovation which is needed is an improved liberality to the schemes of the

Church on the part of very many of our congregations.

I am surprised that Highlanders object to the organ, alleging that it is "an instrument strange to our forefathers." As the bag-pipe has a wind receptacle, several pipes and a finger-board, it is precisely an organ. In fact the Highlanders are responsible altogether for the existence of such an instrument as an organ. It is an honor to them; for while the former, from its associations, is not to be thought of in public worship, the latter is adapted for nothing but slow and solemn music. The great organ which I heard in Rotterdam, Holland, consisting of 5,500 pipes, followed by a large congregation all singing, and in time and tune, constituting the finest congregational singing I ever heard in my life, was in principle nothing but a large bagpipe, with this difference—that its associations were all sacred.

What is the use of crying out "innovations" and appealing to the Fathers? Dr. Norman McLeod shewed the absurdity of this in his speech at last General Assembly. The Blessed Saviour, the Apostles and the Reformers were great innovators. The cry was raised in our Lord's time that he violated the traditions of the elders. Luther, Calvin, Knox and the Melvilles were great innovators. The Church must adapt itself to the wants of its time, and there will be great changes ere it becomes what it ought to be and what it will be. The outcry is thus not only irrational, but inconsistent. Yet the various improvements wrought in the Church since the Reformation have always met with the same cry on the part of those who think they honor their fathers' institutions by letting them perish for want of mending.

In the present case, the use of the term is an ungenerous misnomer. I have been particularly strict in adhering to church laws, which I found very much in abeyance when I came to this country. As the term "innovation" can be applied only to an act or a practice, and not to an opinion, it has no application to me. If elders are elected by the people and not by the kirk-session, that is an innovation. If a book of hymns not authorized by the Church is used in a Sabbath School, that is an innovation. Sabbath Schools, even, are an innovation. The use of Watt's version is an innovation. I am no innovator, as in my congregation the laws of the Church are strictly observed; but those who do these and other things I could mention are innovators. Those congregations among us who practice simultaneous communion are innovators. Not that I condemn all these things; for changes within the constitution are to be tested by the Word of God; but people should not stare at my "mote" and lose sight of "the beam in their own eye."

To mix up this matter with Presbyterianism is the result of ignorance or unfairness. With the exception of a nominal episcopacy in Norway, and the Church of England, all the Reformed Churches of Europe are Presbyterian, and yet use organs; and but for the Tudors, the Church of England would have been Presbyterian too. The Church of Scotland is the only exception in this respect. As to presbyterial government, in attachment to it as scriptural, defence of its scripturalness, and practical support of it by attendance at its courts and interest in their deliberations I can safely say that I will yield to none of the anti-instrumentalists. It is because I love Presbyterianism that I do not wish to see it subjected to disadvantage in certain quarters, and because a particular thing suits some people, injury done by making it suit all. My Presbyterianism rests upon the same foundation with all my religious opinions—the Word of God.

As to liturgies, I am thoroughly opposed to

their use in the ordinary service of the Church when conducted by a qualified minister; though I do not doubt that those who use them worship as devoutly as I do, and certainly they appear more devout than our Presbyterian congregations, who gaze all round during the prayer as if it were a sermon, which, by the way, it very often is. Persons who condemn liturgies, crying out "innovations" and "our fathers," may know their fathers, but know little of their grandfathers. They must be ignorant of the fact that the reformed Church of Scotland at first used the liturgy of Edward VI., and then the liturgy of Knox; that the use of these forms has never been forbidden by any Act of Assembly, so that they are as valid as the Directory; that, on the famous day when Mrs Janet Geddes launched her stool at the head of the officiating minister in St Giles' Church, the ordinary liturgy had been used in the morning, it being Laud's liturgy, and its forcible imposition in order to supersede the old at which that famous matron was indignant; and that a liturgy prepared by nearly all the doctors in the church, including Dr Hill, had been "authorized and earnestly recommended by the General Assembly of 1863 to those who are deprived of the ordinary services of a Christian ministry." Every one who has travelled and seen how effectually the English has superseded the Scotch service in places where the latter would be preferred if people only had the forms, e. g., Cunard steamers, which are principally owned, commanded, engineered and manned by Scotchmen, and where Scotch forms would suit all but Episcopalian passengers—whenever I say, has marked and felt this, will rejoice that the General Assembly has learned wisdom by experience. That is to say, everybody will rejoice except those who, while they profess to be Presbyterians, and keep shouting "the church laws" and "our fathers," do nothing for the church, and would sacrifice the church to their hole-and-corner laws. Such people know neither the present nor the past of their church. Our fathers were not narrow men. We have not been able to fill the garments they have left us yet. The Church of Scotland sits on a broad foundation. My own opinion as to liturgies is most decidedly that the best forms for the Church's prayer and the Church's song are to be found in the Bible, and particularly the psalter; but, as a minister of the Church, while I disapprove of liturgies, I can never identify opposition to them with the constitution of the Church.

"Jewish ritualism," as a system founded by God, as furnishing a symbolic language which pervades the whole Bible and enters very largely into the delineations of the Church's future glory and of heaven itself, should be spoken of not with contempt, but respect. Popish imitations of it may be sensuous, but there was nothing sensuous about itself. To produce an effect upon the senses was not its object. A mere spectator who did not understand its meaning would not have experienced a dangerous or unholy emotion. Outward impressions were wholly subservient to spiritual and eternal truth. The study of these prescriptions is still profitable, and often throws light upon the doctrines of the gospel. When correspondents contrast their own intellectual worship with Jewish ritualism she is constrained to ask, "How do they learn their principles?" Can they dispense with their senses in the process of intellection or their superior intellectual worship?

But the use of an organ is incompatible with spirituality, and the Scotch Church and Puritans are appealed to as an evidence of the spiritual tendency of the worship that dispenses with this aid. If spirituality is to be judged by its fruits, it is certain that the Scotch Churches have, while

quarrelling bitterly upon non-essentials, been quite behind the Churches of England in missions. Who has not heard of the debate on missions, in the Assembly of 1796, wherein foreign missions were scouted at, and the overtures in their favour rejected? Three years before this, Carey set out for India. It was thirty years after this ere the Church of Scotland did anything for Free Church writers, however, are dishonest in charging this upon the Moderates, for all bodies had the same views. Dr Inglis, who carried the Foreign Mission Scheme at last, was a Moderate. The Church of England started the "Society for the Propagation of the Gospel" 110 years before the Church of Scotland did anything for its expatriated children. And yet, all this time all Scotchmen were using "our plain and simple forms." The character of Scotch Christianity is thus given by the Church historian, Cunningham: "There is an abundance of ecclesiasticism in our country; there is, perhaps, a defect of spiritualism." As to the Puritan, there was a small extreme section who held such views, but this did not characterise the principles or practice of the body, nor of their descendants.

I don't think that there was ever a man in the ancient or modern Churches more spiritual than David, the sweet Psalmist of Israel, whose odes are our media of devotion. Spirituality is a word not to be found in the Word of God, and the reason is that Christianity was never inculcated in such a form that it could be described as spirituality. The adverb "spiritually" and the adjective "spiritual" are used, indicating that it is one of the qualities which Christianity possesses. But spirituality, as a synonym for Christianity, is very convenient for those people whose want of zeal and benevolence leave us to find out their Christianity by their own spiritual claims. The test of Christianity is good fruits, and if they knew the Catechisms of their Church, they would remember that the ordinances of Baptism and the Lord's Supper are addressed to the senses, that we are commanded to serve God with our bodies, that the Lord took unto him a body, and that the body shall share in his redemption. Christianity is bodily as well as spiritual, emotional as well as intellectual.

If instrumental music in churches be said to be unfavourable to the intellect, I point to the intellectual treasures of the English Church. If it be pled that it is unfavourable to devotion and practical Christianity, I point to the Moravian Church—those devoted and simple people who, though they employ instrumental aid, excited through Wesley the great revival of the 18th century in England, and now support several hundred missionaries, while we, with "our plain and simple forms," do not support one. There is nothing degrading or unspiritual about musical taste. Luther, Calvin, James Melville, Francke, Spencer, Ralph Erskine, Charles Wesley were musicians and hymn-writers, and yet were at the head of the spiritual movements of their day. Our old men should encourage it in the young, and not engender indifference and immorality (which, in the young generation, is notorious) by enforcing bald notions upon others, because they suit themselves. If musical genius be not identical with Christianity, as, who ever maintained that it was? the susceptibility of musical impression is certainly one feature in perfect human nature.

The word uniformity is not to be found in the Scripture. There is mention made of oneness of heart, oneness of spirit, one faith, &c., but there is not the least hint of the necessity of oneness of form. Attempts at uniformity in non-essentials have been most disastrous to the Church in apostolic times, ever since, and especially in Scotland. Uniformity is a peculiar Scotch whim.

Uniformity is incompatible with life. There is unity in nature, but not uniformity. Clip the trees of the wood alike, and if they are dead they will remain alike, but if they are alive they will grow out in new forms. And yet there is order in nature, just as there should be in the Church. There was evidently great diversity in the primitive Church, to which the apostle did not object, provided there was the same spirit and decency and order. On the contrary, he condemned rigidity in things indifferent, and that most vigorously. As to the present question, any one may see that uniformity has nothing to do with it. The use of an instrument does not affect the form of our worship in the slightest degree. Form with us means, not prescribed exercises, but a prescribed order. Denominations that permit organs sometimes have them, and sometimes not, but they make no change upon their forms. To apply the term uniformity to the present question implies at least forgetfulness of the meaning of the word.

But, why speak of uniformity at all, when we have scarcely such a thing in the services of our Church? We have no uniformity in the matter. This depends altogether upon the officiating clergyman. On a Sacramental Fast, at a communion or baptism, the sermons and prayers may be appropriate or not, according to his discretion. Then, as to the manner and order, how any person can speak of uniformity, I am quite at a loss to conceive. After the opening Psalm, some clergymen read a chapter before prayer. After prayer, some clergymen read no chapter, some read one, some read two. Again, some inter-verse the whole chapter with remarks, and some make no remarks till the chapter is finished (according to the "Directory"), and some make no remarks at all. Again, some do not sing before sermon, some sing but do not pray, and some both sing and pray. After sermon, some sing twice, and some only once. As to diversities in the administration of the sacraments, they are very many, and in such important matters as in laying on the vows in baptism, and fencing the Lord's table, there is a diversity that is allowed by no other Church that I know of. Yet, these are not unessential things, but matters of prime importance. The argument from uniformity, as employed by any one amongst us, can only mean that he uniformly pursues his own way, and that every one should conform to him.

Tired of absurdity, I turn now very briefly to McL., who is so very lengthy that I can scarcely follow him. Each sentence is begotten by its predecessor, and not by the subject, and hence arises an attenuated progression which would soon fill folios. Why should McL. be grieved at my writing? Silence on the part of the *Record* will keep this topic in abeyance. It is a movement, for the consideration of which we should be in time prepared. Again, why should I consult the brethren about writing? It has appeared that, by the advice of some of them, I could not have benefited much. Again, I always thought that the attachment of our people to their Church was very strong indeed, but it seems McL. thinks not. Nor did I say that our people could not use the Psalms without violating the principles of the Church. While it is true that, in some sense, the old dispensation has passed away, it becomes any one who uses this argument in a particular case, to shew how far it has passed away, for McL.'s arguments about this and the great weight of the New Testament would destroy the validity of the Sabbath, infant baptism and public praise altogether. As to the Mosaic law, what I urged was that instrumental music was not part of it. The polygamy illustration is a great perversion, as it was not at first commanded, and was afterwards specially forbidden. I never said the obli-

gation of the Sabbath and instrumental aid were equal, but I said a particular argument was like another particular argument used in support of the Sabbath. As to the typical argument, I did not rest the case upon that at all, but referred to it as a reason why instrumental music was little referred to in the New Testament, and I put it in the shape of an objection to my own view.

The reason of instrumental music being used by the Jews was not the outward character of the dispensation, but, while it did not belong to the law, it was a necessity where large masses of untutored voices praise God. To affiliate my views with Popery is not only unjust, but it is to condemn all the Reformed Churches except the Church of Scotland. What "fathers" does McL. mean? If he means Moses, Joshua, David, Solomon, Ezra, Nehemiah or Luther, they are not in his favor. If he means our fathers according to the flesh, this is a Jewish mode of conception, which of course can have no weight with him. I maintain that, in this controversy, I have the Word of God on my side, and the others have only the traditions of the elders; but I must say that, to adage that for small unessential changes we must be prepared with undoubted authority from the Word of God, is not in keeping with the Confession of Faith, which refers to certain matters that must be decided upon "general scriptural principles," "Christian prudence" and the light of nature." Conf. i. 6. So long as we have Baptism and the Lord's Supper, all figures are not removed from the New Testament Church. If, according to McL., instrumental music be not moral, then it must be immoral, and thus, upon his supposition, the Psalms of David are full of immoral allusions!

The matter is very simple. Instrumental music was either part of the Mosaic law or it was not. We know it was not; and if it was not, why argue upon the supposition that it was? Even if it had been part, McL.'s arguments would be futile; for a large part of the Mosaic law is still binding upon us. McL. will then say that it was part of Jewish worship, and therefore we must not practise it. We must do nothing that a Jew did! The truth is: the sacrifice of Christ ended the typical, the destruction of the temple ended the ceremonial, and the dispersion ended the civil laws of the Jews. But arrangements made for public worship, not partaking of these characters must, unless specially abrogated, remain valid, and be adapted to the wants of the New Testament Church.

McL. defines worship to suit himself, and then argues from his own definition. His making worship in a particular place very holy is contrary to the New Testament and the Confession. It is quite a Jewish notion. There is no sanctuary under the New Testament, but the New Testament Church is an assembly or society. It is a spiritual building consisting of immortal beings purified by faith. Holy worship is the worship of a holy character rendered in a holy spirit, wherever it may be—in Elijah's cave or Paul's prison. The destruction of the Egyptians and the restoration of the Ark were decidedly religious rejoicings, as well as temporal. As David played and danced on the latter occasion, Michal did as our anti-instrumentalists and spiritual worship men would have done had they been there—she despised him in her heart, and was punished for it by God till her dying day.

The attempt to confine the services of hundreds of musicians existing during hundreds of years to a few great occasions is as absurd as the attempt to change two readings to suit. Why assail the trustworthiness of the text when these two passages are only a portion of many proving the existence of a great public institution established under the authority of inspired men? It

was a regular ministry. 1 Chron vi 31: xiii 8; xvi. 5; xxv.; 2 Chron v. 12; vii 6; xxix. 28; xxxv. 15; Ez. ii. 70; Ez. iii 10; Neh. vii. 44; x. 28. The passage in Amos is nothing to the purpose. The sin condemned is spiritual coldness. The remark that the sound of the timbrel died away with the dedication of the walls of Jerusalem by Nehemiah, is rather amusing: the fact being that Old Testament history ends there. As to the synagogue, it may be our model, though the Word nowhere says so; but it is certain that praise was not part of its service at all.

I have now determined to say no more on a subject which has been taken up in such a way as to have become very disagreeable to me. No one need have been alarmed about it; as no congregation can be made to worship in any way distasteful to themselves. This they know very well; but what these antiquarians want is to discharge their diseased humors upon individuals, and not so much liberty to worship their own way, as liberty to persecute and prevent other people from indulging in their preferences. They wish to take charge of the consciences of others. The resolution of the General Assembly is very liberal, and even Dr. Stevenson's motion was lost by a majority of only 30 out of 330 voters. The motion does not condemn this change, but only its being effected by congregations without the consent of Presbyteries. What the Church, however, needs, is not new forms, but new zeal in carrying out the old. There is evidently a new spirit springing up, shewing that changes are impending, and that, as zeal increases, people will not make an outcry about matters non-essential. At any rate, for the present I have said my say. Henceforth the anti-instrumentalists may occupy the field and blaze away like a whole platoon.

A. P.

### General Assembly of the Church of Scotland.

THE General Assembly of the Church of Scotland was opened on Thursday, by Lord Belhaven and Stenton, K. T., her Majesty's Lord High Commissioner. At eleven o'clock, his Grace held his first levee in the Picture Gallery of Holyrood House. A guard of honour of the 74th Highlanders were paraded in front of the Palace, and an escort of the 4th Hussars waited to attend his Grace to the High Church and General Assembly. The Cadet corps of Mr. John Hope lined the Picture Gallery during the levee. There was a large attendance of members of the General Assembly, and of other visitors.

After the levee, the usual state procession was formed from Holyrood to the High Church, where Divine service was celebrated at half-past twelve, conducted by the Right Rev. the Moderator. There was a large attendance of members of Assembly and others. Dr. Pirie took his text from John vii. 17.

The Assembly having been duly constituted by prayer, by Dr. Pirie, Moderator, the agent of the Church (Mr. Beatson Bell) read the roll of members.

Dr. Pirie, in leaving the chair, congratulated the Assembly on the prosperity which had attended the Church during the year, and nominated as his successor the Rev. Dr. Macfarlane of Duddingston.

No other nomination having been made,

Dr. Macfarlane was introduced to the Assembly, and took the chair. The Moderator then received from the Lord High Commissioner his commission, and her Majesty's usual letter was read to the Assembly.

FRIDAY, May 19.

The Assembly resumed its sittings to-day at noon—Dr. Macfarlane, Moderator.

COLONIAL COMMITTEE.

Dr. Stevenson read the report of the Colonial Committee in connection with the Church. The report set out with stating that the Colonial Mission was originally organized for the purpose of providing Scotch emigrants and their offspring with religious ordinances conforming to the faith and practice of their mother country, and that such had continued ever since to be the main scope of its operations. The committee went on to give details as to the operations prosecuted under their auspices in British North America, Australia, New Zealand, the West Indies, Mauritius, Ceylon and Buenos Ayres. Passing on to speak of their treasury, the committee stated that their ordinary revenue had exceeded that of last year by the amount of the contributions from the Lay Association, whatever that might turn out to be. The expenditure for the year had been very considerably increased, and exceeded the revenue to the extent of nearly £800. It was submitted, in conclusion, that, in the opinion of the committee, the Church had long started, and continued to starve, her Colonial Mission. Even for those quarters of the colonial world where they were already working, their means were inadequate, and they were compelled to look with helplessness at some important colonies—as, for instance, Natal, South Africa, and Hong Kong—where they had no representatives. With five, instead of three thousand pounds a year, the committee could do much better what they now attempted to do, and could enter on momentous undertakings, which, for want of means, they were compelled to leave unattempted. The abstract of accounts appended to the report showed that, at 15th April, 1864, the committee had on hand £2921 1s. 0d.; and that during the year they had received in collections and contributions £3256 6s. 8d., and in legacies £307 7s. 6d. The total expenditure had amounted to £4577 5s. 9d. During the year, no contributions to the scheme had been received from 131 parishes and 94 chapels.

The report was adopted.

SATURDAY, May 20.

The Assembly resumed to-day at noon—Dr. Macfarlane, Moderator.

CASE OF NEWHILLS.

Dr. McPherson, having read a statement from the Presbytery of Aberdeen with reference to this case,

It was ultimately agreed, on the motion of the PROCURATOR, that a committee be ap-



pointed to consider the report from the Presbytery of Aberdeen, and other documents which might be laid before them.

#### CONVERSION OF THE JEWS.

Professor A. Mitchell read the report by the Committee for the Conversion of the Jews. The number of churches and chapels in which collections had been made in aid of the mission was 942, being an increase of 40 over the previous year. The amount of collections received was £2969, 0s. 10d., being £170, 2s. 6d. more than the sum received last year. In the contributions from individuals there was also an increase of £15, 16s. 7d. On the other hand, the contributions from parochial and congregational associations amounted only to £64, 8s. 6d., being £3, 14s. 10d. less than the amount received during the previous year; while there was a decrease of £428, 19s. 11d. in the sum received from legacies. The contribution from the Lay Association for the year was £70, 12s., being £27, 14s. 7d. less than that for last year. The whole income applicable to the year ending 15th April only amounted to £3459, 19s. 2d., being £233, 15s. 9d. less than the income for the previous year. The expenditure for the same period had been £3989, 17s. 8d., or £96, 4s. 10d. above that of last year. The income for the year had fallen short of the expenditure by £429, 18s. 6d., and the committee had to commence the financial year with a debt of £85, 4s. 10d. The smallest annual sum on which the mission, even in its present limited state, could be carried on, was £4000, and the committee were thus compelled to consider what portion of the mission could be abandoned with the least injury. They would enter on this enquiry with the more painful feelings, from the fact that it was rendered necessary by there being no fewer than 257 churches and chapels where no opportunity had been given to the members to contribute on behalf of the mission. In addition to the £4000 required annually for the ordinary purposes of the mission, the committee would require, for two or three years to come, a further sum of £1000, to provide mission buildings at the several stations.

The report was adopted.

#### MONDAY, May 22.

The Assembly resumed this morning at 11 o'clock—Dr. Macfarlane, Moderator.

#### DEPUTATION FROM ENGLISH PRESBYTERIAN CHURCH.

The next business being the hearing of the deputation from English Presbyterian Church in connection with the Church of Scotland,

Dr. Cumming, who appeared to represent the English Presbyterians, read a letter from the Synod of that body, of which he was Moderator, giving a satisfactory account of the congregations under their charge. The

rev. doctor went on to make some remarks as to the position of the Church of Scotland. There seemed to him, he said, to be a large number of young men of learning, piety, and social position entering the ministry of the Established Church of Scotland. There were some amongst the clergy of the Church of Scotland at this moment that had more than a European reputation. Their schemes had prospered, the noble sum they had raised for the Endowment Scheme, the monies that were being constantly raised for various missionary purposes, all indicated the blessing of God on the efforts—the untiring efforts—of the clergy of their Church. Now it appeared to him that there must have been considerable living sap in the old root, when for the branches that were struck off under the shadow and shelter of which they had often sat and taken sweet refuge, when for these such noble branches should be shot up, and spread north and south and east and west, and in all directions. (Applause.) Or, if he might be allowed to borrow an illustration from an amusement he sometimes engaged in, the old hive must have had considerable strength in it, for they would observe how it threw off a swarm, about a hundred years ago, called the United Presbyterian Secession Church; and twenty years ago it threw off another swarm, and it is now again so strong that it could positively throw off a third. (Loud applause.) At all events, if these swarms were what their champions declared them to be, what a splendid old hive must she have been to throw off such splendid swarms. (Loud applause.) And while these had gone off there were still in the old hive more working bees than ever; he only wished that those bees which had sought refuge in other hives would use their stings less and their wings more. (Laughter and loud applause.) And if he would wish any word he had spoken to go beyond these walls, it would certainly be to remind these young swarms that whenever a bee stung its own death was the penalty, for it left its sting behind it. (Renewed laughter and applause.) Passing on to speak of the Scotch Church in England, the rev. gentleman said it had been asked—Why did they exist at all? In reply to this, he said the Church of England, with a zeal which did her infinite credit, and with a most becoming compassion to those who needed her services, had sent bishops, clergymen, funds to a very large amount, into Scotland for the purpose of spreading Episcopacy. They owed the Church of England for such kind efforts, not retaliation, but grateful recognition. That recognition should assume a practical shape; and if the Church of England sent English ministers into Scotland to spread Episcopacy, would it not be a very graceful acknowledgment on the part of the General Assembly if they sent Scotch ministers into England in order to spread the Gospel among their people? It appear-

ed to him that the duty of providing, in the way they might think most expedient, for their Scotch countrymen in England, was an obligation they could not shake off. Referring next to the principles of the Scotch Presbyterians in England, he said they loved Presbytery, they practised it in their courts, but they preached the Gospel only in their pulpits. Their ministers repudiated unanimously that broad Church theology falsely called liberal, really latitudinarian, which was not given in the noble Confession of Faith or the Word of God. They held, on the contrary, that those principles so sharply and incisively defined in their standards and confession were the truths to live by, and the only truths they could die by. He need not tell the Assembly that in the Church of England, which he believed to be a thoroughly Protestant Church, one might deny the eternity of future punishments, or deny that the whole Bible was inspired, and yet be thoroughly orthodox. The Presbyterian Church in England held that the whole Bible, from the first verse of Genesis to the last of the Apocalypse, was plenary inspired, and was the voice of the living God. (Applause.) As to ceremonials, he believed that the noblest service in Christendom was the historic service of the Church of Scotland. He would if he could inspire it, elevate it, make it living with living truth, but he never would revolutionise it, and he believed it would be a great mistake to do so. The Presbyterians in England, at least in London, and he believed in other parts of the country generally, stood at praise and knelt at prayer; but this had been effected, not by bringing the matter before the Presbyteries or the Synod, but by private communications with the members of congregations. With respect to the organ, he said that, æsthetically speaking, he did not like the instrument. He preferred to hear a first rate choir leading the congregation. Dr. Cumming concluded his address by bespeaking, on behalf of the English Presbyterian Church, the practical sympathy of the General Assembly.

After some conversation, it was agreed that the Assembly renew their expression of sympathy with the Scotch Presbyterians in England, conjoin the Correspondence Committee with the Committee on Army and Navy Chaplains, and instruct the joint-committee to meet with the Committee of Synod of England, to concert with them the measures best fitted to promote the welfare of Scotchmen in England, and report to next Assembly.

#### THE ELDERSHIP.

Mr. Lee gave in a report from the Committee on the Eldership. The committee stated that they had issued queries to all the Presbyteries (1) as to the number of parishes which, in the opinion of their respective Presbyteries, are provided; (2) as to the number of parishes altogether without kirk-

sessions, and also as to the number of parishes in which kirk-sessions are constituted by the aid of assessors appointed by their Presbyteries; and (3) as to the reasons of any difficulty which may exist in the bounds of any Presbytery in obtaining the consent of qualified persons to undertake the duties of the eldership. In reply to these queries, returns had been received from 69 out of the 84 Presbyteries of the Church. The returns related to 866 parishes equally distributed over the several Presbyteries and Synods, and thus represented approximately the state of the eldership in all parts of Scotland. As many as 758 parishes were returned as having at least a quorum, and a large proportion of these as being supplied with, in all respects, a sufficient number of elders—the Synods of Glasgow and Ayr, Angus and Mearns, and Aberdeen, as far as could be judged from the returns, being conspicuous for the efficient state of the Church within their bounds, in this respect. The average might be stated at five elders for each of the 758 parishes returned as having kirk-sessions, and it was believed that a similar average would be found in a considerable proportion of those parishes—nearly 200 in number—as to which no returns had been received. On the other hand, no fewer than 109 parishes were returned as without kirk-sessions. That so large a number of parishes in all parts of the country should be destitute of so important a class of office-bearers, could not, the committee felt, but be regarded with extreme regret by the General Assembly. It had often been stated that the deficiency in the number of elders, in some parts of the country, arose from no want of zeal on the part of ministers and presbyteries, but from a difficulty in obtaining the consent of qualified persons to undertake the duties of the eldership. This statement appeared to the committee to be confirmed by the returns. After adverting to some of the difficulties which had been experienced, the committee offered two suggestions arising out of the results of their inquiry. It appeared to them that the number of parishes ascertained to be destitute of elders, and the prevalence of difficulties in most parts of the country, in keeping up, especially in rural parishes, a sufficient staff of elders, was a strong argument in favor of all competent relaxations of unnecessary restrictions with regard to eligibility to the office. The committee did not recommend that subscription to the Confession, imposed, as regarded elders no less than ministers, by the Assembly, in the year 1690, and re-enacted in 1700, as well as ratified by the Act of Security, should be abolished, even had that been competent. They were glad to find that, except in the case of one parish, no complaint was made of difficulties as arising from this restriction. Nor did the committee think that the high standard of religious character hitherto demanded in the case of those persons who had been held qualified for the

eldership should be lessened in any degree. But there were disabilities of another kind. The regulation, for instance, preventing members of a congregation from being elders, unless they were parishioners, had been brought under the notice of the committee as one which unnecessarily increased the difficulties, already numerous enough, in supplying many parishes with elders, and as an example of restriction which might with advantage be repealed. The committee further submitted that the number of defaulting parishes, and the grounds assigned for their default, appeared to require that some means, either by Pastoral Letter or otherwise, should be adopted for disseminating information, obviating prejudices, and stirring up the zeal of all the members of the Church in regard to the eldership.

Dr. R. Lee addressed the Assembly at some length with reference to the portion of the report relating to the Confession of Faith. After an elaborate statement as to the historical aspect of the matter, he asked if it was fair and proper, and if it could serve any good end, to ask a man who had not specially turned his attention to such subjects, if he could give an intelligent assent to, nay, regard as matter of faith, every one of the propositions contained in the Confession of Faith? He hoped the Assembly would seriously look at this matter, for he knew it was at the present moment proving the greatest obstruction, not only to the increase of the eldership, but to the prosperity of the Church of Scotland. He concluded by moving to the effect that the General Assembly, having received the report of the Committee anent the Eldership, thank the committee for their diligence, approve of the substance of the report, but reserve consideration of the matter introduced respecting subscription of the Confession of Faith, and appoint a committee to take this subject into their consideration, with instructions to report to the next General Assembly respecting the law of the State and of the Church on this matter.

Sheriff Arkley thought it would be enough to return thanks to the gentlemen who had drawn up the statistics, receive the report, and allow it to lie on the table. The report, he held, contained many points besides that referred to by Dr. Lee, which many members of Assembly were not ready to give an opinion upon.

Principal Tulloch spoke in favour of the position taken up by Dr. Lee. It appeared to him a most extraordinary thing to require of lay elders to subscribe to the Confession of Faith. He made bold to say that no man who was not miraculously versed in the theology of the 17th century was capable of understanding the Confession of Faith. There were many most pious and earnest people in the country who would never sign the Confession of Faith, and who were thereby de-

barred from rendering the highest service that they could render to the Church.

Sheriff Arkley's motion was ultimately agreed to.

#### CASE OF MR. STEWART.

The Assembly next took up the case of the Presbytery of Inverness against the Rev. John Stewart, third minister of the united Parish of Inverness and Bona.

After a lengthened hearing of the case, the Assembly dismissed Stewart's appeal in regard to the relevancy of the libel. The case accordingly will go to probation before Presbytery on its merits.

In the evening sederunt, an overture from the Synod of Aberdeen, urging the Assembly to take into consideration the condition of the small livings of the Church, and to provide some remedy for their inadequacy, was taken up. Mr. Christie, of Kildrummie; Mr. Cook, of Bathgate; and Mr. Dill, of Colmonell, having spoken in favor of the overture, Dr. Lee also strongly supported it. Dr. Cook, Haddington, gave a statement of the proceedings of the committee on small livings; and, after protracted discussion, it was agreed to appoint a new committee to consider the whole matter.

#### TUESDAY, May 23.

The General Assembly met to-day—Rev. Dr. Macfarlane, Moderator. There was a large attendance, the galleries being crowded.

#### REPORT OF THE EDUCATION COMMITTEE.

Rev. Dr. Cook, Haddington, gave in the report of the Education Committee, of which we give the following:—

"The report set out by reference to the deputation which waited on the Lord President of the Committee of Council on Education, to urge on him the reconsideration of that portion of the Revised Code which had reference to the Normal Schools of Scotland. Finding that there was little probability of their obtaining any change in the proposed regulations, and having learned that a Commission was issued for the purpose of inquiring into and reporting on education in Scotland, the committee endeavoured to secure that the Normal Schools should be embraced in the enquiry and report. They are happy to be able now to report that the Normal Schools of Scotland are included in the reference to the Commissioners. Meanwhile, the committee adopted the only course open to them, and largely reduced the attendance and the bursaries at the Normal Schools. It is proposed still further to lessen the amount paid as bursaries in Edinburgh and Glasgow. The number of students paid by the committee is now only 90 in Glasgow, and 98 in Edinburgh, yielding an annual supply of 58 male and 40 female teachers. If the committee can succeed in obtaining a proper class of students at the reduced bursaries now resolved upon, they may possibly be able to main-

in the Normal Schools on a greatly reduced scale, at an expenditure on the part of the Church of from £1000 to £1200 a-year, instead of £500, as hitherto. This, it is true, presumes that the full 75 per cent. of the expenditure will always be claimable from Government; and this again depends on the demand for the teachers whom the committee have trained, and their honesty in fulfilling their obligation to serve in their first schools till they obtain their parchment certificates from the Privy Council.

"*Presbyterial Returns for 1864 on Parochial and other Schools.*—Last year the only Presbyteries failing to make returns were those of Caithness, Greenock, and Olnafrith, representing twenty-eight parishes. The number of schools examined during the year was 2814. The number returned as on the roll of those schools was 202,533, of whom 159,914 were in attendance on the day of examination. As, however, fourteen Presbyteries omitted to make returns under these particular numerical heads (in so far as they are applicable to non-parochial schools), a moderate estimate in the case of the unreported schools visited will show 174,653 to have been in attendance on the day of examination, and 226,261 to have been on the school rolls. So much for the relation of the elementary education of the country to the Church. Its relation to the Privy Council may be best learned from the following table adapted from the blue-book of 1864—that of 1865 being not yet issued:—

**EXPENDITURE FROM EDUCATION GRANTS IN SCOTLAND,**

Classified according to Denomination of Recipients.  
For Year ended From 1839 to Dec.  
Dec. 31, 1863. 31, 1865.

On schools connected with—			
Established Ch.,	£52,477 6 5	£458,661 19 10	
Free Church,	39,897 13 0	362,675 7 8	
Episcopal Church,	4,476 13 4	58,840 8 2	
R. Catholic schools,	4,230 6 2	21,023 14 8	

"**FUNDS OF THE EDUCATION SCHEME.**—The accounts of the Education Scheme are five in number—namely, the Normal Colleges Account, the Practising Schools Account, the East and West India Fund Account, the Female School Fund Account, and the General Account, or Account of the Original Scheme. The Normal Colleges Account has hitherto drawn only a fixed sum of £500 a year from the General Fund. The state of the balances at 31st December 1864 makes it probable that no excess over this sum will be required during the current or the following year. The Practising Schools Account is in a perfectly healthy state, and is likely to continue to be so so long as the present mode of payment to teachers is continued by the Privy Council. The East and West India Fund Account continues to increase in amount, and is represented this year by £1617, 10s. in the bank, besides the sums invested in the Glas-

gow Normal School and the Edinburgh Boarding-House, together amounting to £1430. The fund originally was £3535. Those, however, which more directly concern the General Assembly are the General and Female School Accounts, because they are dependent on the voluntary contributions of the Church for their income. The Female School Fund had a balance at its credit last Assembly of £1086, 19s. 11d.; and, at this date, after meeting in full the liabilities of the year, shows the increased balance of £1099, 5s. 11d. The General Account, which bears the burden of the Assembly Schools proper, and has also a first charge on its income of £500 to the Normal Colleges, and of £200 to the East and West India Fund; shows a balance of £1723, 9s. 5d., as against £1987, 1s. 8d. at same date last year; but the committee have still to receive the annual contribution from the Lay Association, and if this reaches the average of the last three years, the balance at the credit of the fund will be £40 in excess of last year. The fluctuating portions of income of the years 1864 and 1865 are compared in the following table:—

	1864.	1865.
Collections, - - -	£3594 16 0	£3544 13 4
Annual subscriptions,	265 11 0	261 12 0
Donations, legacies, and Associations	667 15 1	853 6 1
Lay Association, -	305 18 7	-

The increase under several heads is satisfactory; and although there is a slight falling off under the head of collections, the committee have much pleasure in reporting that the number of parishes and chapels contributing to the funds continues to increase. In 1863, 908 parish churches and chapels collected for the scheme; in 1864, 994; and in 1865, 1007. While gratefully acknowledging this extended support, the committee must, however, direct attention to the fact that 97 parishes and 85 chapels failed last year to obey the injunction of the Assembly. The committee concluded their report by warmly commanding the scheme to the liberal support of the Church.

**INNOVATIONS IN PUBLIC WORSHIP.**

The Clerk stated that there were overtures on this subject before the Assembly from the Presbyteries of Aberdeen, Jedburgh, Langholm, and Avr, the Synod of Merse and Teviotdale, and the Presbytery of Glasgow. Of these, he proceeded to read the following from the Presbytery of Aberdeen:—

"Whereas, it has been alleged in certain instances in which changes or innovations have been made and proposed in the public worship of congregations, and in other ecclesiastical affairs in parishes, that there was no law to be found by which the conduct of ministers, kirk-sessions, and congregations, could be determined; and whereas, misconceptions, with reference to the same particulars, have

been augmented by a wide-spread misunderstanding of a declaration with respect to innovations, made in the seventh session of last General Assembly; and whereas, there has arisen from these causes a mode of ecclesiastical procedure subversive of the Presbyterian discipline of this Church, and which, unless timely checked, must necessarily result in disorganisation and confusion;

"It is humbly overtured by the Presbytery of Aberdeen that your venerable House will be pleased to take these premises into serious consideration, and to enact, with consent of Presbyteries, that the regulation of the forms of public worship, and of all ecclesiastical arrangements within their bounds, in so far as not provided for by special enactments of the Church, shall appertain to Presbyteries, and that all ministers and kirk-sessions shall be bound to receive, on such points, and implicitly obey the instructions of their respective Presbyteries, under pain of the censure of the Church, always subject to the right of appeal."

Dr. Pirie (Aberdeen), in supporting this overture, said it appeared to him that the Church had been placed in a singularly false position. He traced the history of the innovation movement, animadverting on the deliverances which the Assembly had successively given forth on the subject, as calculated to weaken the hands of the Presbyteries, and to destroy the influence of the Supreme Court itself. What, he continued, was the state of things now? It had come to this, that there was such a mixture in their forms of worship, such a want of uniformity, that in some towns, in one town particularly, one hardly knew what species of entertainment was to be presented in the Church. (Laughter.) He had been informed, among other things, that in a discourse in one Church, there was a fearful onslaught on Effectual Calling. Why, he asked, had this never been taken up? Because the vague decisions given on former occasions had weakened the hands of Presbyteries, so that they were actually afraid, and did not know what to do. Now, he desired to be Presbyterian out and out. In their churches and parishes, they were on a perfect footing of equality; but if they were to establish bishops in the Church, who could do whatever they liked without being prosecuted, while those members of the Church who did not take such an active share in public deliberations, but who might be orthodox, more laborious in their parishes, more useful and more Christian men, whenever they made a change inconsistent with the views of the more influential ministers, were called in question and punished—was this, he asked, in conformity with Presbyterian discipline, and was it not clear that if this sort of thing was to go on—all order and arrangement must be away? The rev. gentleman concluded by submitting the following resolution for the consideration of the Assembly:—

"Whereas, it appears from the record of

various overtures from Synods and Presbyteries, and otherwise, that certain ministers have introduced in their parishes changes on those forms of worship and other ecclesiastical arrangements which have had the sanction of the laws and long-established usage of this Church; and that, without consulting with, or being authorized by their respective Presbyteries or other competent judicatories, and under the pretence of a congregational independence of their Presbyteries, with respect to such matters; and whereas, such proceedings are inconsistent with the principles of Presbyterian Church Government, as at all times maintained by the Church, and recognised and confirmed by law under the Act of Parliament, 1592, commonly known as the Charter of the Church, and various other statutes, according to which the power of regulating all such matters is vested in the Presbyteries exclusively, and such proceedings may, therefore, not only bring the Church into collision with the civil authorities, but must, unless timely checked, prove subversive of the Presbyterian constitution, by the introduction of a practical system of congregational independency—the General Assembly, while recommending the utmost tenderness to the feelings of unanimous congregations as to matters of form, do hereby declare and enact that arrangements with regard to public worship and all other religious services and ecclesiastical arrangements of any kind in parishes or congregations, are to be regulated by the Presbyteries of the bounds, subject always to the ordinary right of appeal, and that even though no express law should exist with reference to such particulars—the decisions of Presbyteries in each case being absolute and obligatory, until such decisions have been finally reversed by the competent courts of review; and the General Assembly strictly prohibit all ministers and office-bearers from assuming independent jurisdiction in such matters as inconsistent with the vows of submission pledged by them at ordination to the Superior Courts, under pain of the highest censure; and, in the event of disobedience, the General Assembly further authorise and enjoin Presbyteries to proceed with and prosecute such censures to such conclusions as may seem essential for restoring the peace, and asserting the constitution of the Church."

Dr. Stevenson then moved the following:—  
"The General Assembly, having considered the overtures anent innovations in public worship, resolve—1. That the subject to which the overtures related, was, by the General Assembly of 1863, remitted to a committee with instructions to consider the same in connection with the whole subject of the laws and usage of the Church, and the present practice of congregations in regard to the administration of public worship throughout the Church; and at the same time to report whether, in the opinion of the committee, any and what legislative measures, on the part of the Church,

seemed necessary or expedient in the circumstances. 2. That the said committee gave in a report to last General Assembly, wherein they expressed their opinion that it was not necessary or expedient to suggest any legislative measures on the part of the Church, in regard to the administration of public worship. 3. That this report was approved of by the General Assembly, who, at the same time, expressed their determination to put in force the laws of the Church in respect to any innovations, whereby the harmony of particular congregations or the peace of the Church in general is disturbed. 4. That in these circumstances the General Assembly enjoin all Presbyteries of the Church to take care that due attention be given to the foregoing resolution of the last General Assembly, and that the purity of public worship, which has hitherto characterized this Reformed Church, be maintained. 5. That matters of such secondary importance, as the positions adopted in the exercises of praise and prayer, and the use of instrumental music, as an aid to the congregation in the former of those exercises, may safely be left to be regulated by each kirk-session, with special reference to the feelings and wishes of the congregation—(applause)—the whole proceedings of the kirk-session being in this, as in other matters, subject to the review of the superior Church Courts; and it being competent to any party interested to bring those proceedings, by petition or otherwise, under the notice of the Presbytery of the bounds."

Dr. Crawford moved the following resolutions:—"The General Assembly having taken into consideration the overtures aent innovations in public worship, resolve—(1) That in so far as the changes complained of in these overtures have reference to the use of instrumental music or the postures of the worshippers in the exercises of praise and prayer, the General Assembly enjoin the ministers and kirk-sessions that no change in the consuetudinary mode of worship with respect to these matters be henceforth introduced till information thereof shall have been given to the Presbytery, and the Presbytery shall have been satisfied that such change may be allowed without prejudice to the peace and harmony of the particular congregation—(applause)—the judgment of the Presbytery being subject to the review of the superior judicatories of the Church. (2.) That wherever a change of practice respecting the aforesaid matters has been already introduced, the General Assembly find that it is not necessary that the Presbytery should interfere therewith, unless a complaint be made by some person having interest that the peace and harmony of the Church have thereby been disturbed. (3.) That in regard to matters pertaining to the worship and of administering Divine ordinances other than those expressly specified as authorised, the General Assembly enjoin all Presbyteries to take heed that the

laws and usage of this Reformed Church and the purity of worship therein be fully maintained."

Dr. Macrae moved a fourth resolution as follows:—

"Whereas it is contrary to the laws and constitution of the Church of Scotland, that any minister and single congregation should introduce such changes in the worship and government of the Church as are either opposed or unknown to that constitution; and whereas such changes in worship have been made in several congregations of the Church, by the employment of an organ or other instrument of music in the public celebration of worship on the Lord's day, and of a form of prayer in one congregation, which is understood to be a liturgy, or to approximate to a liturgy—the General Assembly hereby declare such changes to be contrary to the law and practice of the Church, and opposed to the order of worship ratified by Acts of Parliament, and especially by the Act of Security, which declares—"The forms and purity of worship presently in use within this Church shall remain and continue unalterable;" and considering that the assumption of authority by individual ministers and by single congregations is destructive of the whole law and order of the Church, enjoins Presbyteries to maintain inviolate their authority over the ministers of congregations under their respective jurisdictions, to take care that not only the harmony of particular congregations, but the peace of the Church in general is zealously guarded, that the judgments of the superior judicatories are delivered and applied, and that no change in the doctrine, worship, or government of the Church, challenged and considered as an innovation, and particularly the introduction of instrumental music and liturgical forms of prayer, can be allowed, until that change has been examined by the Church Courts, with reference to its bearing upon civil law as well as the practice of the Church, and has received the deliberate sanction of the General Assembly, secured by the judgment of Presbyteries according to the Barrier Act."

Dr. Norman Macleod, who was received with loud cheering, after some introductory remarks, said—When overtures are placed on this table connected with any change, I find that the speeches of those who oppose these changes have always the same sort of music, in this kind of overture before the opera. (Laughter.) I find, for example, there is always one tremendous note of alarm that the whole country is going to the dogs if these particular things are carried. (Loud cheers.) We had a most frightful picture—indeed for about five minutes I was getting frightened myself—drawn by Dr. Pirie about the present state of the country—what it was coming to. I fancied for a moment there were altars blazing with candles throughout the country, and some extraordinary changes

going on, and at last my ear was attracted to Glasgow, and I said to myself—"Well, I know something about Glasgow;" but I heard descriptions of something wonderful here that I never heard of till I came here. He spoke about some persons being attracted to a particular church, as a spectacle, embodying some things that were marvellously sensuous—

Dr. Pirie said he never made any such reference to Glasgow. (Laughter.)

Dr. Macleod—Well, I am very glad of that, for I felt that, so far as I am concerned, though I had the opportunity of opening a new church in Glasgow, and putting into it the finest organ—(laughter)—I felt exceedingly safe in regard to my own church. No doubt some persons had come to look at it as a spectacle, but not of beauty—(a laugh)—but I knew that I myself had introduced no changes whatever, that my people had been sitting comfortably in singing and standing up, as we all used to do in prayer. There is another thing generally follows on these overtures, and it is the constant appeal—and I really wish it was given up—to these fathers of ours. (Laughter.) Dr. Macrae indulged a little in this. Now I would like very much to know who the fathers are who are always turning up in our Presbyteries and Assemblies, and to whom Dr. Macrae alluded. If they are those respectable gentlemen in bowties that used to sit here last century, and if everything they did here was to regulate us, let us say so. Some of these men did great good in their day and generation; some of them monstrous little; but all that seems to me just as absurd as if in the year 2000—and I hope my friend Dr. Cumming won't suppose I am heretical if I assume that the world may last till then—(laughter)—would it not be supremely foolish that, in the year 2000, when any changes are proposed all progress should be stopped by some earnest men quoting something that had been said by father Macrae? (Loud laughter.) I myself would not dare to stand up at this moment and address the House out of sheer nervous fear, for it would act as a sort of incubus on me if I thought I were to be held up as a ghost of authority for all generations, and to be called a father of the Church (Renewed laughter.) I take no such responsibility on myself. All I wish to do is to try and help the present as our fathers tried to help their present, and as I hope our children will help theirs. (Applause.) And if by the fathers is meant the fathers of older date, the eminent fathers of the Reformation, the argument is decidedly amusing, that is, exceedingly amusing that men who turned the world upside down in their day, and changed everything that had remained *in statu quo* for a thousand years, should be invariably dragged up as the grand examples for our doing nothing. (Laughter and applause.) Oh, I can imagine without difficul-

ty my old and eloquent friend Dr. Macrae, at the period of the Reformation, lifting up his eloquent voice and his eloquent hand—(Laughter)—in denouncing all those changes, appealing to the constitution of one thousand years, and appealing to the awful authority of the One Church, until at last he would be lifting up his arm like the last spar of a sinking ship, and denouncing Luther as a very demon incarnate 'or what he had been doing. (Laughter and applause.) I think we have had enough of that, and that we should simply look to this question in the light of common sense. ("Hear," and applause.) You speak of the fathers of the Church, but I go back to a true father of the Church—the Apostle Paul. I do not know what he would think if he were now-a-days to come amongst us. Would he not in all probability be put down as a latitudinarian if he were to come among us now? I fear very much whether some of us could really understand a man who became a Jew to the Jews and a Gentile to the Gentiles, not for the love of popularity, which was what he would have most thoroughly despised, but "that he might gain some." I am afraid there are some among us who really would not comprehend him if he came here and said, "One man esteemeth one day above another, another man esteemeth every day alike; let every man be persuaded in his own mind." They would, I fear, be unable to comprehend a man who should say, and it is of inspiration, "For I know that there is nothing unclean in itself," who knew it from God as absolute certainty that there was nothing unclean, but could and yet had the grand and noble charity to say, "To him that thinketh it unclean, to him it is unclean." I question if they could understand a man who could say, "The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost," and "he that serveth Christ in these things is acceptable to God and approved of men." I do not know whether he would have made all the office-bearers sign the Confession of Faith, whether he would have made Phœbe the deaconess as an office-bearer do it, but I am sure of this, that he of all the fathers of the Church that ever lived, not only in his teaching but in his life, carried out the old adage, "In things essential, unity; in things indifferent, liberty; in all things charity." (Loud applause.) Now, it is this spirit which should guide the Church of Scotland; and I think that much of our sectarianism might have been prevented if we had had a little more consideration for the feelings and opinions of others, and if instead of digging a ditch round us and bragging how much we differed from every other Church on earth, we had made a few more bridges—(hear)—and had shown a little more catholic feeling towards other Churches on earth; if instead of looking at our individual selves, one had looked more to the feelings and opinions of the

country, as I think the very genius of our National Church should be inclusiveness as far as possible, and not exclusiveness. Let us hold fast by that which is good in the past. Our Presbytery is good, let us then hold fast by our Presbyterian Government; and, in reference to that I beg to say, in passing, that there never was a greater delusion than to imagine that the wish to have an organ, the wish to have a more cultivated form of worship, has anything to do with Episcopacy. ("Hear," and applause.) I believe that, instead of that, it is an order to keep back Episcopacy and take the power out of its hands. (Applause.) I make bold to say, as a member of the National Church of Scotland, that I think it is my duty, as well as in accordance with my feelings, to stretch out a kind hand to every Scotchman, and, if I could, a kind and protecting hand to every Church in this kingdom. I would say, with perfect respect for the Episcopal Church, that never was there a period since Covenanting times in which the whole clergy and office-bearers of the Church of Scotland were more solemnly determined to resist Episcopacy than at this present moment. (Loud applause.) I say let us hold fast by our Presbytery; no one wishes to change it; it is mere delusion to suppose that. For my part, when I go to England I am quite ready to attend the national place of worship. I have read its liturgy for months together, and I never performed many of its services, and I never travel without doing it; but on this side the Tweed I am out and out a staunch Presbyterian, and I would resist all encroachments on it to the death. Dr. McLeod concluded his able speech as follows:—What are our powers at this moment? I hold that no individual minister is entitled to introduce any change into his congregation. I hold that is the province of the kirk-session, and so completely do I carry that out, that even in cases of baptism they are brought before the session. I do everything with my session of elders and deacons. I hold that that is the truest check, and that no ministers should bring in any change without his kirk session. Now I think you ought, so far as you possibly can, to give every liberty to congregations; but supposing anything outrageous is done—something done which the people or congregation do not want—you have always the appeal to the Presbytery, and I hold that the Presbytery has a constitutional right of veto, though I do not think Presbyteries will be disposed to know the feelings of the congregation; and, depend upon it, if the minister and session are unanimous, you need no legislation in the matter for they have too much sense to act against the wishes of the people. I do not see that it requires any law. I imagine it is the present law that any one can bring such matters before the Presbytery by appeal. I confess I do not wish the Presbytery to interfere with it, if the minister

and elders are unanimous, because one or two contrary people object. This is law as it stands, but you must not make it too stringent. You speak about preserving the purity of the Church. No man desires it more than I do; but take care by your stringency you do not tempt men to rebel, and cast themselves on public opinion—("Hear," and applause)—as against the clergy and the church courts. Do not interfere so long as you secure, what there should be no great difficulty in securing—namely, the decent order of the worship of God. If anything outrageous is done, you have perfect power to try it by constitutional law and without any new enactment; and as I think Dr. Stevenage's motion meets for all practical purposes the whole case, I on grounds of Christian liberty, on the ground of our duty as a national Church, and on grounds of common sense, heartily agree to his motion. (Loud applause.)

WEDNESDAY, May 24.

The Assembly met this day at noon.—Dr. Macfarlane, Moderator,—and resumed the debate on Innovations in Public Worship, when Dr. Lee spoke at some length on the subject.

A vote was then taken between the motions of Dr. Crawford and Professor Stevenson, when the latter was carried by seven votes—the numbers being 156 to 149. A second division took place, between the motion of Professor Stevenson and the original motion of Dr. Pirie, when the latter was carried by 173 against 140 votes—a majority of 33. The announcement of the result was received with loud demonstrations of satisfaction and disapproval. Dr. Lee protested and appealed against the decision, for himself and all who might adhere to him; and Dr. N. Macleod, Principal Tulloch, Rev. R. Wallace, and others, intimated their adherence to the protest. The Assembly then, at a quarter-past six, adjourned till the evening.

In the evening sederunt, the dissent and complaint of Mr. Ranald Macpherson, of St. Luke's, against the judgment of the Synod of Lothian and Tweeddale, in regard to the "innovations" in old Greyfriars', was taken up, and, after due hearing of parties, dismissed.

THURSDAY, June 25.

The Assembly resumed on Thursday, at twelve o'clock—Dr. Macfarlane, Moderator.

THE HOME MISSION.

Professor Crawford read the report of the Home Mission Committee, from which we make the following extracts:—

The Church-door collections have amounted to £3750 11s. being £311 14s 6d above those of the previous year, and £272 12s 10d above the average collections of the previous ten years. The contributions from parochial, congregational and missionary associations have amounted to £82 19s 9d, being less than those of the previous year



by £2 5s 2d, and less than the average of the previous ten years by £34 16s 10d. The subscriptions and donations by individuals have been £253 13s 4d, being £124 6s 6d in excess of those of the preceding year, and £89 12s 1d in excess of the average of the preceding ten years. And the amount received from legacies has been £1100 9s 3d, being an increase of £509 5s or the legacies of the previous year, and of £741 12s on the average legacies of the previous ten years. The general expenditure during the same period was as follows:—1—Towards the maintenance of orphanages in 65 unendowed churches, £1655 11s 11d. 2—Towards the support of missionaries at 47 preaching stations, £1683 1s 2d. 3—Travelling charges of missionaries, and other incidental charges, £49 1s 2d. 4—The relative ordinary expenditure amounted to £416 1s 4d; the total general expenditure for the year being £3703 15s 7d; and the excess of the revenue over the general expenditure amounting to £1837 15s 9d. This excess, in terms of the deliverance of the General Assembly of 1862 falls to be appropriated in equal portions to the purposes of Church building and of home evangelization during the year 1865-66. From the schedules returned to the committee, we find that the amount of local supplements during the past year was nearly £8000. If to this sum there be added (1) the revenues of many chapels which are altogether self-supporting, (2) of a still greater number of parochial missions in populous places which receive no aid from the Home Mission Scheme, and (3) the local contributions for the erection of various chapels, which item alone cannot be estimated at less than £12 000, it may confidently be stated that the Church of Scotland is raising for home mission purposes, not merely the £5341 11s 4d, which have passed through your committee's treasury, but a sum hardly, if at all, short of £35 000.

Dr. Norman Macleod moved the adoption of the report, which was agreed to.

#### INDIA MISSION SCHEME.

Dr. Norman Macleod read the report of the Committee for the Propagation of the Gospel in Foreign Parts, especially in India:—It stated that, in accordance with the deliverance of last Assembly, your committee have endeavored to keep up their present mission stations, and to make them efficient. The increase of the whole fund has been indeed considerable, amounting in all to about £1500; but from this must be deducted a legacy and three donations, which must, judging from past experience, be considered extraordinary. Yet these call for the very grateful acknowledgment of the committee. The legacy has been left by George Adie, Esq.—a son of one of our most respected ministers, the late Dr. Adie, of Dundee—who was a warm friend of the mission, and a member of its corresponding board in Calcutta. The donations were anonymous—one being £500 from a lady as a token of her gratitude for a mother's recovery from sickness; another of £50 from a farmer in Dumfriesshire; and one of £70 from a member of the Church, through his parish minister. If to these donations are added the sums raised after public meetings, the surplus will represent the increase in our ordinary sources, on which we must rely, and these will amount, in round numbers, to about, say, £4500. In addition to what has been subscribed in Scotland, upwards of £1600 have

been raised in India. The Rev. Gentleman addressed the Assembly on the subject of the report; and Dr. Gillan, in an eloquent speech, moved that the report be approved.

#### From a Scotch Correspondent.

EDINBURGH, May 25th, 1865.

THE great question before the General Assembly this year, was on "Innovations." The various overtures on the subject were discussed yesterday and the preceding day. As is always the case when a matter of mere form, and consequently of secondary importance, is under discussion, there was the greatest excitement among the people. The Hall was crowded on both days with anxious and eager listeners—an assemblage far more numerous than a discussion on the Divinity of our Saviour, or some such fundamental article of our faith, would have summoned into the Hall. The question was keenly debated, and different motions in reference to it were tabled, of which three have been put to the house, one by Dr. Pirie of Aberdeen, another by Dr. Stevenson of Edinburgh, and the third by Dr. Crawford. The first, which was the most conservative, was carried by a large majority over the second, which was the most liberal—so liberal, in fact, that unfortunately it would not do any good in the point at issue, so vague and indefinite was it. Well, Dr. Pirie's motion was carried. It gives power to kirk-sessions and congregations to regulate their own worship and introduce any formal innovation in it, if such innovation be sanctioned by the Presbytery of the bounds, to which it must be submitted before its introduction into the Church. The motion is quite liberal in this respect. All it asks for is, that when a congregation unanimously, or by a majority, demands some innovation of the form of worship in use, it presents matters to the Presbytery, who shall give their sanction to the innovation, provided it interferes not with the peace and welfare of that particular congregation. There is nothing oppressive here. Should the Presbytery refuse to sanction or agree to the change, the congregation has the right of appeal to a higher Court, so that there is and can be no danger in their petition being refused, if what they request be not against the laws of the Church or detrimental to the interests of the congregation. The controlling power is then vested in the Courts proper of the Church, not in the kirk-session, to which last year's motion on the subject did entirely, and to which Dr. Stevenson's motion of this year, if carried, would almost entirely leave it. In both cases, to appeal against any innovation would be a very difficult and delicate matter. Under this new motion, however, there will be greater stringency, but quite as much liberty; all that it will check is license, not liberty.

You will naturally ask, Why all this stir

about such questions as whether we are to stand or kneel at prayers and praise respectively—whether we are to have instrumental music, written or printed prayers, &c.? Are not these matters totally indifferent? But on reading the many able speeches made on the occasion, one finds both parties at one admitting that the question of forms of worship masks the higher one of what power the Church Courts have, what are the functions of the kirk-session, what it can and can't do. It is in this form, as involving a question of principle, not a mere matter of form, that the question was so vigorously discussed. Almost all expressly stated their perfect indifference in reference to the changes in themselves, and as mere formal matters; and as expressly stated that all the importance attached to them was, as embodying the principle stated above. Principal Tulloch, who made one of the ablest speeches on the occasion, expressly stated this; and, indeed, had we our Assembly composed of such men as the Rev. Principal and Dr. McLeod, the question had never come before the house. The views of such men are too liberal and enlightened to be trammelled by any forms of so little consequence. Their spirit is too catholic to be confined within such narrow bounds and limits as many would impose upon it; whilst, on the contrary, their ability is such that it requires no aid from the excitement of innovations to fill their Churches. Their own organs are too attractive, and need not the aid of an artificial one to draw a congregation to hear them. However, such men, strong in intellect and heart, and too catholic in spirit to be fettered by a particular form, are not the men rashly to throw it off. They infuse more life and vitality into the old, rather than add any new ones. They throw their energy and life into the existing form, rather than add one more to the number of existing forms. Of no use to themselves, they yet respect forms as useful to the weaker brethren, and therefore, like Paul, they leave such forms untouched. The objective is to them significant and useful only in the subjective—the shell useful in proportion to the amount of kernel it encloses. We can thus easily fancy what an unimportant thing it would be to them, as a question of form, and consequently they voted for Dr. Stevenson's motion, which would leave the form in the hands of the kirk-session and congregation. The universal opinion of the Assembly, however, passed the other motion, which laid down a certain bulwark against the capricious and the weak, and those fond of novelty and popularity. The motion rejected was certainly the more noble, the one passed the more useful in existing circumstances, and the one most in accordance with the constitution of the Church.

But I have said enough on this matter. I hope no case of it may ever come before the house again. I hope that the deeper spirit

of the age will rise it above the paltry and ignoble contest with forms—that its only contest with form will be to fill it up with its own life. As an earnest of what may be hoped for, the appeal of R. McPherson against the Synod of Lothian and Tweeddale in reference to the innovations in Dr. Lee's Church, was dismissed, and the finding of Synod sustained, which was to have nothing to do in the matter, there being, as they thought, no ground for it. This decision was unanimous, though it was the very next after passing the conservative, or rather apparently conservative, motion of Dr. Pirie. May there be no more cases of such innovations, or, if there be, may they be so treated.

To-day is to be taken up with overtures on small livings, &c., but I believe the most important business is transacted. The Assembly expects to get through its usual business by Monday afternoon. J. M'L.

### The General Assemblies.

EDINBURGH must have been crowded with ministers in May this year, for the United Presbyterian Synod added its quota to the usual gathering of the Church of Scotland and Free Church Assemblies. One of the most unpleasant features connected with them was the scurrilous attack of Dr. Begg, the Moderator of the Free Assembly, on the Church of Scotland—the ministers of whom he compared to the men who crucified our Lord. Such an attack is usually the first dish served up to the Free Assembly; but, this year, Dr. Begg was resolved to out-Herod Herod. Of course, the unanimous disapproval of the Christian world will be of little consequence to the man who could venture on so atrocious a simile; but it is worth our while to read the words in which Dr. N. McLeod made reference to it. We copy the following from an Edinburgh paper:—

DR. BEGG'S MODERATOR'S ADDRESS.—At the meeting of the Lay Association of the Church of Scotland, on Friday, the Rev. Dr. Macleod, in the course of his speech, said:—“Let them remember that their being or not being a Church of Christ was not to be settled by any bold assertion. That matter, thank God, would never be decided by what weak bigots or vulgar fanatics might say on the subject. (Loud and prolonged applause.) They read in ancient history that a man—who, no doubt, was a conceited, vulgar, puffy creature—of the name of Diotrophes, was so orthodox and so censorious that he excommunicated the Apostle John—(laughter and applause)—and he had not the least doubt that in every age of the Christian Church they had such men. (Hear, and applause.) But let them be thankful that such men were not to be their judges; and, so far as this question was concerned, he, for his part, most solemnly, calmly and peacefully appealed from such

judgment on earth, to the judgment of One who was above, and there he desired to leave it. It was not assertion that would prove or disprove their belonging to the Church of Christ. It had been said long ago that a Christian Church was a Church of Christians, and what they had to do was to throw all such unpleasant things aside, and go on in the strength of God, who was not the God of this party or that, or of this sect or that, but who was nigh to all who called upon Him in sincerity and truth." (Applause.)

**Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.**

The following brief digest of proceedings of the Canadian Synod is abridged from the *Montreal Witness* :—

**FIRST DAY, June 7.**—After the delivery of the sermon by the Rev. Mr. Walker, at the opening of the Synod, the Rev. Geo. Thompson, of Renfrew, was elected Moderator. A letter was read from President Snodgrass, resigning the office of senior clerk, which he had held for the past eight years. The resignation was received. There were read replies to the address to the Queen and Governor-General adopted last meeting. The Synod re-elected the Rev. Dr. Spence and Rev. Dr. Barclay trustees of Queen's College, and also elected the Rev. Kenneth McLennan, Whitby, trustee of the same University, in the room of Dr. Muir, who declined re-election.

**SECOND DAY, June 8.**—The Rev. J. H. McKerras, of Bowmanville, was elected clerk in room of Dr. Snodgrass, resigned. The annual report of the Temporalities Board was laid upon the table and read. Overtures from the Presbyteries of Guelph and Renfrew were read. The Examining Committee for next year was appointed. The following students of Divinity, candidates for licenses, were referred to the Examining Committee: J. McMillan, G. R. Ross, A. McDougall, and A. N. McQuarrie. The Rev. D. Anderson and Rev. T. G. Smith were re-elected Governors of Morrin College, Quebec. The Rev. Dr. Jenkins, an applicant for admission into the Church, was unanimously and cordially received, and the Presbytery of Montreal instructed to proceed with his induction to any Church to which he may be called at any time they may see fit.

**THIRD DAY, June 9.**—An application from Mr. Donald Strahan, Gaelic Catechist, to be permitted to enter Divinity Hall, Queen's College, without going through a three years' study in the arts, was granted. A report of the Indian Orphanage Scheme and Juvenile Mission was read and adopted. The report of the French Mission Scheme was also read

and adopted; as well as the annual report of the Ministers' Management Committee and Revenue Fund. The Synod expressed its gratification at the prosperous condition of all the above-named schemes. The next meeting of Synod was appointed to be held in Toronto on the first Wednesday in June, 1866.

**Synod of the Church of Scotland in London.**

THE annual meeting of this very Rev. Court took place on May 2nd, in the National Scotch Church, Crown Court, Covent-garden. The ministers and elders of the Scottish Churches in England assembled in great force. The Rev. Dr. Cumming, the Moderator, presided. The accounts given in from the various Churches on this side the Tweed were highly encouraging. A very interesting feature was the great number of schools, and their efficiency and prosperity. A Deputation sent from the General Assembly of the Church of Scotland addressed the Synod, and a deputation was appointed to accompany the Moderator and appear before the Venerable Assembly. The members afterwards dined together in Free-mason's Hall, when, among other subjects, very touching and sympathetic allusions were made to the recent assassination of the American President, and most appropriately responded to by an American clergyman, a visitor to the Synod.—*London Times.*

**John Duffus, Esq., Treasurer, in account with the Church of Scotland College Endowment Fund.**

Received from New Glasgow	\$300 00
Received from Picton, through William Gordon and Jann Cierar, Esquires,	2166 00
Do. for Professor's Salary,	600 00
Received from Halifax Presbytery,	7450 87
Interest,	239 33
	\$11256 18

<b>PER CONTRA.</b>	
Mortgages in the city of Halifax,	\$5600 00
Provincial Bonds,	4040 00
Professor's Salary,	1200 00
March 2—Cash in hand,	416 18
	\$11256 18

[From the above statement, it will be seen that only half the capital sum required has been collected and invested, although two of the three instalments have been paid. Halifax Presbytery has done its part. Picton has come short of what was expected from it. Nothing has come from Prince Edward and, except a small sum from Belfast, which is counted with the Picton contribution, what was sent to William Gordon, Esq., and a smaller sum from Charlottetown, towards

payment of one quarter of the Professor's salary. A fuller statement than the above will shortly be submitted.]

gregation, to present you with the accompanying garments.

It is a small token of our esteem for you, as our beloved pastor, and, we have no doubt, will be appreciated as the spontaneous offering of a grateful people.

That your valuable life may be long preserved, your arduous and indefatigable labors in the services of your Divine Master abundantly rewarded with "spiritual blessings that makeeth rich, and addeth no sorrow," is our earnest prayer.

We would only add our heartfelt desire, for the prosperity of our national Zion, may peace be within her walls and prosperity within her palaces, may her waste places and vacant watch-towers be speedily occupied by faithful heralds of the cross, who will fearlessly proclaim the thunders of Mount Sinai, together with the glad tidings of salvation to perishing sinners, going out and in among them, "breaking unto them the bread of life."

In conclusion, we can only express our sincere gratification at the harmony, unity and good will existing between pastor and people. May it ever be so. "Let brotherly love continue," and when the earthly pilgrimage is over, the tabernacle of clay dissolved, may the re-union of spirits in the celestial mansions be an unbroken phalanx, whose occupation will be to celebrate the unfathomable riches of redeeming love, world without end.

MRS. A. FRASER,  
MRS. DUNBAR,  
MRS. McDONALD,  
MRS. ROSS,  
MRS. H. FRASER,  
MISS IS. McDONALD,  
MISS MARY GRAY,

Committee of Management.

REPLY.

MY DEAR FRIENDS:

Allow me very sincerely to thank you, and through you, the ladies of my congregation, for your very kind address and your elegant pulpit robes.

Rest assured that I value both very highly, and that I cannot receive with coldness or indifference such repeated tokens of the kind consideration of my affectionate people.

The labours of a minister in so large and important a congregation as ours must necessarily be somewhat arduous; but rest assured that in my experience they have been always rendered light and pleasant in no small degree by your kindly sympathy and active co-operation, and that next to those blessings for which you pray, and the favour of the Great Head of the Church, and the approval of conscience, I shall always esteem your continued sympathy, and your repeated co-operation.

And here let me specially thank you and the other ladies of my congregation for the interest you feel and the labours you undertake in connection with those schemes intended to promote the general interests of our beloved

THE CHURCH IN NOVA SCOTIA.

Meeting of Synod.

THE Synod of Nova Scotia and P. E. Island in connection with the Church of Scotland, met in St. Andrew's Church, Halifax, on the 28th ult. The retiring Moderator, Rev. Mr. McCurdy of Wallace River, preached an able and appropriate sermon from 2 Tim. iv. 5: "Make full proof of thy ministry."

The number of members present was not so large as at last meeting of Synod. Letters of apology were read from those whom circumstances prevented from attending, and allusion was made to the removal by death of the Rev. John Martin, and the departure of Rev. Mr. Boyd for Scotland.

Rev. G. M. Grant, of St. Matthew's, Halifax, was unanimously elected Moderator for the current year.

Mr. McGregor read the report of the committee on "The Young Men's Scheme." The report was adopted and the committee re-appointed. The report noticed the arrival in Halifax of the Rev. Mr. McMillan, B. D., to labor within the bounds of the Synod. Mr. McMillan left Nova Scotia some years ago, and entered the University of Queen's College, Canada, in connection with the Young Men's Scheme. When in college he gained very honorable distinction as a student, and it is hoped that he will take a charge in his native land. The young men studying in Scotland are still acquitting themselves well, and the Synod look forward to the return of some among them to labor in Nova Scotia some time next summer. The committee recommend that the "Young Men's Scheme" should still be continued as one of the ordinary Schemes of the Church, and that all the congregations within the bounds should be enjoined to collect for the same.

We are unable to furnish a full account of the proceedings in this number. The minutes will probably appear in our next.

Presentation to the Rev. Mr. McGregor.

A COMMITTEE of the ladies of St. Columba's Church, West Branch East River, lately waited upon their Pastor, the Rev. Mr. McGregor, at the Manse, and in the name of the ladies of that portion of his charge, presented him with an elegant Pulpit-gown and Cassock, accompanied with the following

ADDRESS:

MANSE, WEST BRANCH, May 1865.

Rev. SIMON MCGREGOR, M. A.:

Dear Sir,—Permit us, on behalf of the ladies connected with this section of your con-

ed Zion. To the collectors of the Lay Association we are principally indebted for the happy results of our collections for the last year, and I beg to take this opportunity of thanking them for their zeal in laboring to "strengthen the stakes, and lengthen the cords" of our Church in this land. Such zeal in a good and holy cause cannot fail in producing happy results.

In conclusion, let me ask a continuance of those prayers, and allow me to expect the same kindly aid and co-operation in the future as you have always shown in the past; and let it be the grand object of our lives, as people and Pastor, so to live and so to act that finally, through the mercy of our God, we may all hear the joyful welcome,—Well done, good and faithful servants, ye have been faithful in a few things, enter ye into the joy of your Lord.

S. MCGREGOR.

To Mrs. Fraser, Mrs. Dunbar, Mrs. McDonald, and the other members of Committee.

### Miscellaneous.

**PERSONAL.**—The Rev. J. Allister Murray, of St. Luke's Church, Bathurst, tenders his best thanks to the ladies of his congregation, for the handsome Purse containing about Twenty Sovereigns, with which they lately presented him. He also embraces this opportunity of expressing his gratitude for the very many substantial tokens of kindness and regard which he has received from individuals and families belonging to his congregation.

Bathurst, N. B., May 31, 1865.

THE degree of Doctor of Divinity has been conferred on Rev. Principal Snodgrass, of Queen's College, Canada, by the Glasgow University. The diploma was presented to the Rev. gentleman in a beautiful silver box, richly plated in gold and elaborately chased,—the gift of Robert Muir, Esq. The presentation took place at the residence of John Rabin, Esq., Mount Royal Terrace, Montreal.

**UNIVERSITY OF ST. ANDREW'S, FIFESHIRE, SCOTLAND.**—The Senatus Academicus of the University of St. Andrew's, at a recent meeting, conferred the honorary degree of D. D., on the Rev. James C. Herdman, M. A., minister of the Church of Scotland at Calcutta; the Rev. David Esdaile, M. A., minister of Rescobie, and the Rev. Geo. J. C. Duncan, Lecturer on Pastoral Theology and Homilies in the Presbyterian Theological College, London.—*Scottish American Journal.*

We beg to acknowledge receipt of the Calendar of Queen's University and College Kingston, Canada—Session 1865-66.

### SCHEMES OF THE CHURCH.

1865		HOME MISSION.
June 23—	Collection West Branch East River Congregation.	£3 4 7
June 23—	Collection East Branch East River Congregation.	2 1 3
	Collect'n St. Matthew's Church Congregation, Halifax.	9 1 0
	<b>Total.</b>	<b>£14 6 10</b>

1865		SYNOD FUND.
June 13—	Collection McLennan's Mountsin Congregation.	£2 0 0
June 18—	St. Andrew's Church Congregation Pictou.	4 0 0
June 29—	St. Matthew's Church Congregation, Halifax.	9 1 0
	<b>Total.</b>	<b>£15 1 0</b>

1865		MISSIONARY SERVICES.
June—	Albion Mines Congregation, per Hector McKenzie, Esq.	£30 0 0
	Barney's River Congregation, per Mr. McDougall.	9 7 3
	<b>Total.</b>	<b>£39 7 3</b>

W. GORDON, Treasurer.  
Pictou, June 29th, 1865

### Lay Association, E. Branch E. River. PER MR. JAMES CUMMINGS.

Miss Mary McDonald and Miss Annie Fraser, Springville.	£0 10 10
Miss Janet B. Campbell and Miss Jessie Fraser.	0 10 0
Miss Isabella Thompson and Miss Margy Thompson.	0 3 0
Miss Mary J. Cumming and Miss Catherine Fraser.	0 3 0
Miss Mary Thompson and Miss Mary McDonald.	0 5 0
Miss Ellen McDonald and Miss Jessie Forbes.	0 3 10
Miss Flora Grant and Miss Elizabeth McKay.	0 2 0
<b>Total.</b>	<b>£2 5 3</b>

JAS. CUMMINGS.

E. B. East River, 2d June, 1865.

### MEMO. OF PAYMENTS MADE BY EAST BRANCH EAST RIVER CONGREGATION, TOWARDS LAY ASSOCIATION, AS UNDERNEATH:

1864	Sept 8.—Included in account from John Crerar.	£6 2 3
	Oct. 5.—Per Mr. J. Cumming.	3 10
1865	Mar 28.—Per Mr. J. Cumming.	1 10
	June 2.—Per Mr. J. Cumming.	2 4 3

Total amount 4 quarters. £12 12 3

JAS. FRASER, Jr., Treasurer.  
New Glasgow, 2d June, 1865.

“McL.’s” Reply to “A. P.” on the Use of Instrumental Aid in Public Praise, will be continued in next No.