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John Mackenzie

The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD
OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

	PAGE		PAGE		PAGE
THE PRESBYTERIAN.		The Congregation of Smith's Falls, . . .	139	CORRESPONDENCE.	
An Incentive to Thanksgiving,	187	Do Hamilton,	139	Sabbath School Missionary Efforts,	150
Religious Census of the Province,—Its		Do Three Rivers,	139	ECCLESIASTICAL INTELLIGENCE.	
Inaccuracies,	137	THE CHURCH IN THE LOWER PROVINCES.		Scottish Education Bill,	151
Synod in Nova Scotia,	138	Synod of the Church of Scotland in N.S.		Education Scheme,	151
University of Queen's College, Kingston,	138	(Continued),	139	First Missionary to the Punjaub,	151
THE CHURCH IN CANADA.		Extract Letter.—Rev. George Harper,		Clerical Presentations, &c.,	161
The French Mission Fund,	139	Wallace, N.S.,	142	MISCELLANEOUS.	162
Education Fund,	139	Presentation to Arch. Scott, Esq.,	143	SUBSCRIPTIONS.	162
The Patriotic Fund,	139	THE CHURCH OF SCOTLAND.		ADVERTISEMENTS.	162
		The General Assembly: (Continued),	143		

No. 9, September, 1855.

VOLUME VIII.

Price 2s. 6d. per annum.

The Presbyterian.

AN INCENTIVE TO THANKSGIVING.

While as a Church we have recently been deeply afflicted, yet as a people have we cause for much thankfulness to the great Ruler of Events. In His mercy we are permitted to hear the sound of war afar off, and to rest "with none to make us afraid." In his goodness the pestilence, that walketh in darkness, and which last summer visited so many dwellings, hath not been suffered to come nigh our borders. Our country is enjoying a large measure of material prosperity, and now a bountiful harvest is rewarding the labours of the farmer and crowning the year with fatness. Let us give our united thanks then to the great Jehovah for all His goodness, and, while thankful for earthly benefits, let us pray fervently for a time of spiritual refreshing to our Church and people, and, while more instant in prayer, may we labour earnestly in that corner of the Vineyard that hath been assigned to us.

"Bless the Lord, O my soul, and forget not all His benefits. Psalm ciii. 2.
9. Thou visitest the earth and waterest it; Thou greatly enriches it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided for it.
10. Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou ma-

11. Thou crownest the year with Thy goodness, and Thy paths drop fatness.

12. They drop upon the pastures of the wilderness, and the little hills rejoice on every side.
13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. Psalm lxxv.

THE RELIGIOUS CENSUS OF THE PROVINCE,—ITS INACCURACIES.

Our attention having been drawn to the volumes containing the result of the Census, we were struck with the exceedingly imperfect manner in which the RELIGIOUS CENSUS had been taken by the Enumerators. The total population of Canada West by the Census appeared to be 952,004, (in, say 1851, for the Census is in fact the Census for that year). The Anglican appears there to be the predominant denomination—the numbers being 223,190, the Church of Rome 167,695, Wesleyan Methodists 96,640. The Church of Scotland is set down at but 57,542; but great injustice is done to it, as will presently be shown. Free Presbyterians are ranked at 65,807 and other Presbyterians at the large number of 80,799! Thus, on the showing even of this Census, the Presbyterian bodies collectively number 204,148; but we are quite convinced that their numbers are much more considerable. It is well known that there are now three prominent bodies

of Presbyterians, the Presbyterian Church in connection with the Church of Scotland, the Free Church and the United Presbyterian Church. In the next Census we hope a column will be appropriated by name to each of these bodies, and care taken to allot their respective adherents to each Church, so that the large numbers assigned to the sweeping head of "Other Presbyterians" may be properly distributed. We presume one reason of the number under this heading being so large is that the popular answer of members of our Church to the Enumerators interrogating them would be "I am a Presbyterian." But, as we have already stated, we are thoroughly convinced that, while the enumeration of the Presbyterian bodies is inaccurate, with reference to our own body it is grossly so. In Hamilton City, for instance, the returns do not show a single adherent of our Church; in London the return is the same; in Bytown but 198; in the extensive county of Waterloo none; in Frontenac none; in the rapidly settling county of Bruce but 65; in Lambton 146. In the county of York again the Census credits us with no adherents, though the contrary is so manifest, while no less than 9159 are set down under the accommodating head of "Other Presbyterians." But we have shown that very slight dependence is to be placed on it with regard to Upper Canada. Let us turn to Lower Canada

and we meet the same results. The gross numbers there are set down—total population, 890,261; and the distribution thus: Church of Rome 746,866; Church of England 48,402; Church of Scotland with 16 settled congregations but 4,047!! the Free Church 267!! and these accommodating "Other Presbyterians" 29,221!!! But, to particularize, in Beauharnois District, where we have large and numerous Congregations, and where, as an accurate and reliable correspondent of one of the daily papers, "Papius Cursor," showed in a letter transferred some time ago to our columns, we have a very large number of members and adherents, no adherents are assigned to our Church! In Gaspé, where we have one congregation with a settled pastor, and one without, there appears but 10! Huntingdon again, none; and, to cap the climax, the City of Montreal, none!! It is unnecessary to enter upon an analysis of the return of the various counties in the Province; we have pointed out sufficient inaccuracies to demonstrate that no reliance can be placed upon the returns of the various denominations. In fact we would be disposed to estimate our adherents in all Canada at 120,000 rather than at the low figure assigned to them, and would esteem even this a moderate estimate. We trust that ere another census be taken, measures will be resorted to, to secure accurate returns, without which, however carefully and systematically compiled, as the volume before us really appears to be, the Census is a mere delusion. The assigning of distinct headings to the Presbyterian bodies, and the giving particular instructions to the Enumerators, may perhaps remedy the evil. In our examination of the Census we have been struck with several features of interest, which we may hereafter develop in an article exhibiting the distribution of the members of our Church and the need for a Home Mission on a comprehensive plan.

THE SYNOD IN NOVA SCOTIA.

Although the proceedings of the various Church Courts have lately occupied much of our space, we make room for a slightly condensed report of the proceedings of this Synod of the Church, as our recent effort at fraternization will naturally lead our readers to regard their proceedings with renewed interest. To the fathers of the Church in Nova Scotia, who long, almost singlehanded, laboured in the field, it must be encouraging to meet with the co-operation of so many zealous, faithful pastors as are now associated with them. The Synod appears to have disposed of much real business in a practical manner, and to have evinced an anxious desire to promote the spiritual welfare of the people entrusted to their charge. The presence of a Deputation from the Synod of Nova Scotia—a branch of the United Presbyte-

rian Church, was an interesting feature. The result was a determination to co-operate on friendly terms. The proceedings on the occasion are interesting and instructive, and are characterized by an excellent spirit. Later in the Session our "Deputation was received, with regard to whom the "Monthly Record" says, "All felt deeply grateful to the Church of Scotland in Canada for having sent them to visit us, and to them for having executed the commission. They were cordially invited to take their seats as members of the Court, and to the end they assisted in its deliberations. Our Synod took up most heartily the hint they threw out with reference to a closer union of the branches of the Church of Scotland in North America, with the view of ultimately leading to the formation of a General Assembly, and passed resolutions to that effect. There seemed to be but one opinion on the subject: the sooner it is consummated the better." We also learn that the Deputation was received at a public meeting held in Halifax, a report of which we hope to present in our next, as well as an account of the proceedings of our delegates in the Synod, taken from the Monthly Record. After the rising of the Synod the Deputation proceeded separately in order to overtake the various parts of the Province, preaching to vacant congregations. Dr. Mathieson also visited Prince Edward Island. The Deputation have now arrived at their homes, gratified and encouraged by their visit and the sympathy and brotherly reception accorded them, and deeply impressed with the conviction of the extent of the field open to the Church in Nova Scotia. Their report of their proceedings, of their preaching tours and of their participation in sacramental occasions in the open air will be looked for with interest by our readers and the Church. We trust that they may see fit to anticipate their report to the meeting of Synod by supplying our columns with a brief sketch of their journey and its results; and on the whole we congratulate our Church on having taken a step so fraught with important results and, we trust, so immediately beneficial.

UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON.

As intimated in the advertisement in this number, the 14th Session of this Institution will commence on the 1st Wednesday of October, when we trust the expectations of the authorities will be fully realized in a largely increased attendance of Students.

The Divinity Classes will be opened on the 1st Wednesday of November. Feeling a warm interest in this, the School of our Prophets, and being morally convinced that on its efficiency, humanly speaking, depend the extension of our Church and its perpetuation, we have for some years consistently advocated its claims, in the hope

that we might yet be privileged to see our College occupying a high position in our country and proving of material service to it as well as to the Church. Had not the unhappy division occurred some years ago, beyond doubt, of all the educational institutions in the Province, it would have now occupied the first position. But, even as it is, in number of pupils and the character of the education imparted, as well as in the reputation and erudition of its Professors, it will bear comparison with the richly endowed University or Trinity College at Toronto. It is gratifying to find that the number of pupils is steadily maintained, while this year a large Divinity Class is expected. We have before us the annual synopsis of the proceedings of the Board of Trustees, who under the provisions of the Royal Charter are entrusted with its management, from which we purpose gleaning some particulars of interest to our readers. It will be borne in mind that there are now 4 Professors, devoting their whole time to the interests of the College, viz., the Rev. Professors George, Dr. Williamson, Smith and Weir. In connection with the College there are a Medical School and also a Preparatory School under competent masters and under the supervision of the Professors. During the Session of 1854-55 there were 31 regular Students in attendance. In addition to these the Medical School and Preparatory School were attended by a large number of pupils. During the past year Mr. Hugh J. Borthwick was appointed Head-Master of the Preparatory School. The Ladies' Association of Hamilton remitted £15 towards a Bursary and intimated their intention of making it permanent. Professor Smith, who was about visiting Britain, was authorized to act there, in behalf of the College generally and in procuring contributions towards the Library and Museum. We find that a considerable number of Bursaries are regularly given for the aid of Divinity Students by associations and individuals. During the last year Hugh Allan, Esq., of Montreal, the St. Andrew's Church of Toronto, and the St. Andrew's University Missionary Association contributed each 1; the St. Andrew's Church of Niagara, the Edinburgh University Missionary Association and the Colonial Committee each 2; and the Lay Association of Montreal, as it has done for some years past, 3. It will be remembered that the College is now established in suitable and appropriate buildings, the Summerhill property, acquired at an outlay of £6000, and with reference to which a special appeal for aid has been made to the adherents of our Church. The expense has been met with some degree of liberality, but not yet to such an extent as is required. We trust that no congregation will omit to contribute towards the building-up of this Institution, and in fact to the perpetuation of the Church through its instrumentality. Besides this special

appeal we think an annual collection on behalf of the College should be faithfully taken up and liberally sustained. The endowment of the College, the gift of far-seeing friends of the Church, though an excellent nucleus, is not of itself sufficient for the efficient maintenance and extension of the College; but, with prudence, economy, judicious management, and the continued liberality of our people, a position of independence and usefulness will be attained. It is a matter of interest to notice that students from the Lower Provinces have commenced attending the College. We trust this may be the beginning of a movement which will lead to a numerous attendance from these Provinces, and give to the Divinity classes the position of a Divinity Hall for our Church in British North America. This Branch of the College especially merits attention. In the present position of our Church, if it is to maintain its position and extend its usefulness in this great and growing Province, our own young men must be found in increasing numbers, going through the classes of the College and becoming fitted for dispensing the Word of Life to our adherents, many of whom now lack the ministrations of the Sanctuary. We hope that many a Christian parent will consider whether he has no Samuel among his flock to lend to the Lord, and that many a Christian youth will see his path clear to devoting himself to the work of his master in the office of the Holy Ministry of our Church.

CHURCH IN CANADA.

FRENCH MISSION FUND.

Niagara, per Rev. J. B. Mowat,.....	£4	16	2
Guelph, per Rev. C. Grigor,.....	1	5	0
Additional,.....	0	5	0
Simcoe, per Rev. G. Bell,.....	2	10	0
Binbrooke, per Rev. W. Johnson, 1854	0	17	9
Additional,.....1855	0	8	10
Saltfleet, per Rev. W. Johnson, 1854	1	1	0
Additional,.....1855	0	11	3
Fergus, per Rev. A. Fordyce,.....	1	10	0
Chatham, per Rev. John Robb,.....	1	10	0
Beckwith, per Rev. D. Morrison,....	1	0	0
Perth, per Rev. W. Bain,.....	6	6	3
Markham, per Rev. J. Gordon,.....	2	15	0
Nottawasaga, per Rev. J. Campbell,.	3	15	0

EDUCATION FUND.

Perth, per Rev. W. Bain,.....	£7	0	0
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HUGH ALLAN, Treasurer.

PATRIOTIC FUND.

The contribution from New Richmond (Rev. J. Davidson) should have been entered £14 5s. instead of £0 14s. 5d. as erroneously printed in a former number.

The total amount collected for the Patriotic Fund was £508 12s. 9d. currency, which was remitted on 13th August to the Agent for the Church of Scotland in Edinburgh. A complete list will appear when the receipt of the money has been acknowledged.

HEW RAMSAY, Treasurer

CONGREGATION OF SMITH'S FALLS.

We understand that this congregation has transmitted to the General Agent of the Montreal Auxiliary to the British and Foreign Bible Society the sum of £3 15s. as a contribution to the *Chinese Testament Fund*.

CONGREGATION OF HAMILTON.—We learn with pleasure from the *Hamilton Spectator* that the Ladies of the Congregation in Hamilton have recently presented their pastor, the Revd. R. Burnett, with £50, to be devoted to journeyings for the benefit of his health. Such instances of kindly feeling and sympathy are indeed cheering.

THE CONGREGATION OF THREE RIVERS.

We have much pleasure in extracting the following from the *Three Rivers Inquirer* of 15th August.

To-day at 4 o'clock, P. M., the corner-stone of the Presbyterian Church was laid. This highly respectable section of the Christian body has in course of erection a handsome and commodious place of worship.

The Congregation in February last appointed the following gentlemen as Building Committee:—

- | | |
|--------------------------------|---------------------|
| Messrs. John Kerr, | Messrs. G. Baptist. |
| G. B. Houliston, W. McDougall, | |
| A. McPherson, A. McKelvie, | |
| A. Craik | T. Gordon, |
| James Dickson; | |

and so active have they been in soliciting subscriptions, and so liberally has their appeal for support been responded to, that they anticipate the completion of the outer portion of the building before the winter sets in. The Congregation have secured a permanent Pastor in the Revd. G. D. Ferguson, whose zeal, piety and Christian liberality have secured him the respect and confidence of all parties.

This day will be deposited in the corner-stone of the Church several coins of the Realm, with the usual documentary notices of the Church and a copy of the *Three Rivers Inquirer* printed on White Satin. It gives us sincere pleasure to wish our fellow-Christians God-speed.

THE CHURCH IN THE LOWER PROVINCES.

Synod of the Church of Scotland in Nova Scotia.

(Continued from page 125.)

IN our last number we had just time and space to announce that the Synod had met. We now proceed to lay before our readers a full account of the business transacted.

Tuesday, July 3rd, 1855.

MODERATOR'S ADDRESS.

The Rev. John Martin, of St. Andrew's Church, Halifax, having been duly elected Moderator for the ensuing year, took the Chair and said:

BRETHREN.—Eighteen years since I occupied this Chair. I feel deeply indebted for the honour you have again conferred upon me, and I trust that your deliberations and proceedings will be conducted with the greatest harmony and unanimity. It is necessary that you express your views clearly and distinctly, and I believe several subjects will be submitted to you, requiring much deliberation, owing to the fact that this is only the second meeting of this Court since its revival. For 10 long years there were only 3 members of this Court, ministers in this Province. I trust we shall never have to pass through the same toils. Blessed be God we were enabled in His strength to keep together, and it is a great source of con-

solation to me to see so many beloved brethren now assembled together in a regular Church-Court for conducting our deliberations in the fear of God and for the good of His Church. We have a great interest committed to our care. Thousands are looking to us for assistance. It will depend much upon us and our deliberations whether our Church, perhaps for years to come, shall be prosperous and flourishing, or fading and decaying. I trust, therefore, we shall have that wisdom which cometh from Above, which is profitable to assist and direct us in all our proceedings. I have confidence that you are now determined to consult with diligence and propriety for the good of the whole Church.

MINUTES OF LAST MEETING.

After a unanimous vote of thanks given to the Ex-Moderator, Rev. A. MacGillivray, for his conduct in the Chair and for the excellent and suitable sermon delivered by him at the opening of the Synod, and an appropriate acknowledgement of the same, the Minutes of last year's meeting were read and sustained and ordered to be taken up seriatim the first business at next sederunt.

COMMUNICATION FROM THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The Clerk, the Rev. W. Snodgrass, intimated that he had just received from the Rev. P. MacGregor, Clerk of the Synod of the Presbyterian Church of N. S., a very important communication, and asked the permission of the Moderator to read it. Leave was granted and, the communication being read, it appeared from its contents that a Deputation had been appointed by the Synod of the Presbyterian Church of N. S. to wait upon this Court and convey their desire to establish confidence between the two Synods, and also the Synod of the Free Church now assembled in this city, and to secure and promote harmony of feeling and action. An accompanying letter, signed by the Rev. P. MacGregor, as Clerk of that Synod, was also read, in which it was solicited that the Deputation might have an interview with this Synod, and requested that an hour of this evening might be named for the interview to take place, as there was reason to conclude that the business of the other Synod would be brought to a close before to-morrow. This communication was received with much satisfaction by the Court, and having reason to suppose that the hour of 7½ would suit the convenience of the Deputation, that hour was named and the Clerk ordered to despatch without delay a message to that effect.

APPOINTMENT OF COMMITTEES.

The Committee on Overtures was appointed to meet this evening in this place. The Committee on Bills &c. was appointed to meet at the same time and in the same place.

A Committee was appointed to revise Presbyterian Records and instructed to meet to-morrow between the first and second diets of Synod.

Messrs. McGillivray and Herdman were appointed to conduct Devotional Exercises to-morrow morning immediately after the calling of the Roll.

MEETINGS OF PRESBYTERIES.

Presbyteries asked leave to meet, which was granted.

The Synod thereafter adjourned to meet at 6 P. M., of which public intimation was made, and this sederunt closed with prayer.

Evening Sederunt.

The Synod met and was constituted. The Minutes of last sederunt were read, corrected and sustained.

The Minutes of last year's meeting were taken up seriatim. The Clerk and Ex-Moderator reported their fulfilment of various instructions entrusted to them.

The Committee, appointed to confer with other Presbyterian denominations with a view to the establishment of a United Collegiate Institution, had nothing to report, the Convener stating that no favourable occasion had arisen to hold a meeting.

DEPUTATION FROM THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

At the hour of 7½ the Deputation from the Synod of the Presbyterian Church of N. S. was announced by the Officer to be at the door. The Clerk proceeded to the door forthwith, where he was met by the Rev. P. MacGregor, who introduced the Deputation, which consisted of the Rev. Professor Smith, Rev. Professor Ross, Rev. James Bayne, and Mr. Charles Robson, and also presented their Commission. The Clerk then led the Deputation to the Moderator's Chair, and, the members of the Court standing, introduced these gentlemen in order to the Moderator, who expressed himself highly gratified at receiving them. Their commission being read, it was intimated that the Synod were prepared to hear them.

Rev. Professor Smith, who led the Deputation, then rose and said:

Moderator and Brethren—We have come here to-night with the view of requesting you to correspond with us in promoting friendly feeling. In the Providence of God we have been cast upon these Western shores, and left here to cultivate our respective fields. We have done that with but little intercourse, at the same time treating each other with respectful feelings. A long time ago I met with several members of your Church, and then I made an earnest effort to cultivate a closer acquaintance. The hopes of being more successful never left our minds. Your Synod is a branch of the Church of Scotland. As a Scotchman I honour the Church of Scotland. Scotchmen are found in almost every region of the Earth, and, wherever they have their residence, the Church of Scotland is spoken of with pride. I am an Alumnus of the Glasgow College. I studied there 10 or 12 years, and 3 of these I spent under the amiable and celebrated Dr. Stevenson Macgill. Had I studied 1 year more, I might have been permitted to take license in the Church of Scotland. These circumstances brought me into close intercourse with the students and ministers of the Church of Scotland. Sir, I have undertaken to lead this Deputation with great pleasure. Now, in proportion as I honour the Church of Scotland, and as I speak in complimentary terms of that Church, let me earnestly entreat you to reflect thoughtfully on the object of this Deputation. It is true, Moderator, we can serve our Master in our respective spheres of action, but unquestionably with much better effect if we could co-operate, if in many things we could unite our efforts, as in promoting the interests of Education and Religion so far as it is practicable. And will you blame me if I presume to cherish the hope that, if we are received with frankness, and this Deputation is approved of, it may eventually lead to a close connection, fruitful of good works, a credit to ourselves, and hailed with much satisfaction by the congregations belonging to our respective bodies? Sir, we are Presbyterians; I trust you, like me, are proud of being a Presbyterian and that you believe firmly that, in carrying out Presbyterian principles, you are most efficiently promoting the interests intrusted to us. If carried out to all its extent, who can tell what an influence co-operation would shed upon the best interests of this Province? Oh! Moderator, I have long deplored our divisions. Of every committee of our Church on this subject I have formed one. Many years have elapsed since the first effort was made, and new circumstances have arisen. The Province finds itself in a very different position to-day. We have common interests to promote, and there are common enemies rising-up that Presbyterians are best able to meet and repel; but, in order to do this successfully, I am of opinion that it will require our united exertions.—I content myself with making those general observations and with stating what an interest I feel, what a respect I bear your body, how desirous I am to solicit and obtain your co-operation in everything fitted to promote our general welfare.

Rev. Professor Ross; Moderator, I esteem it no small honour, and I find it to be a very sweet pleasure to be permitted to meet this venerable body, and to express my feelings of the kindness with which we have been received.

Sir, we have heard from our earliest infancy the venerated names of Knox, Melville and Guthrie, and deeply have we to regret that circumstances did occur to break our union with the Church to which these men belonged. We hail every symptom of a prospect of intercourse and kindly sentiment. It is pleasant for brethren to dwell together in unity. We have the same Church polity, the same evangelical doctrines, the same discipline, the same mode of worship. We preach and our people listen to the doctrines of the same Saviour, the same fundamental doctrines of the Calvinistic system. We are fighting against a common foe. We are engaged in the same struggle against the Prince of Darkness, whether he manifests himself in ignorance and barbarity, or in irreligion and immorality. Why then should we not co-operate? Moderator, we will never entertain the same kindly Christian feelings to each other, that we ought to entertain, if we keep at a great distance, and look at each other through the mists of jealousy and rivalry. Things will become worse. But, the nearer we see each other, there is not the slightest doubt but we shall value and esteem and love each other more and more. There are many points on which we might co-operate. We can co-operate on General Education, and even on Religious Education. We can surely co-operate in endeavours to suppress the desecration of the Christian Sabbath. Here we have an especial cause to unite our efforts, for one of the distinctive peculiarities of Presbyterianism is respect for the Sabbath-day.—There are many parts of this Province too that contain a vast amount of immorality and vice; and by co-operation, by the principle of division of labour, eternity alone would reveal the amount of good that might be done. We do not in the meantime contemplate the subject of union. That must be the work of time. We see it looming in the distance, but we know for ourselves and our people it must be a work of time. Our object at present is merely to have friendly co-operation; and we do hope that in thus co-operating we will come soon to esteem and love each other as Christian brethren; and it may be that even in those points, on which we are not altogether agreed, we may ultimately find that our differences are not so very great. We will follow the leadings of Providence for future steps. Moderator, let me through you entreat earnestly of the Fathers and Brethren to believe that these are not mere words, but that they proceed from the deep feelings of the heart. "For our friends' and brethren's sake, I will now say, peace be within your walls, and prosperity within your palaces." "The Lord bless you and keep you. The Lord cause His face to shine upon you, and be gracious unto you. The Lord lift upon you the light of His countenance, and give you peace."

Rev. James Bayne, Pictou; Moderator, I state at the outset that I feel at home. I remember that among the first pulpits, from which I preached in this country, was that pulpit of St. Matthew's; I have at my left one with whom I exchange pulpits frequently. I feel at home.

What, Sir, I would ask, is the common principle upon which one Christian loves another. Is it not likeness to our common Lord? What begets love in the heart of the Christian? It is because Christ's countenance is the most comely object. On the same principle, the more closely we see the lineaments of our brethren, the greater will be our mutual love. You have oftentimes seen, when the tide has receded, little pools or shallows, the tiny inhabitants of which are unable to visit each other. In a separate state, they must wait till the tide has returned upon them and brought them together. So is it with Christians. Let the tide of Divine Love visit the Churches and what will be the consequence? All Christians will come together. The first question then should be, How shall this tide of love come back? We must ask it as the gift of God. And so the first step is a union-prayer-meeting. We must, every man, pray that the influence of Divine love may descend upon our hearts. In our divided state what advantage do we give the common enemy? What has kept us hitherto apart cannot longer continue.

Some common ground must be found. That common ground may be our common Protestant religion and Presbyterian creed. What would be the Presbyterian cause if we were one? What a noble Educational Institute we might have! What noble efforts for the Heathen we might make! We are at present acting a hostile part. We are destroying our own influence. We are guilty of keeping back an influence before which the influences of the Man of Sin would be effectually repulsed. The Presbyterian army is so divided that by an attack it would be made to disappear before the enemy. But let us appear in one common battalion, and where is the force that would successfully assail us? Remain divided, and you remain weak. Unite and be triumphant. We have many objects in common. The people are going forward. The question is making progress. We must be careful to keep pace, that we who are the leaders do not lag. Let me refer to Missionary operations. Some of you are familiar with the success of our Mission in the Hebridean group. No one mission has with the same limited amount of expenditure ever returned the same rich harvest. Our missionary has given a common invitation to Presbyterians. Is not this an excellent object in which we might co-operate? I conclude by expressing the happiness I have in addressing you, and the hope that this will not be the last time we shall meet as we have met to-night.

Mr. Charles Robson, Elder; Moderator, I firmly and deeply entertain the sentiments just uttered. I esteem it an honour to be one of this Deputation. The sentiments of friendship and confidence are held towards you by the vast majority of our people. We look with delight on the noble characteristics of the Church of Scotland, and we believe that you look with pleasure on the resemblance between our Church and yours. I can speak for our Elders, and I know that I speak truthfully when I say that they cherish feelings of regard for this Church, and are desirous that we should be drawn together by bonds of attachment. Mr. R. made many interesting and encouraging statements in his speech, and concluded by observing that brethren of the same Church often differ, and differ warmly: but, said he, How seldom do they quarrel! It is because they are one. And I do feel that, were our differences discussed by men, members of the same Church, there would be far less quarreling than there now is.

The members of the Deputation having addressed the Synod, they were followed immediately after by Rev. John Scott, who said; Moderator, I have always been in favour of union among Presbyterians. It is true that the old landmarks must yet continue for some time. There may still be the Free Church of N. S., the Presbyterian Church of N. S., and the Church of Scotland in N. S. But there are many things in which we might co-operate. I do not see why, after the meetings of our Synods, there should not be a conference or convention that would take up the questions of Missions, of Education, and many others which we would all like to discuss. I always regret that we have not a part in the Foreign Mission that has been carried on with such success by my brethren. If a committee is appointed, I hope that Committee will consider whether there might not be a convention. I am sure this would finally issue in a still closer union.

Rev. A. W. Herdman; Moderator, I rise not because I feel myself worthy, much less because I intend to anticipate the remarks of my brethren, but because my friend and brother, Mr. Bayne, has alluded to me. When I was cast upon these shores, and saw but one brother minister of our Church, I took counsel of God and, observing many ministers of the Presbyterian Church of N. S., I did call upon the several ministers that occasion threw in my way, and was welcomed by one and all. We reciprocated and the best feelings were between us. We exchanged on the Sabbath on a Christian ground. I rejoice to have lived to see the day when the matter of

Union has assumed a palpable footing. Sir, what is the prayer of Our Lord three, or five times uttered in that one Chapter, the 17th of John's Gospel; that all His disciples may be one? What is that beautiful psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity!" And what is the allusion, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion." Hermon and Zion were 30 miles apart. The dew that descended upon Hermon descended also upon Zion, Zion envied not Hermon, Hermon envied not Zion. May I not say this is true of our Churches! When the blessing in answer to many prayers will come upon our body to receive it, will it not come equally upon the other body? Moderator, we must allow that a Christian stranger, looking at the matter and seeing the two bodies so far apart, will and must say, when his heart is drawn out to pray, "God, revive Thy work." The Christian Minister looks at the field of his brother minister, and he sees that minister cry for rain. Does not the sentiment arise that not only may his own body be blessed but that of his brother minister also? I say you dare not shut out the Presbyterian Church of N. S. from your prayers. There can be nothing out of place in co-operating in prayer-meetings and missions, provided only interests and principles of each be not compromised. I have not to be told that, because I belong to one regiment, therefore I must not love the common army. Did the fact of the French lending the British 10,000 overcoats make us feel less that we belonged to Great Britain. So we may co-operate and yet remain holding those portions of Truth we regard as essential to our distinctiveness, and holding them in the true spirit of charity, forbearance and love. I look upon present advantages from this step, whatever others may follow. Is the fact of ministers loving one another, is that no advantage? Surely the language of the Psalmist is appropriate. Is the fact of our people feeding together as they ought, is that nothing? It is nothing to go home to our flocks and tell them what has taken place this night? I conclude with saying that not alone the Free Church, not alone the Presbyterian Church of N. S., not alone the Church of Scotland is to get the credit on this occasion, but the Church of Christ.

Dr. Avery;—Moderator, as a man of very few words, I simply say how much I am gratified with this evening's occurrence. I have always had a warm attachment to the different bodies of Presbyterians. I have always spoken of the disadvantage of their being separate, and of the advantage that would result from their being united. I shall do all in my power to promote that union.

Rev. W. Snodgrass said; This was such an occurrence as he had longed and prayed for. He could say that he had not only been desirous of co-operation with the Presbyterian Church of N. S., but to the utmost of his ability he had already co-operated. He had made it his duty to show that he was biased by no sectarianism, either with reference to the Free Church or the Church whose Deputation is now present. He held that in doing so he had made no sacrifice of principle, no, not even an iota of principle; on the contrary he had the satisfaction of feeling that a higher Christian principle than that which kept Presbyterians divided was by such conduct maintained and upheld. Ever since he had stepped on this Province, he had lamented the divided state in which Presbyterians are situated, and still more the sad and melancholy fruits of their divisions. Hoping that this occurrence was but the precursor of a firm and satisfactory union, he hailed the presence of the Deputation, and the addresses to which they had listened, as a new epoch in the history of Presbyterianism in these Provinces. He believed the whole subject was now regularly before the Court by the authenticated extracts from the Synod Records of the Presbyterian Church of N. S., which had that evening been read, and by the statements which had just been made by the Deputation, explanatory of the brotherly intercourse

desired in the meantime by that Church, and in support of it; and, as he had reason to know from a letter accompanying these extracts that the time, at which the proceedings of the other Synod would be brought to a close, would not allow of their sending a Deputation to meet that Court, he would move the following resolution, which, while it would bring the matter to a point, would also meet, he hoped, the views and wishes of their brethren of the Deputation, as well as express the sentiments entertained, he ventured to say, by every member of this Court; he then read and submitted a Resolution as follows. "That this Synod, heartily concurring in the strong desire expressed by the Rev. the Synod of the Presbyterian Church of N. S. in the extract-minutes communicated by order of said Synod to this Court, and by the sentiments now uttered in the addresses of the members of the Deputation, to whom the members of this Court have been privileged to listen, hereby declare themselves ready to co-operate in the adoption of such steps as to them may seem proper for the establishing of mutual confidence between the Synods and for the securing and promoting of harmonious feeling and action—appoint a Committee to confer with any Committee that may be appointed by the other Synod for the attainment of these objects; and instruct the Clerk to send a copy of this Resolution to the Clerk of the Synod of the Presbyterian Church of N. S. at his earliest convenience."

Mr. Snodgrass concluded by saying that, if this resolution passed, it would give him the greatest pleasure to record it in their Minutes. Perhaps for many years to come, perhaps when they were gone, others would point with gratitude to the fact that this Resolution is to be found in the Records of the Synod of the Church of Scotland in N. S. Perhaps, like the solitary footprint, which the tide has not reached or effaced, guiding the wanderer on the almost pathless shore, it would encourage and cheer many a spirit.

Rev. A. Mackay; Moderator, I cordially second the motion. I express the greatest satisfaction at the sentiments uttered by the members of the Deputation who have visited our Court. I respect them for the manner in which they have expressed, themselves so highly in reference to our Church at Home. The Church which has met us has been before our Church, planted itself here, opposed error, and advanced the interests of Truth. We can respect them on various grounds. We may also imitate them. I second the motion.

Rev. A. Pollock; Moderator, I think the course proposed by Mr. Snodgrass is more graceful and pleasing than any other. I think it will be best that the members of the Deputation go away in possession of this Resolution. The Resolution seems to embody the feelings expressed by the last gentleman who spoke. It is a matter of singular gratification to me to witness this scene, I will always recur to this as something pleasing, and it is a high privilege that we have been favoured to meet together at this time. Many things have been said respectfully of the Church of Scotland. We must be allowed to say that we also respect them. They were first on this field, and first occupied the waste places, supplying spiritual destitution, and applying their admirable machinery to the noble purpose of preaching the Gospel to destitute souls. I must be allowed further to state that, as an individual, I must claim for myself the privilege of having acted out the sentiments expressed in the Resolution. I was not more than a fortnight in New Glasgow when one of their ministers called and asked me to co-operate in a union-prayer-meeting. That the Presbyterian ministers of New Glasgow with one exception have done since I went there. We have met and prayed together and addressed the same people. We have had much satisfaction in this. It has been pleasing to the spirit, and tending to many pleasing remembrances.

Rev. A. MacGillivray; Moderator, if we had not received this Deputation as we have done, we would not have acted as Christians. If we had not received as we have done those who

have come with an offer of peace, presenting an opportunity of coming nearer and acting more closely on a friendly footing, we would not have acted as Christians. Mr. Bayne has referred to their Foreign Mission. Sir, a Report of that Mission brought me to my knees, and I have prayed that God would bless that Church. And I do believe that God has showered back His blessings upon them again. There is not a sentiment in the Resolution that I would not second. I wish that Committees would be appointed by both Synods, that steps may be taken even before the separation of the Synods.

Rev. A. McLean; Moderator, the scene we have witnessed we were accustomed to hear of as something that would one day or other take place. I did not expect when I came here, to witness this scene, and my feelings are such that I cannot express them. A great step has been taken. It strikes us as something new, and why? It is not extraordinary. It is just what should always be the case. Let the most be made of our differences, they form no ground whatever for anything to keep us apart, for any lessening of that affection which, as followers of the same Master, we are bound to entertain towards each other. Looking upon this as a great step, I think we should not part without entreating the blessing of God upon what we have seen and heard.

Rev. Geo. W. Spratt; Moderator, while I cordially support the motion, I feel that it is only the speeding rising of the other Synod that should prevent us from appointing a Deputation to meet them. I trust this may be remedied another year by our meeting at the same time, which at the conclusion of our Synod meeting, we can arrange. With regard to the question of Unity, we cannot expect the World to be converted until the Church is one. Our Saviour says, "that they all may be one; as Thou, Father, art in Me, and I in Thee that they also may be one in Us; that the world may believe that Thou hast sent Me." Here, as a distinct consequence of Union, is placed the conversion of the World. This is not mere unity of spirit. It must be a unity of co-operation, and ultimately of incorporation. I do not think that every body of men is bound to put into their creed every sentiment which they believe. The Rev. Gentleman concluded by adverting to and condemning the two extremes—the one, that of sinking into unity upon any grounds and upon any terms, the other, that of stretching out to an undue and unnecessary length the articles of belief which compose the distinctive creeds of Churches.

The Moderator asked if any other member was disposed to express his views on the Resolution, when, no one rising, he briefly stated his own approbation, and, having put the motion to the Court, it was carried unanimously. The members of the Deputation then returned thanks for the cordial and satisfactory manner in which they had been received. Acting upon the happy suggestion of Mr. McLean, the Moderator then called upon Mr. Scott to pray. After an appropriate prayer the Deputation withdrew. The occurrence was felt by all present to be of the most solemn and impressive description—a season of refreshing from the presence of the Lord—and we doubt not that many prayers were that night offered and that many prayers will yet ascend to the God of all Grace that this great initiative step may soon be consummated in a grand and glorious union of all Presbyterians.

The Synod then adjourned to meet to-morrow at 10 o'clock, of which public intimation was made; and this sederunt closed with prayer.

Wednesday, 4th July, 1855.

MORNING SEDERUNT.

The Synod met this morning according to adjournment and was constituted. The Roll was called; sederunt as before. Messrs. MacGillivray and Hedman conducted the Devotional Exercises. Messrs. McLean and McKay were appointed to do the same to-morrow. The Minutes of last meeting were read and, being corrected, were sustained.

COMMITTEE ON CO-OPERATION WITH THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The Clerk called attention to the circumstance that, while, by the Resolution he had moved last evening, it had been agreed to appoint a Committee to confer with any Committee appointed by the Synod of the Presbyterian Church of N. S. for the purposes stated in the Resolution, a Committee had not yet been named. A Committee was then appointed, consisting of the Moderator, Messrs. Scott, McGillivray, Pollok, and Dr. Avery. Mr. Scott to be Convener.

ADDRESS TO HIS EXCELLENCY, THE LIEUTENANT GOVERNOR OF NOVA SCOTIA.

Mr. Spratt asked leave, at this stage of the proceedings to move the appointment of a Committee to draft an Address to His Excellency, the Lieutenant Governor of N. S. Leave was granted and the following Committee appointed, viz.: The Moderator, Messrs. Scott, Spratt and Pollok.*

MINUTES OF LAST YEAR'S MEETING OF SYNOD.
The consideration of the Minutes of last year's meeting was then resumed.

Mr. Spratt, Clerk of the Presbytery of Halifax, gave a verbal report on certain Church property within the bounds of the Presbytery, which Report consisted chiefly of the result of inquiries with reference to St. James' Church, Dartmouth, and of proceedings taken for the recovery of Presbytery records, which since 1843 had been in the hands of the Free Church Presbytery. The Synod approved of the Report. The Presbytery were commended for their diligence, and the instructions of last year were repeated.

There was no Report from the Presbytery of Pictou, Mr. Snodgrass reported that St. John's Church, Belfast, P. E. Island, is incorporated, and the Church at Georgetown registered in connection with the Church of Scotland.

The Committee appointed last year to draw up an account of the state of the Church in these Provinces, and to found an appeal thereon to licentiates in Scotland, reported that they had obeyed their instructions without delay, and that the manner in which they had discharged the duty entrusted to them was known to all the members of Synod. The Synod approved of what had been done and commended the Committee for their diligence. Since the meeting of last year one licentiate, the Rev. George Harper, was sent out by the Colonial Committee, and was received as a probationer successively within the bounds of the Presbyteries of Halifax and Pictou. He had also visited P. E. Island, and in the various localities where he had served as a Missionary he had laboured with much acceptance and ability. The arrival of Mr. Harper was hailed as a fresh token of the sympathy entertained by the Church at Home for the Church in these Provinces, and the hope is thereby renewed that the Colonial Committee may soon have at their disposal many more young men, willing to cross the Atlantic and minister to their countrymen here in holy things.

Mr. Snodgrass stated for himself and Mr. Purdie that they had been unable to fulfil the appointment laid upon them to correspond with the Synod of N. B., as that Court had met at the same time with this Synod. The Report of the Committee on Overtures was then called for.

The Report having been received, the Committee asked leave to sit again, which was granted. The Synod agreed to consider and dispose of these Overtures as much as possible in the order stated.

OVERTURE ON SYNOD FUND.

This overture was introduced and supported by the Clerk. He showed the necessity there exists for the immediate institution of such a Fund, and pointed out the objects to which in the mean time it ought to extend. The efficiency of Synod meetings depended in some measure upon this Fund. Many members had to travel a great distance, and

*For the Address and Reply see the *Presbyterian* for Augt, page 125.

that incurred an expense which ministers at least might sometimes have the greatest difficulty in meeting. A minister must feel it to be one of the most painful and annoying of excuses for non-attendance at this Court, that he could not afford the expense of traveling, and the Synod could not blame him for absenting himself for this reason. It was most desirable that all ministers should be present at the meetings of the Synod, and he called upon the Court, therefore, to assent to the passing of a measure, which would remove, he hoped, every barrier or excuse on the score of expenses. It was also desirable, they would allow, that sessions should be represented at this Court by an elder as well as by a minister, and many an elder might not be in a position to attend with comfort at his own expense. Besides, he maintained, it is the duty of the Church generally, for whose benefit Synodical meetings are held, to supply the means sought by the institution of this Fund. And he believed their congregations would for the most part rejoice in the opportunity that would now be given of contributing for this object. He would move as follows;—The Synod, having heard the overture, approve of the same; appoint an annual collection to be made in all the churches and stations within the bounds of the Synod, which collection shall go to the formation and maintenance of a Fund to be called, The Synod Fund; direct the said collection to be made, after intimation and explanation, on some sabbath previous to the sixth before the meeting of Synod in each year; declare the object for which this Fund shall be available to be, to defray the expenses incurred by meetings, of Synod, by the carrying-out of Synodical procedure, and by the attendance of members; and appointed Dr. Avery to be Treasurer of this Fund, to whom a return of collections is required to be made each year before the meeting of Synod.

This Resolution was seconded by Mr. Scott, and members having stated their concurrence, it passed unanimously.

OVERTURE ON "THE MONTHLY RECORD OF THE CHURCH OF SCOTLAND IN NOVA SCOTIA AND THE ADJOINING PROVINCES."

This overture was introduced and supported by the Clerk, who said it was with the greatest delight he had received and read the Prospectus of this Periodical when it was issued towards the close of last year. It had now been before them and in the hands of many of the people in successive numbers for several months, and he might now speak with confidence of its merits and usefulness. It supplied a want which all felt to exist. It furnished from time to time interesting and important information relative to the Church at Home and in the Colonies, for which the people were grateful, and which ministers must be delighted to have in circulation. Already it had greatly strengthened their hands and advanced their cause. The people could speak on matters of which before they knew little or nothing. It had awakened new feelings of interest and attachment. It enabled them to some extent to meet the unfounded charges of weakness and inefficiency, to see how false were the rash predictions put forth so busily by the enemies of the Church a few years ago. He was sure there exists but one feeling of gratitude to the gentlemen in Halifax who had so cheerfully consented to undertake the pecuniary responsibility attending its publication—but one feeling of approbation of the excellent and laborious services rendered by the Editors—but one feeling of duty on the part of members of this Court with reference to its more extensive circulation and to their more combined support of it. The manner in which the printing had been executed, and the form in which it appeared, were also in the highest degree creditable. He would move the following Resolutions:

1. That the thanks of the Synod be tendered and they are hereby unanimously tendered to those gentlemen in Halifax who have so kindly and cheerfully stepped forward and taken upon themselves the pecuniary responsibilities involv-

ed in the originating and maintaining of the *Monthly Record* for the current year.

2. That the thanks of the Synod be tendered to Messrs. Martin and Spratt, the Editors, for their excellent and laborious services.

3. That this Synod recognize and declare "The Monthly Record of the Church of Scotland in Nova Scotia and the adjoining Provinces" to be the organ of the Church of Scotland in the Provinces under their ecclesiastical jurisdiction.

4. That the Synod strongly urges the members of this Court to give all diligence in communicating original articles and matters of interesting intelligence, and recommends the same duty to such the laity as can possibly fulfil it.

5. The Synod is pledged, individually and collectively, to increase the circulation of the *Monthly Record*.

These Resolutions were seconded by Mr. McGillivray, who spoke of the extent to which it was circulated in his congregation, of the good it had effected during the short period of its existence, and of the interest with which the people looked for each succeeding number. Almost every member spoke in similar terms, several of them giving interesting statements connected with its brief history, and a variety of suggestions as to the means which might be adopted to increase its circulation. It was plainly implied in all that was said that the Court should not rest satisfied with the bare point of success which had been reached, but that a higher and a higher degree of success should be aimed at.

The Resolutions were put and passed unanimously. The Clerk was instructed to communicate the action taken in this matter to the Committee of Management. The Moderator on motion left the Chair, when the Ex-Moderator, in the name and by the order of the Court, tendered to Messrs. Martin and Spratt the vote of thanks passed in terms of the second Resolution, which those gentlemen suitably acknowledged. The Moderator having resumed his seat, the Synod adjourned to meet at 6 o'clock, and that sederunt closed with prayer.

(To be concluded.)

[Slightly abridged from the *Halifax Monthly Record* for August.]

COLONIAL CHURCHES.

(From the *H. and F. Missionary Record*.)

The Colonial Committee have little of general interest this month to lay before our readers. The following letter, addressed to the late lamented Secretary, Mr. Young, may occupy a suitable place in our pages.

Extract Letter—Rev. George Harper, Missionary, Wallace, Nova Scotia, dated April, 1855.

I duly received your letter of 10th February last, enclosing extract Minute of the Colonial Committee, sanctioning the distribution of my labours, in the meantime, as an itinerant missionary between the destitute localities embraced within the bounds of the Presbyteries of Halifax and Pictou. Shortly after I had commenced operations in the extensive and important district which I am now occupying, or towards the middle of February, I addressed a communication to you, containing a full account of what I had been doing since my arrival in this country in the end of last year. Since the date of my last Report I have been busily employed in the same district, which embraces the villages of Wallace and Fugwash, together with several smaller stations in the more remote parts. Besides preaching twice every Sabbath in one or other of these villages, where we have always a full attendance, I preach at the stations on week-days; endeavouring, at the same time, to visit as many as possible of our adherents at their houses. And I humbly trust that my labours, which, it will thus be seen, are somewhat arduous, are blessed to the spiritual edification and improvement of our people in those destitute

localities, which have so long been deprived of the services of a regular pastor. The particulars of my visits to the smaller settlements I furnish to the *Missionary Record* of our Church in this Colony, a periodical, conducted by ministers of our Church, which has only lately been started, and which, being already extensively circulated among our people, bids fair to be of very great service to the cause by bringing prominently into view the real state of our spiritual wants. I need only, therefore, refer you to our organ in the Lower Colonies for detailed information regarding the condition and prospects of this district, which is undoubtedly one of the largest and most important in the Colony, promising to all appearance at no very distant period to afford scope for the labours of several missionaries.

I would embrace this opportunity of again bringing under the notice of our young probationers and others, who may feel disposed to offer their services for the North American Colonies, that, from all that I have seen and heard of the spiritual destitution in this Colony, there is yet a most abundant and promising field to be occupied. For my own part I must confess that I now regret very much I did not sooner adopt the resolution of coming out here; and I firmly believe that there are those among our licentiates at Home, who, if they were only made aware how many spheres of usefulness are open for them here, would not hesitate a moment to offer themselves to the Committee. So far as my own experience goes, I can confidently assure them that, notwithstanding many obstacles, the Church of Scotland is rapidly gaining strength in this Colony, and only waits for active and devoted missionaries to attach themselves to her cause, organise her numerous though scattered adherents, and make her here, as at Home, a blessing to the community. In her present crippled condition in this Province, with only a handful of labourers, it is but too true that she forms an easy prey to the inroads of falsehood, bigotry and sectarianism,—many hundreds of her supporters being left for years altogether without the enjoyment of her religious ordinances, and thus becoming exposed to the insinuating artifices of false and incompetent teachers, who, with lying words in their mouths, go about to deceive them. And this state of matters, however much it is to be deplored, must and will continue until we are in a position to occupy all our waste places, and assume an aggressive attitude, and bring back such as had thus been beguiled from the field of our beloved Zion. May this much longed-for period soon arrive! In the meantime it is gratifying to know that, amidst numerous difficulties, she is still prosperous in Nova Scotia.

As an evidence of what I have now said, in regard to the prospects of probationers in this Colony soon obtaining a *fixed charge*, I may mention that, though I have not yet been four months here, I have already received a call from the congregations of Wallace and Pugwash, to become their pastor. At a meeting held in Wallace on the 5th inst. they unanimously came to that resolution; and, although, as you are aware, I was originally destined for Prince Edward Island, which I was unable to reach at the time I arrived, in consequence of the closing of the navigation, I think this too important a district to be lost sight of, more especially as I have every reason to believe that my refusal to comply with the earnest wishes of the people, after so long a period of destitution, would do incalculable mischief to our cause in this quarter. After due deliberation, and with the cordial and unanimous approbation of my brethren in the ministry, I have therefore agreed to accept the above call. But, as the people of Georgetown are anxiously looking for my arrival on the Island in spring, I think I shall be able, notwithstanding this arrangement, to spend a month or two in visiting them, when I shall endeavour to collect information as to their state, and forward the same to the Committee. At least it is my own earnest wish to visit them before summer; by which time, it is much to be hoped, there may be more labourers in the field.

PRESENTATION TO ARCH. SCOTT, ESQ.

"On Wednesday last an elegant Silver Epergne, accompanied by an address, was presented to Archibald Scott, Esq., by a large number of his fellow-citizens. The address was signed by John Williamson, Esq., and the Hon. Alex. Keith on behalf of the subscribers and was read by Mr. Williamson, to which Mr. Scott made a suitable reply. The Epergne was designed and manufactured by Mr. John Gray, Billeter Square, London, and bears the following inscription:

Presented to

Archibald Scott, Esq.,

by a number of the Citizens of Halifax in token of respect for the faithful and impartial manner in which he discharged the duties of

Alderman

from October 1851 to October 1854.

We insert the above with singular pleasure. The plate cost, we learn, £80 sterling in London. It is a substantial token of the estimation in which the recipient is held by his fellow citizens."

We feel much pleasure in extracting the foregoing from the *Halifax Morning Chronicle*. We know well that Mr. Scott has at all times taken a lively interest in the success of our periodical in the Lower Provinces and in the welfare of our Church generally.

THE CHURCH OF SCOTLAND.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

(Continued from page 132.)

PARISH SCHOOLMASTERS AND SCHOOLS.

Dr. Cook, St. Andrews, read the Report of the Committee on Parish Schoolmasters and Schools. It stated that since last Assembly 4 bills affecting Education in Scotland had occupied the attention of the Committee. 1st, the bill brought in by the Lord Advocate after the rejection of his large bill of last year—a short bill of two clauses, providing that the salaries of the parish schoolmasters shall continue to be paid for two years longer according to the fairs prices of 1828 instead of those of 1853, and to which bill it did not seem necessary to the Committee to offer any objection; 2d, the bill laid by Lord Kinnaid on the Table of the House of Lords last session, but not proceeded in before the prorogation; 3rd, the bill introduced into the House of Commons by Mr. Stirling, the provisions of which were the same as those of Lord Kinnaid's bill, and of which the Committee, at a meeting held on the 3rd March last, expressed their general approval; and 4th, the Lord Advocate's new bill, which was in all essential points the same as the bill petitioned against by the judicatories of this Church, and thrown out last session upon the second reading. The Committee opposed this bill on the following grounds:—

"1. Because it would effect a radical change in the present system of parochial schools in Scotland, as existing in connection with and under the superintendence of the Church of Scotland, and that in violation of solemn statute and ancient treaty, in hostility to the principles on which the Established Church is maintained, and to the destruction of the security which exists for the continuance of sound religious instruction in the schools.

"2. Because the bill appears by clause 27 to authorise or require the separation of Religion from the ordinary instruction of the schools, which would in that case become purely secular.

"3. Because, while it appears that religious instruction is to be communicated at certain stated separate hours, there is no security for that religious instruction being Christian, or for the Christian knowledge, belief or character either of the teachers, by whom that instruction is to be given, or of the inspectors or others by whom the teachers are to be superintended.

"There are various other provisions of the bill to which strong objections might be urged, but the Committee deem it enough to state the general and leading grounds on which they regard the bill as fraught with peril to the interests of sound Education and Religion in Scotland, as well as most injurious to the Church of Scotland."

The Report concluded by stating that the Committee had sent a deputation to London to enlist opposition to the second reading of the bill; that its second reading, however, had been carried by 210 to 171; and that the amendment of Mr. Cumming Bruce, to divide the bill, had been lost by 149 to 142. Various other amendments on the bill had been given notice of, but these did not seem to the Committee to be likely to take away its dangers and hostile character. It did not appear to the Committee, however, that there was any reason to regard as unavailing the continued endeavour to resist the passing of the bill in the House of Commons; and they deem it most necessary that urgent means should be adopted by the General Assembly to bring the character of the bill before the members of the Upper House, that no opportunity might be lost of endeavouring to prevent the passing of a measure which was likely to change fundamentally the Religious and Educational institutions of Scotland, and to endanger the future character of the people and the prospects of the country.

Dr. Cook, St. Andrews, then addressed the House at some length on the subject of the Lord Advocate's bill. He said there were two general propositions by which that bill, or any bill on the same subject, might be tried. The first of these was that any national system of Education ought to be on a religious basis and of a religious character; and the other, that the Scottish national system of Schools was one which had been attended with eminent and unexampled success. He needs not detain the House in establishing these propositions, for in fact they were admitted by the friends and promoters of the bill themselves. The learned gentleman, by whom the bill was brought in, stated in his place in Parliament that not only the people of Scotland would not admit of any non-religious system of Education being established in the country—and he (Dr. Cook) hoped he would receive another proof of that than he yet thought of—but he stated further that such a system ought not to be established. There were various other testimonies that might be brought to prove the general acknowledgement of this principle, but there was one which he particularly desired to notice, coming, as it had done, from one who had eloquently supported this bill—he meant Dr. Guthrie. What in fact was the principle of the Ragged Schools, with which Dr. Guthrie's name was connected, but this, that any non-religious system would be profitless for the education of the people, inasmuch as there were thousands of children in the community, who, if they did not get religion in the school, would get it nowhere. Dr. Guthrie's testimony on this subject was—"Without the religion of the school there are, unhappily for our country, thousands who must grow up with little or no religious instruction whatever. Nothing more easy than for speculative gentlemen to sit in their drawing-rooms, their parlours and studies, and decide this matter to their own satisfaction; but I appeal to ministers on this platform, or in this house, whether it be not true that, with the engrossing business pursuits of the people, the bustle of each working day, the exhaustion and fatigue of overtaxed bodies and minds, the religious knowledge of many has been received, not at the lips of toiled and tired parents, but in the common school." The other general proposition, to which he (Dr. Cook) had adverted, met with almost equally general acknowledgement, namely, that the Scottish pa-

rochial system had been attended with eminent and unexampled success. Who denied it? Not even the friends and promoters of the bill. They admitted that Scotland had derived advantages from the system of parish schools, such as no other country enjoyed. It was not 20 years ago—it was since the accession of her present Majesty—that the Government of Lord Melbourne, in extending aid for establishing schools in the Highlands, put on record in a Treasury minute this judgement:—"In applying this principle, it does not become necessary to establish any new system of Education but to extend the principle of Scottish parochial schools, which have already not only been the source of good in that part of the United Kingdom, but have laid down a mode of Education worthy of imitation elsewhere." That was the recorded opinion of her Majesty's Government in 1838 in regard to the value of the Scottish parochial system. The system, then, that was so described by senators and statesmen, was surely worthy of being regarded when they were to legislate on the subject. But how did these propositions he had indicated correspond with the provisions of this bill? He humbly submitted that it violated them both. It violated the principle of Religious Education, and it overturned the establishment of the parochial system. He knew very well that that was denied by the supporters of the bill; but, if he could show that it did violate principles so fundamental—principles so dear to them, and cherished not merely from recollection and association but from a regard to the interests of the country, they were not to be twitted or taunted with acting on narrow and sectarian principles if upon these grounds they offered their strenuous and uncompromising opposition to the bill. First, as to religious principle, they were well aware that it was held by many of the supporters of the bill—by its framers and others—that there was sufficient religious security in the bill. There were many, however, who were giving their support to the bill, believing it not to include the teaching of Religion. Where was the security in the bill that every child who was to be taught in these schools would have the opportunity of receiving religious instruction? From the beginning to the end of the bill the Christian religion or the Word of God was not mentioned. It was very true that there did occur a reference to the Word of God in the preamble, but there was nothing said regarding it in the effective and enacting clauses of the bill. The preamble said that instruction in Religion, as heretofore in use in the parish schools, was consonant to the opinions and professions of the people; but what followed? Did it say that such instruction should be continued in these schools? No such thing. It was left to depend in every instance on the opinions and professions of the people. Suppose the opinions of the people, as surely the records of history gave them reason to apprehend, should become greatly changed. Suppose that in any one parish the majority of the people connected with the district held opinions entirely at variance with the Word of God, was there any provision in the bill that would prevent the schools of that district falling into the hands of persons holding such opinions? It was very true that it was stated in the bill that the master should teach Religion; but how? At certain stated hours, and at certain stated hours only. That was denied; but, if they looked to the object for which certain hours were fixed, they would find that necessarily this religious instruction must be confined to such stated hours only. But what religion was it that the master was to teach? Was it the Christian religion—was it the Protestant? If so, why was it not said so? The master was under no obligation to sign or make any profession of his faith, and was not required to avow himself a member of any Christian Church, so that the national schools, requiring "Religion" to be taught in them, might at any time become seminaries in which Popish error or Mormonite delusion might be inculcated. But they were told there was no risk of that, for the master was to be examined in his religious knowledge by the inspectors. But who were the inspectors? They had confi-

dence in the existing inspectors, as being gentlemen who were required to make profession of the Christian faith, and in whose nomination the Church or its Education Committee must concur; but under the proposed system the inspectors, like the masters, might be of any or of no religion. But the inspectors were to be directed by a Board. Who were they? They consisted of respectable gentlemen, Provosts and Professors, and certain nominees of Government. Was it really come to this, that, after Scotland had been convulsed from one end to the other for the sake of preserving the religion and doctrine of Christ's Church from what was thought State intrusion, the whole religion of the rising generation was to be committed to the superintendence of a Board, not one member of which was necessarily a Christian man. It might seem somewhat harsh to anticipate these results from the adoption of this measure, but he submitted that they had more than mere speculation to guide them in this matter. A system like that proposed had been tried elsewhere. The attempt to pare down Religion in the school, and to strip it of everything to which any denomination might object, had ended in this, that Religion had been banished from the schools, and that children in thousands had grown up without any knowledge of God's Word, of God's Commandments, or of the Saviour's name. "My experience," said Dr Edson, giving his opinion of the operation of the secular system in America, "of nearly 30 years as a pastor, has, I am sorry to say, forced upon me the painful conviction that our public school system has undermined already among our population to a great extent the doctrines and principles of Christianity. I find many not only unable to repeat any of the Ten Commandments but entirely unaware of there being any Ten Commandments at all. I find them generally well grounded in the ordinary elements of what is called Common Education, and clever and acute as to all worldly matters that concern them, but very lax in their notions of moral obligation and duty, and indisposed to submit to any authority or control whatever, even from a very early age." He (Dr Cook) knew that this extract had been quoted before, and that their opponents were now tired of hearing it, but he might also be allowed to quote other testimony from quarters that certainly were not disposed to look with the same eyes as they did on the system they now had. Mr. George Lewis, a minister of the Free Church, and who was one of a deputation from that Church to America some years ago, thus wrote on his return:—"I found our brethren at Princetown entirely at one with us as to the necessity of the Protestant churches having day-schools for the daily Scripture instruction of the young. The national system of Education, in the attempt to please all parties, has necessarily reduced religious instruction to a minimum both in quantity and quality. The Bible is still used in some of the national schools, but no religious instruction is allowed—no explanation of what is read. Religious men have not the choice of the books, nor is there any security for the religious qualifications of the schoolmaster. The consequence is, men of decided Christian views cease to take an interest in schools from which whatever is of most value is excluded, and abandon them to the care of men of the world, whose religion evaporates in sentimental generalities that carefully eschew all doctrinal truth." He might also quote the testimony of Dr Hodge of America, who, after referring to the law passed in the State of New York in 1842, forbidding sectarian teaching and books in the schools, the result of which, he stated, was that every book, even the Bible, and every sentiment to which the Romanist objected, was banished and expunged, when demanded, said—"Nothing is more certain than that to exclude religious instruction from the public schools is to give up a large part of the people to ignorance of God and duty. This was not a matter of conjecture but a fact of experience." These statements gave a prophetic view of what they might expect to see in our country if that system, which, so far as they could perceive, was identical with that which had been tried in America, was to be tried here.

But it was not the Church of Scotland alone that viewed this bill with apprehension. He might refer to apprehensions of a similar kind expressed by the Free Church Synod of Glasgow and Ayr; but there was only one other testimony he would quote to show that their views of this bill, as introducing a system of non-religious instruction, were participated in by parties with whom they had no connection. Mr. J. C. Colquhoun, in writing of the bill of last session, said—"The Board is, therefore, official, secular and political. Whatever shall be the faith and fashion of the Government is likely to be the faith and fashion of the Board. Whatever creed the Government has the Board will have—so much and no more." He (Dr Cook) submitted that the bill also violated the principle which ought to be observed in cases where there had been such unexampled success, namely, of preserving and maintaining the institution that had been so successful. The Lord Advocate said he left the parish schools where they stood. How? By leaving them still under the management of the heritors and minister. Even that was not done. What was their authority at present? It was not an absolute one. It was only in conjunction with the Presbyteries of the Church, and only in subjection to Acts of Parliament, which required that in parish schools Religion should be taught, and that the teacher in these schools should be a man of Christian faith. This bill did not leave the parish schools as they stood, though they were left to the minister and the heritors. It was no slight but a most fundamental change that was proposed in this respect. Looking, then, to the question in a statesman-like point of view, was it wise thus to abolish and overthrow a system which had proved itself to be so effectual in the education of the people of Scotland? But there was another light in which he must regard the destruction (for he could call it nothing else) of the parish schools, viz., in so far as it affected the Church of Scotland. The parish schools were created by the Church of Scotland—created for the purpose of enabling her to carry on her great work. When they were adopted by the State, they were adopted as a means by which the Church was to carry on her great Christian mission; and they were guaranteed to the Church not merely by statute but by the Church of Scotland being still retained as a National Institution. They were taunted with acting on narrow party views of personal interest. It was from no such views or interests that they sought to maintain the rights and privileges of the National Church; and he must be allowed to state that there were parties on whom they were entitled to press the claims of the Church. Why, what was the oath that every Roman Catholic Member of Parliament took? That he would lend himself to no measure that was to be to the injury of either of the Established Churches of the country. Was not that a virtual declaration of the obligation incumbent on every member of the Legislature to do nothing that, so long as the National Churches existed, should tend to weaken or destroy their influence or their usefulness? It was, therefore, from no such view as had been charged against them that they resisted this measure; but they appealed to the country that, so long as the Church of Scotland was maintained in her national position and character, she should not be stripped of those means by which alone she could carry out her great work. (Hear, hear.) These were the two great propositions, then, by which he thought this bill should be tried, and tried by which, he thought they would agree with him, it had been found wanting—not merely grievously defective but radically bad, overthrowing a system which had proved most valuable for the attainment of the ends of its institution. He could scarcely conceive any conjuncture of circumstances in which a bill so radically defective could be an acceptable one; but it might be fair that they should look to the circumstances which were alleged as a sufficient ground for introducing this bill. One of these grounds, as stated by the learned Lord himself, was the fearful amount of ignorance and crime. Now, that there was ignorance in the land unhappily, and that there was crime, they did not

deny; but it would be well if gentlemen, when they undertook to depict the character of their country, would not use colours so dark and strange as to render them unable to recognise it again, and to make it appear that Scotland was, what it was not, among the most degraded and the most ignorant of the nations of Europe. Ignorance and crime were not the characteristic features of the land in which we lived. As to the former, there were various means by which the Educational state of the country might be tested, but he should take that test which was most commonly referred to—namely, the number of children under education in the schools, and, although he knew that the Census Tables had been much objected to as defective, they were quite sufficient for his purpose, inasmuch as any error that required to be corrected would only make his case the stronger. Mr. Mann made out the number of persons under education in Scotland to be 1 in 7 according to the Teachers' Schedule; but take the Occupants' Schedule, which there was no reason they should not do, and they would see that the ordinary number of children attending school throughout Scotland was 1 in about 6½, or, more exactly, 1 in 6.7. They would remember, also, that it was but a few years ago that those who were the best authorities on this question referred to 1 in 8 as being about the highest proportion that could be obtained. Compare the state of Scotland now in this respect with what she was in former times, and the result was most satisfactory. Formerly she had but 1 in 10 of the population attending school; the Parliamentary returns of 1833 showed the number to be 1 in 8; now it was 1 in 6½. Compare these numbers with England. In 1818, the proportion was 1 in 17; in 1833 it was 1 in 11; in 1851 it was 1 in 8½. Compare Scotland, also, with foreign countries, for which comparisons the materials were furnished by the work of Mr. Kay. In Prussia the proportion was 1 in 6½; in Bavaria 1 in 7; in Hanover and Denmark 1 in 7; in Austria 1 in 10; and in France 1 in 10½. As to the number of schools in Prussia there was 1 for every 659 inhabitants—in France 1 for 558—in Bavaria 1 for 603—in America 1 for 600—in Scotland 1 for 550. It was, therefore, not true that Scotland was in such a state of woful degradation in regard to ignorance. The three counties, that were found to be the worst in Scotland in regard to the number under education, were Renfrew, Ross and Orkney. But how bad were they? Just about the average of the whole of England. And yet Scotland was to be made the *vile corpus* of this rash experiment. Then with respect to crime, was there such a fearful amount of it prevailing in this country as the learned Lord seemed to indicate? He knew that this was a puzzling and a dangerous question to meddle with, for the statistics of crime were so difficult to handle that some parties had come to this extraordinary conclusion, that the more the education the more the crime. That might, indeed, be the case where the education was not a religious one; but that was not the case with which they were dealing. If they compared Scotland with other countries or with itself formerly in respect to crime, they would find no such fearful amount or alarming increase as had been represented. In Austria there was 1 criminal for every 800 of the population, in England 1 for every 824, in Scotland 1 for every 933. In short Scotland was freer of crime than England in the proportion of nearly 7 to 6. Let them also look to the progress of crime in Scotland within the last years, and they would find, from the Parliamentary Tables given in the Edinburgh Almanac, that the average from the year 1846 to the year 1850 was 1 in 830; that in 1851 it was 1 in 938; in 1852, 995, and in 1853, the last year returned, 1032. (Applause.) He asked, therefore, where was this swelling tide of crime flowing over the country that called for this bill? But, even supposing there were such a fearful tide of crime ready to overwhelm the country, what would this bill do to avert it? What would it do in the way of increasing the number of schools? There was one class of schools which it would do much to encourage, namely, that for whose peculiar benefit Privy Council grants were to be continued.

Let money in plenty be got from Britain or from Italy for aiding Roman Catholic schools in all the parishes of Scotland, and the Government would meet these contributions, for the Roman Catholics were told that the Privy Council grants were to be bestowed with increasing liberality. And then for these children of ignorance and crime what would the bill do? There were acts affecting print works and factories that had done much to increase the attendance at school of children connected with these works; the bill contained no clause like this. Christian ministers and congregations had done and were doing much to bring ragged, outcast children to school, but this bill cut off all connection between the schools and Christian agencies. He believed that this bill, instead of being a barrier to this anticipated tide of ignorance and crime, would be the letting-out of the waters of secularism and infidelity that soon would deluge the country, and which the efforts of future generations would seek in vain to assuage. The existing condition of the parish schools had been represented as an obstacle to the uniform and nonsectarian education of the people. He would reply to that, that the parish schools were not sectarian, and that these which this bill would erect would necessarily be so. It was said that this bill was to unite the Christian denominations of Scotland; he believed that bringing persons of different sects together to decide what religion should be taught would be but to increase their exasperation and alienation. As to uniformity, he could not meet the argument on this point better than in the words of Mr. Cumming Bruce, to whom the Church was most deeply indebted:—"After all, what is this uniformity? What does it mean? Uniformity means centralisation, centralisation means Government interference, Government interference means jobbing, mismanagement, failure—the weakening of the healthful influence of local self-government—the drying up of the sources of individual generosity and individual Christian benevolence. The price is too high for an article of such questionable utility." No; Scotland would not have her schools converted into a great engine of Government, superintended by 5000 Government officers scattered over the land, and entirely subject to Government control, placed there to train up the rising generation to be the mere instruments of a governmental despotism. He mistook the country to which they and their fathers belonged if they would submit to such a system of arbitrary despotism and tyranny. (Applause.) After referring to the sincere desire the Church had shown to increase the means of Religious Education in Scotland by extending her own Scheme so far as in her power, and by co-operating with Government in measures for the extending and improving of Education, Dr. Cook concluded by repeating the recommendation of the Committee to send up earnest remonstrances against this bill, which proposed such sweeping, such fundamental and such disastrous changes, and remarked that the bill had to pass another reading in the House of Commons, and had yet to find its way into the House of Lords, where there were some of Scotland's best and truest friends, alive to the danger, and prepared to meet it and to defend the interests of this Church and the welfare of the people. (Loud applause.)

Dr. GRANT moved the adoption of this Report, and that the thanks of the Assembly should be given to the Convener and the Committee. He thought the Assembly was called to take direct and immediate action in the question of Education. As to the Lord Advocate's bill, he felt himself relieved from entering on its details after the eloquent speeches from the minister of Haddington (Dr. Cook) at the late meeting of the Commission, and the no less eloquent address to which the Assembly had just listened. The bill completely severed the connection between the Church and the Scholastic Establishments of the country; it permitted men to be introduced as teachers of youth who were not in communion with the Church, and not under her authority; and it altogether took away from her all right of superintendence and control. Now this was a great change indeed; it actually amounted to a scholastic revo-

lution; and surely the *onus* of proving certain things lay on the promoters of such a measure. Had her schools, as now constituted, proved a failure? Had they perpetrated ignorance instead of removing it? Had they been mere nurseries of bigotry and intolerance? Had they failed to make the people intelligent, pious and virtuous? (Hear.) Why, the very reverse of this not only could be proved but on all hands it was fully admitted. One great characteristic of their schools for 300 years had been that they had been subordinate to and in connection with the Church Establishment of the country, through whose care and under the shelter of whose wings they had grown and prospered. They were at this moment an honour to the Church and a credit to the Nation; never at any time were they more vigorous, better attended, more successful, and less sectarian than at present. (Applause.) True, they had not accomplished in every corner of the land the objects which they were established to promote; but this arose from no defect in the system, but from their not being commensurate to the extent and population of the country, and because those who had it in their power failed to extend them in proportion as the population of the country increased. Surely, then, to interfere with such schools involved the very essence of folly in legislation. (Hear, hear.) If ever the maxim "Let well alone" could apply in any case, it applied in this. But let them look more particularly to the manner in which the bill affected the Church. No one would deny that it deprived her of one great means of usefulness, which she had been accustomed to consider as her right arm—that it deprived her of what was part and parcel of her machinery, which had been secured to her under the most solemn sanctions. And why was it that she was called on to pay this price? Had she not been the steady friend of Education? Was it not she that first employed those means of raising the intellectual and moral status of the people? Had she not watched over this matter in every age with the most anxious care; and this was the reward that she was to receive for all her faithfulness? (Hear.) Whatever the designs of its promoters might have been, he would take it on him to say that it would be a dark day for Scotland when a Bill such as that should become the law of the land. And for what was this measure brought forward! Scotland, it seemed, was torn and disturbed by religious dissensions. This was true to a certain extent, and he, for one, deplored it. Would that the time might soon come when those that held the same faith should see eye to eye. But it did appear to him an extraordinary mode of attaining the object—to destroy Religion as the subject on which they differed. That was purchasing peace surely at too great a price. The Church, and what was more, the Religion of the land, was in danger. There was hope for Israel yet, for the deed had not been consummated; and, if they would lend their hand to the rescue, let their trumpet utter no uncertain sound. (Hear, and applause.) He implored the House by the memory of their martyred and sainted fathers, and, by the preciousness of that inheritance which they had dearly purchased and handed down without money and without price to them, to be true to themselves, and to the people and to Him in whom they keep their trust. The Rev. Doctor then in a few words expressed his approval of the objects contemplated in the bill of Mr. Stirling, which, he said, was the unsolicited boon of the high-minded and liberal heritors of Scotland. (Applause.) Dr. Grant concluded by moving resolutions to the following effect on the subject of the Lord Advocate's Bill, in addition to those expressing approval of the Report, and giving thanks to the Committee:—

"The General Assembly find that, while the Bill violates the securities provided by statutes and solemn national compacts for maintaining the connection of the Church of Scotland with and her superintendence over the National Schools, and which has resulted in the education of youth in the principles of Religion as contained in the recognised standards of the Church, it substitutes no definite or efficient security for the preservation

of the religious character of the schools, and is otherwise wholly objectionable; and they therefore resolve to petition in the strongest terms against the same."

The Rev. Dr. also proposed that the Assembly should petition in favour of Mr. Stirling's bill.

The debate was then adjourned till the evening.

EVENING SEDERUNT.

The adjourned debate was resumed.

Dr. BRYCE then rose and said he was prepared to proceed with the motion, of which he had given notice, as an amendment on that now submitted. If the House was ready to adjourn, he should read and lay that amendment on the Table, and be heard on it when the Assembly met again. This was agreed to, and the Rev. Dr. laid on the Table the following resolutions:—

1. That this Assembly will withhold its sanction and support, in whatever form or to whatever extent it may be demanded, from any measure brought into Parliament for the extension and improvement of Education in Scotland, which, as regards the religious instruction of the young, does not provide for that instruction being given in the truths and doctrines of the Old and New Testaments, as the same are interpreted and set forth in the Confession of Faith and Catechisms of the Established Church, and which does not supply full and adequate securities that this instruction shall be afforded, and this within all schools, whether situated in rural or town and burgh parishes.

2. That a bill now before Parliament, entitled "A Bill to provide for the Education of the people in Scotland," which has now passed a second reading in the Commons' House of Parliament, and is in further progress through the Legislature, does not make any satisfactory provision for a pious, sound and Protestant education to the youth of Scotland, or afford any adequate securities that, if such education could be regarded as enacted under it, the same would be fully and faithfully carried out.

3. That, should this bill receive the sanction of the House of Lords, the Church of Scotland will, in such manner as may be found most advisable, and in terms of the General Assembly, 1849, and of the March Commission, 1854, carry up a loyal and dutiful address to the Throne, praying that it may not receive the Royal assent.

Dr. BRYCE.—My object is to supply what I think my friend's motion is so far defective in—a resolution or declaration on the great principle on which the Church stands on this question, and which, I think, existing circumstances more and more demand that we should again give forth. Of course I am bound to state what in my apprehension that principle is, and it is this—that it is the civil magistrate's duty to afford a religious instruction to all his subjects, and within Scotland to afford it on the truths and doctrines of Holy Writ as set forth in the authoritative standards, which have been sanctioned and ratified by Church and State. Now, in regard to the bill before us, I mean to confine myself to looking at it as it proposes to carry out this principle. On the statistical branch of the question I should deem it very presumptuous in me to say a word after what was been said by the Convener of your Committee. I now come to another argument in favour of this bill, not adverted to by my friend Dr. Cook in his very able dissection of the measure. No argument has been more frequently and strongly urged than this, that, as 19-20ths of the people of Scotland agree in doctrine, and only differ in points of discipline and Church government, nothing ought to be easier than to unite the whole country in one general system of Education with one rule of religious instruction. This argument has weighed strongly with English members of both Houses; and the alleged fact on which it is founded has been regarded as constituting a happy distinction between England and Scotland. The first resolution regards the question before us in a wider view. I think the motion of my friend Dr. Grant deals with that ques-

tion too narrowly. Occurrences have taken place since the introduction of the bill demanding our attention. My friend Dr. Grant will bear me out in saying that I have always given my most cordial support to Mr. Stirling's bill; but it has been under a caveat, that, in agreeing to a measure which provided for a sound, pious and Protestant education, according to the Catechisms of our Church, for the children of farmers and agricultural labourers, I shall not be held as agreeing to the application of any other principle to that of the children of artisans and manufacturers. This principle can have no geographical limits with me. My last proposal is, that the Assembly should renew a resolution, already twice come to, that, in the event of this bill receiving the sanction of the House of Lords, the Church of Scotland will carry up a dutiful and loyal address to the Throne, that it do not receive the Royal assent. I do hope that this bill, if it ever get into that House, will never escape from it; but we must remember it is powerfully supported by the Government, and we ought to be prepared for the worst. The Assembly of 1846 and the Commission of 1854 have already looked to this contingency. I wish the Assembly again to declare their resolution to adopt this step; and I would further remind the House that it is the right of the Church of Scotland, in presenting any address to the Throne, to have it received by the Sovereign on the Throne. There are but few public bodies who possess this privilege and honour, but the Church of Scotland is one of them, and ought to exercise it; and the determination of the manner in which it is to be carried out ought to be determined by the Assembly, and not put into the hands of any Committee. Such, Sir, are the emendations I would suggest to the motion of Dr. Grant, in which, as I have already said, I cordially concur. If my reverend friend is unwilling to add them to his motion, or if the sense of the House appears opposed to entertain them, I need not say that I shall be quite ready to withdraw them. To press them in these circumstances is what I have no desire to do. My hopes are strong and confident that our friends in the House of Lords—a stout and truly noble phalanx—will display the spirit which in other days distinguished the race from which they sprung, and that this bill will not be divided but at once and for ever thrown out.

Mr MILNE HOME objected to the title of the Lord Advocate's bill, as implying that there was already no provision for the education of the people in Scotland. He was not aware that the existing means were inadequate, especially after the able statement of Dr. Cook that forenoon. It was not the want of schools but the carelessness of parents in not availing themselves of the means at present in existence that was to be remedied. The only object of the bill seemed to be to divorce religion and instruction. This would be the grand feature and effect of this bill. He believed the object of the introduction of the clause in the Treaty of Union, which referred to this matter, was not to protect the Established Church but to declare the unanimous desire and resolution of the people, that there never should be a separation of religion and instruction. (Hear, hear.) With reference to Dr. Bryce's resolutions, he thought that the first and third resolutions were suited to emergencies that might never occur. He therefore advised Dr. Bryce to withdraw his resolutions. (Applause.)

Mr TAIT, Kirkliston, said the constitutional rights of the Church were bound up with the true prosperity of the people of Scotland,

and against these rights he held this bill to be a direct attack.

Dr. ROBERTSON said—In a great question, such as this, of Education, it seems to me that no legislation can be satisfactory which does not proceed on clear and well-defined principles. The details of any proposed measure, and the means by which it is to be carried into effect, are important, no doubt, in their own place; but the first thing to be looked to is the principle of the measure. If this be unsound, or if the measure involve contradictory principles, all discussion of matters of detail ought meanwhile to be reserved, as tending but to make confusion still more confounded. The measure, which we are now called upon to consider, is one which goes to the very heart of the gravest and most vital interests of the country, and the disposal of which must effect most seriously, whether for weal or for woe, the whole constitution of society. To legislate in such a case, therefore, without a distinct apprehension of first principles, were, I hesitate not to say, to legislate with the most culpable recklessness. Not an inch should we proceed but on sure and firm ground. We should show what we propose to do, and be able to give a satisfactory reason for it. Now it appears to me that there are just two principles, and only two, on which we can found an educational measure that shall be entitled to be regarded as a whole, and as, therefore, consistent with itself. These I would designate respectively the Establishment principle, and the principle of Toleration; which of these is to be adopted in any particular case must depend on the circumstances of the country to which the legislation is to be applied. The former is unquestionably the preferable one, where it may be found to be practicable; inasmuch as the strength of a nation is its unity, while divisions are its weakness. Both principles may admit of being to some extent wisely modified, to suit them to the various conditions of society; but it is obvious that, before they can be thus modified, the principles themselves must be distinctly understood. To educate on the Establishment principle is to educate in the doctrines of a recognised standard of faith, and in conformity with the regulations of an authoritatively prescribed ritual. The State in this case takes direct cognisance of the religious element of Education, and gives its countenance and support only to schools which adhere to the creed and ritual which have received its sanction. The Establishment principle was the principle adopted in the educational provision that was made for this country at the Revolution settlement; and it is still the only principle, as regards public provision for Education, which the statute-book directly recognises, I say, directly recognises; because through the system of Privy Council grants an indirect sanction has been given by Parliament to a qualified support of educational institutions from the public purse on a different principle. While the Establishment principle is rigidly adhered to, the State makes no provisions for the education of the country but in connection with the Established Church, requiring in all colleges and schools deriving support from public funds strict conformity to the doctrine, discipline, and worship of the Church. Accordingly it was so ordered at the Revolution settlement; no educational institution was encouraged, or, strictly speaking, even allowed, but such as was in conformity with the principles of the Reformed Presbyterian Church

and had for its object to inculcate and confirm these principles, while under certain restrictions permission was given to Episcopalian clergymen to continue to minister in their several parishes; the utmost care was taken that they should have no successors, and that the whole youth of the land should be trained in the principles of the Reformed Presbyterian Church. Toleration, as it is now understood, was a thing wholly unknown; the laws were so framed as not only to give no countenance to any education but that approved of by the Church but to discourage all such education by every practicable means short of pains and penalties attaching to the person. And this order of things, established at the Revolution settlement, it was attempted by the Act of Security to stereotype, when the two kingdoms of Scotland and England came to be incorporated. I am very far from denying the great importance of the Act of Security. It is or it ought to be an effectual safeguard to the institutions of this country against encroachments from England—against the great preponderance of English Members in the united Legislature—but, whatever may have been the mind of those by whom it was penned, it is not, and I say it ought not to be, a dead lock against the progress of opinion in Scotland itself. Why the thing is impossible, if the spirit of man is not to be deprived of rightful freedom and put in chains and fetters. The letter of the statute may remain, but its provisions can be enforced no longer than they enjoy the sympathy of public opinion. It is the rightful privilege of the men of every age of a country, subject only to their responsibility to God and their own consciences, to promote by all legitimate means such changes in their institutions as they shall judge to be advisable. On the same principle, then, on which both the letter and spirit of the Act of Security have been already departed from, they may be departed from yet further, if there be a mutual public opinion requiring the change. The question, then, presented to us is, whether there be a fully formed public opinion demanding that the Educational institutions of the country shall be placed on a broader basis; and, if so, whether the bill now on the Table faithfully reflects that opinion. As respects the former part of the question, I cannot doubt that it must be answered in the affirmative. A voice of power has gone forth, not to be resisted, which requires that due provision shall be made for educating the children of all classes of Her Majesty's subjects. The country—and I rejoice to say it—will no longer tolerate that efficient means of Education shall not be within the reach of all. The provision of such means will not, it is admitted, necessarily educate. Still it is a step in the right direction; and I trust we may regard it as an indication that henceforth the constraining power of Religion will be more and more applied to make the means provided effectual for their purpose. (Applause.) But, if public opinion requires that the means of Education shall be provided for all, it requires not less authoritatively that, in the provision to be made, the right of conscience in the case of all shall be duly respected. It will not entertain, as a reason for violating these rights, that the consciences may be ill-informed. Be it ill-informed or well-informed, the judgement of the country is, that the citizen who keeps within the sanction of the law shall not be coerced in matters of Religion. The conditions of our problem are, therefore,

that efficient means of Education shall be provided for all, and that the consciences of all shall be duly respected. To solve this problem it seemed to be quite obvious that the State must educate—at least provide the means of Education, wherever it tolerates. No school is to be excluded from the benefit of the provision to be made, but a school conducted on such principles as should warrant the civil Magistrate in putting it down as a moral nuisance. Except in the case now mentioned, the conditions of our problem necessarily exclude the State from all interference with the department of Religion; but they exclude it negatively as well as positively. If it cannot prescribe the religion to be taught, no more is it authorised to say that Religion shall not be taught. An order of the latter kind would be an equal violation of the rights of conscience with an order of the former. It is by not adverting to this that the advocates of a purely secular system of Education are inconsistent both with themselves and with all sound principle. If they are right in maintaining that no particular form of Religion should be imposed on the conscience, their argument necessarily involves that the conscience might be equally aggrieved, should all teaching of Religion be authoritatively excluded from the school. If the precept, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God," both rests on the authority of the Divine Word, and is re-echoed by the voice of God Himself speaking in the hidden man of the heart, how should it not be violated and the conscience aggrieved, were Religion to be excluded from the work of secular education, or from any other work whatsoever, though only for a single hour. (Hear, hear.) It is only, therefore, the denominational system of Education, so encouraged as to enable it to overtake the wants of the country, that can adequately fulfil the conditions of our problem. According to this system each denomination must have its own schools, the teachers being in communion with the denomination, and subject in matters of Religion to its exclusive control; while schools of all denominations, if only conducted with the requisite efficiency, would be entitled to equal benefit from any public educational provision. All existing schools, provided they were found efficient, and made subject to public inspection, might, therefore, be adopted into the system, the guarantees for the character of the religious instruction to be given in the school, and the moral deportment of the teacher remaining in each case the same as before. It is on the denominational principle, with the conditions here stated, that Sir J. Pakington has founded the measure which he lately introduced into Parliament for promoting Education in England. This I regard as by far the most comprehensive as well as most thoroughly digested educational measure which has yet been brought forward; and I confess I have never been able to see any valid reason why a similar measure should not be made applicable to Scotland. It is alleged as a substantive objection to this system, that it tends to keep alive a spirit of sectarian bitterness, and thus to promote the multiplication of such rival schools. Probably in a few cases, occurring soon after the late Secession, schools may have been unnecessarily multiplied, and at least were thus given to sectarian animosities. But such cases, it is believed, have been very few; and the recurrence of any new case of the same kind is

no longer to be expected. The day of bitter religious strife has happily passed away; and I feel assured there are but few parishes in Scotland in which parents, whether of the Established or Free Church, would not avail themselves of the best qualified teacher for their children within their reach, let him belong to the one communion or the other. A further objection to that system is, that it confounds truth and error, giving the same measure of countenance and support to both. But it is a total misapprehension. By supporting a school the State does not necessarily give any approval of the religion that may be taught in that school. The very principle of the denominational system, within the range to which it extends, is to exclude the matter of Religion from the State department. What the State does do is to see that there shall be combined with the religion taught, whatever may be the form of it, sound instruction in letters and science, and that a basis of truth, as far as practicable, shall be thus laid on which the pupil, when he comes to years of maturity, may be assisted in forming an independent judgement for himself.

Mr. TAIT, Sheriff of Clackmannan, feared that the Rev. Professor's sanguine disposition had led him away from the Lord Advocate's bill to other speculations, in some of which he agreed with the Professor, and in others he did not. The principle of the bill was to sever the connection between the parish schools and the Established Church, and gradually to subvert these parish schools altogether, and establish a new general system. Against this principle we are bound to protest. It is satisfactory that every one admitted the great benefit which Scotland had derived from its parochial schools. What, then, were the arguments stated to us for overturning a system which had existed for 300 years; First, that in consequence of increase of population it is necessary to have increased means of education and additional schools, and the fearful amount of crime arising from ignorance was dilated on. There is much exaggeration on this subject. In general it is not more schools that are wanted but means of compelling those degraded classes that are steeped in ignorance and crime, to send their children to school. But, granting that in some places more schools are required, the bill will not insure their establishment. That depends on the will of the rate-payers, who, already overburdened with taxation, will often decline to establish new schools, particularly in poor districts, where the rate-payers are poor. The second reason was the specious one of a uniform national system. Such a system is not possible without losing all security for religious teaching. The idea of all sects agreeing is Utopian. The Lord Advocate has been compelled to consent to the exemption of two pretty numerous classes, Episcopalians and Roman Catholics. Why, then, ought not we, at least as proposed by Mr. Cumming Bruce's amendment, to have the parish schools exempted from this baneful, irreligious, general system? One observation made by the Lord Advocate in his speech, and enforced with his usual grace of diction and manner, that the Established Church of Scotland and the heritors of Scotland are not "proprietors" of the parish schools, but mere trustees for the people. In this he (Sheriff Tait) entirely concurred; but it is because the parish schools are a sacred trust in their hands for securing religious education to the

people, that neither the Church nor the heritors will consent to abandon them.

Professor ALEXANDER insisted strongly on the necessity of having religious instruction prevailing the whole course of tuition, and on this ground he supported the adoption of the Report. He suggested the preparation of a pastoral address to the congregations of the Church, with the view of more clearly bringing before the people the importance of having the connection maintained between the Church and the schools.

Mr. PHIN, in answer to some of the observations of Dr Robertson, thought that the sentiments, which the Rev. Dr had expressed, were not such as would find much, if any, support in the House. (Hear.) He thought, with the sentiments which Dr. Robertson entertained, it would have been a more consistent course in him to have brought forward a distinct motion, which would have given the Assembly an opportunity of expressing their feeling.

Professor CAMPBELL SWINTON was of opinion that Mr. Phin had misunderstood the sentiments expressed by Dr. Robertson; and, with reference to the general tenor of these sentiments, he (Professor Swinton) had no hesitation to go along with his reverend colleague.

After a few observations from Dr. Craik, Dr. Grant briefly replied, and his resolutions were agreed to.

The Assembly then adjourned at half-past 11 o'clock till next day.

THURSDAY, May 31.

The Assembly met to day at half-past 11. CASE OF CREICH—OBJECED SETTLEMENT.

The Assembly took up appeals of the Rev. James Gunn, minister of the Parliamentary parish church of Cross, Island of Lewis, and since presented to the parish of Creich, by the joint patrons, the Crown and the Duke of Sutherland, against the finding of the Presbytery of Dornoch, sustaining objections to his settlement at Creich, brought forward by certain parishioners and communicants there.

The settlement was objected to on the following grounds, among others:—Such of the parishioners as heard him were satisfied that his ministerial gifts, talents, and manner, were not such as to be edifying or inviting in any degree; that his Gaelic was very imperfect, and not easily understood, that his English was not much better, and his manner was indicative of want of mind as well as accuracy of thought and devotional feeling; that his prayers were inappropriate, unimpressive, and devoid of fervour and unction, and his discourses, which were delivered in a dull and embarrassing manner, were dry and unedifying as well as ill-delivered; as also that Mr. Gunn had been guilty of great neglect and dereliction of duty in his previous charge, not having preached there above a dozen times in the 16 months, and that his settlement at Creich would be highly detrimental to the congregation, and would in point of fact put an extinguisher on the Established Church there. The Presbytery sustained two of these objections, and proceeded to probation of them. The appellant complained that he had not been allowed sufficient time to adduce proof in his defence.

The Presbytery of Dornoch, on the 18th October last, found that the second objection was proved, that the third had not been proved, except in so far as it set forth that Mr. Gunn had been several months absent from his charge in the parish of Cross; and that

the fourth was proved. Mr. Gunn appealed against this deliverance, as contrary to evidence. On this appeal the case came before the Assembly.

Mr. HILL was heard in support of the presentee's appeal; and maintained that there was not sufficient ground adduced to set aside the presentation.

Mr. CLARK, for the objectors, said that they were actuated by perfect sincerity and honesty in their objections to Mr. Gunn, who, they conceived, was not such a minister as the spiritual interests of the congregation and parish required.

Mr. LEE was next heard in behalf of the finding of the Presbytery.

Mr. LOGAN then replied for the presentee. Parties were then removed.

Dr. ROBERTSON said it appeared to him that there was a very great deal of irrelevant matter mixed up with these different charges, and on which the amount of proof should lead the Assembly to reject the presentee, as the objectors said he was incapable of giving either "instruction to the ignorant, warning to the guilty, or consolation to the distressed," he would not only be unfit for the parish of Creich, but any parish whatsoever. As to the presentee's Gaelic, that was not a charge, which, if it stood alone, would induce them to reject the presentee. It appeared to him, however, that part of the charges were not only relevant but were proven. Judging from the tenor of the discourses of the presentee, he could not in his conscience say that this individual was qualified to minister acceptably or usefully in that parish. Looking to the evidence given by plain countrymen, he thought it would have been extremely difficult for these individuals to have expressed themselves more distinctly and clearly. Dr. Robertson moved that the Assembly sustain the appeal, recal the judgement of the Presbytery, but find that the trial discourses preached by the presentee were ill-deduced and unedifying, and that the third objection was not that extent proven; find that the presentee is unsuitable for the parish, reject him accordingly, and appoint the deliverance to be intimated to the patrons.

Mr. A. S. COOK, advocate, seconded the motion. There were objections offered to the discourses which he found it impossible to say were founded on causeless prejudice. He did not think the sermons were so bad as to be unedifying to any congregation, yet they were not such as he would have relished had he heard them preached, and he was not surprised that others should object to them as ill-deduced and unedifying.

Dr. BRYCE moved that the Assembly sustain the appeal, reverse the judgement of the Presbytery of Dornoch, and instruct them to proceed with the settlement of the presentee.

Dr. COOK, Haddington, seconded the amendment. He could not concur in this unmitigated sentence of condemnation on the sermons before them. They were not to judge them by printed sermons carefully prepared for publication, and which might have stood the test of criticism for ages, or even to contrast them with their own ability in that form of composition. He, for one, thought there was much in them that was well qualified to edify a plain country congregation willing to hear, though they might not be suitable for a congregation of such men as the learned and reverend Professor and the learned gentleman.

Dr. HILL thought the sermons contained a full and distinct exhibition of Christian truth,

and to unprejudiced minds they ought to prove edifying in no ordinary degree.

Mr. PHIN expressed concurrence in the objections stated to the sermons, and said he thought the conduct of the Presbytery of Dornoch, acting in opposition to the high and powerful influence of the patrons, was most honourable and creditable to them.

Mr. BUCHANAN, Methven, as a Gaelic minister, bore testimony to the trivial character of the objections to the presentee's Gaelic, and as to his English sermons, they were, he thought, rich in Gospel matter.

On the vote being taken, the motion of Dr. Robertson was carried by 83 to 18.

The Assembly then adjourned at half-past 7 o'clock till Friday forenoon, there being no evening sederunt.

FRIDAY, JUNE 1.

The Assembly met at 11 o'clock, and was constituted with prayer.

FOREIGN MISSIONS.

The MODERATOR stated that he had received a letter from the Rev. Dr. Macfarlane, the Convener of the Assembly's Committee on the Scheme for the Propagation of the Gospel in Foreign Parts, especially in India, and he presumed it would be the pleasure of the House to hear the letter read.

Dr. Macfarlane's letter set forth that the Foreign Mission Report, which, as had been arranged by the Committee on Business, should have been taken up on Monday, had been put off from day to day, and he understood it was placed third on the roll of Saturday's business, when, obviously, in consequence of many of the members having returned to their several parishes, and others to officiate in the country on the following Lord's day, a House equal to the importance of this great Scheme could not be looked for. He cast himself upon the indulgence of the House, and asked that a more suitable period might be allotted for the reception of the Report.

On the motion of Dr. BRYCE it was unanimously agreed that the order of business, as arranged, should be so far set aside as that the Foreign Mission Scheme have precedence over all the business that stands for disposal on Saturday, and be the first matter brought forward.

SERMONS BEFORE THE LORD HIGH COMMISSIONER ON SABBATH.

The MODERATOR said that, seeing both the Rev. gentlemen in their places, he was directed to intimate to the Rev. Dr. Park, of St Andrews, and the Rev. Mr. Young, of Fintry, that the Assembly had appointed them to preach before his Grace the Lord High Commissioner in St. Giles' Church on Sabbath the 3d inst., respectively on the forenoon and afternoon of that day.

COMMITTEE ON OVERTURES.

The Rev. Dr. SYM, of Kilpatrick, Convener of this Committee, gave in a verbal Report, which stated that the Committee offered various suggestions on this subject for the consideration of the General Assembly, but that these suggestions involved no question of principle and involved no discussion. Dr. Sym respectfully asked the Assembly to authorise a special meeting of his Committee immediately on the rising of this sederunt, so that they might report more fully to a future meeting of the House.

The request was granted.

MINISTERS' WIDOWS' FUND.

Dr. GRANT laid on the Table the Report of the Trustees for managing this Fund. The Report comprised the annual period from the 23d November, 1853, to 23d November, 1854. Dr. Grant said that the Fund was in a most satisfactory state. It was now yielding—its greater portion at least—interest at 4 per cent., the present rate obtained for money lent on heritable securities. The increase of the Fund during the year referred to over the previous year amounted to the sum of £.4791; but he had to remind contributors on the present as on former occasions that an increase like this was not to be looked upon as an ordinary increase to the Fund. As he had frequently impressed upon their attention, the number of contributors had been very considerably increased by the Secession of 1843, those who previously held the position of parish ministers being still entitled and bound to contribute to the Fund, the consequence of which was, that, while the revenue had been thereby greatly increased by these contributions, additional burdens had been entailed on the Fund by a corresponding increase of widows and children to be provided for. The money thus received it was required should be carefully hoarded, in order to capacitate the Fund to bear the increased liabilities that would thus fall to be discharged out of it; and, though these might not fall to be discharged for some years to come, it was not the less necessary to be ready by careful and scrupulous attention to meet these demands. Dr. G. stated that during the past year there had been laid aside for meeting the claims of widows and children, having a right to relief from this Fund, a sum amounting to £.15,000. He concluded by respectfully requesting the Moderator to ask his Grace, the Lord High Commissioner, to accept of a copy of the Report, and by intimating that the contributors might have an opportunity of perusing it and relative statements of accounts at their leisure at the office of the Clerk to the Trustees, Mr. Inglis.

Dr. HILL moved that the Assembly approve of the Report presented by the Collector and Manager of this Fund, and that the Moderator be instructed to return him the Assembly's thanks for his zeal and diligence and affectionate care and conduct of this invaluable Fund.

Principal LEE testified to the great attention and affectionate care bestowed by Dr. G. on the management of the Fund.

The MODERATOR briefly conveyed the thanks of the Assembly to the Rev. Collector and Manager, believing that in Dr. G. they found the various and diversified qualifications not often met in the same individual, necessary for the discharge of the important duties attaching to the management of this important Fund.

SUPPLEMENTARY MINISTERS' WIDOWS' FUND.

Dr. PAULL, of Tullynessle, laid on the Table a Report of this Fund, which was of a very satisfactory character.

Dr. McPHERSON, of Aberdeen, explained the nature of this Supplementary Fund, and its objects, and moved that the Assembly approve of the Report, re-appoint the Committee, and that the Moderator return the thanks of the House to the Convener, and appoint a Special Committee, consisting chiefly of legal gentlemen and laymen of business, for the purpose of drawing up regulations for the management of this new fund, and to report.

Mr. MACDUFF, Elder, seconded the motion.

Dr. GRANT gave his testimony to the efficient and excellent management of the Convener, Dr. P., and to his zealous exertions for the success of the Fund, and to his earnestness and perseverance on its behalf.

The MODERATOR tendered the thanks of the House to the Convener, Dr. P., and congratulated him on the fact that he had now by his untiring zeal and indefatigable exertions in behalf of this Fund very nearly arrived at the consummation of those desires for which he had so long and faithfully laboured. He had no wish that the sum at disposal should be soon required, but he rejoiced that it was ready for use.

HOME MISSION SCHEME.

The Assembly then called for the Report of the Committee on the Home Missions of the Church, which was brought up and read by Dr. Simpson, of Kirknewton, the Convener.

Dr. GRANT rose for the purpose of moving the approval by the Assembly of the Report now read. He thought that it was, upon the whole, most encouraging in its character and highly interesting. He would not waste the valuable time of the House by speaking of the nature and objects of this admirable Mission Scheme. He needs not tell the Assembly that this was one of the oldest Schemes of the Church, and that no one had been more cherished, and none produced a greater amount of visible fruit. With regard to Foreign Missions we sow in faith of the promise of God, though they may produce little apparent fruit. As for the full harvest, that we did not look for till not only we ourselves but our children have slept with our fathers. In regard to this Scheme of Home missionary effort, however, we have had a very large amount of encouraging success. Time was when such a Scheme was unnecessary—then religion burned brightly in every corner of the land, and every house was converted at night into a Sabbath School; and, comparing that olden time with the present, and the moral conduct and religious character of the people, he feared we must conclude that the peculiar glory of the country had been lost by it. This had naturally attracted the attention of the Church. We could not walk, he grieved to say, through the streets of any of our large towns without hearing the oath of the blasphemers, and without seeing too frequently the reeling drunkard; and it was highly meet that the Church of Scotland with other Christian denominations should lend a hand in efforts for the evangelisation of the Heathen in foreign lands and for the conversion of the Jews; but the poor and ignorant and debased of our own country had surely as strong a claim on our benevolent endeavours, and means must be taken to bring these moral outcasts within the realm of the decencies and sanctities of life, and provision for their spiritual welfare be made commensurate with the daily increasing population of the country. A great proportion of that ever increasing population were practically without Christianity, though they may not bow down to stocks and stones like the distant Heathen, nor, like the Jew, deny the mission of the Saviour of the World. Dr. G. then made some allusion to the falling-off in the amount of Funds, as stated in the Report, to the extent of £800. The Committee, in a spirit of liberality of view, had endeavoured to account for this deficiency, finding an excuse in the peculiar circumstances of the country as regards the War, and the consequent large demands on the benevolence of the nation at large; still it certainly was very greatly to be deplored that such a deficiency existed. The field opened-up for labour was without any limit, and the object of infinite importance. He trusted that better evidence of Christian principle and Christian self-denial—the field was so wide and rich—would in future be given; that Christian brethren would give not to the extent that it would involve no abridgement of their own comforts, for our great Master would not feel satisfied with such contributions in support of His cause; but give not grudgingly or of necessity but with a truly liberal and Christian spirit. The Rev. Dr. then adverted to the meritorious exertions and management of the Committee, and especially of his Rev. and respected friend who has so long been the Convener. Their administration had been carried on with infinite honour to themselves and credit to the Church. He moved that the Report be approved of, and that the Moderator return the thanks of the

House to the Convener, and re-appoint the Committee, Dr. SIMPSON, Convener, the Assembly recommend this Scheme to their fervent prayers and increased measure of support to all the ministers, elders, and members of the Church.

Mr. WALTER COOK, W. S., briefly seconded the motion. He expressed himself deeply conscious of the propriety of additional and increased institutions being raised by the Church in support of this important Scheme.

The Rev. Mr. COCHRANE, of Cupar-Fife, in some lengthened and interesting observations supported the approval of the Report.

The Rev. Dr. CHARLES, of Kirkcowan, spoke for some time to the same effect.

The motion was then unanimously agreed to; and

The MODERATOR returned the thanks of the Assembly to the Convener for his interesting and valuable Report.

PSALMODY COMMITTEE.

The Rev. Professor CAMPBELL, Aberdeen, intimated, as Convener of the Psalmody Committee, a report that they should meet in the Presbytery Hall on Saturday at 10 o'clock, and the Rev. Mr. Lee, of Roxburgh, was added to the number of this Committee.

COLONIAL COMMITTEE.

The Very Rev. Principal MACFARLAN, the Convener, brought up the Report of the Committee on the Colonial Mission Scheme, which was read by the Rev. Dr. Arnot, the Vice-Convener.

Dr. BISSET, of Bourtie, moved the adoption of the Report and the thanks of the Assembly to the Convener and the Committee.

Dr. ANDERSON, Newburgh, seconded the motion in a speech of some length.

Principal MACFARLAN briefly addressed the Assembly.

The MODERATOR then tendered the thanks of the House to the Very Rev. Principal and to Dr. Arnot for their successful labours in the cause of Colonial Missions.

QUEEN'S COLLEGE, KINGSTON, CANADAWEST.

On the motion of Dr. SIMPSON, supported by Professor Campbell, who explained the circumstances under which the application was made for the grant of a piece of ground, adjoining the College, belonging to the Board of Ordnance Department of the Home Government.

The Assembly, having had brought under its consideration an application from the Trustees of the University of Queen's College, Kingston, Canada West, to her Majesty's Government for a grant to said Trustees of a piece of land adjoining the buildings of said College, unanimously agreed to recommend said application to the favourable consideration of her Majesty's Government.

THE CASE OF MR. JOSEPH TAYLOR GOODSIR, LATE MINISTER OF LARGO.

The Assembly then entered into consideration of this case, which came up as a petition and appeal by Mr. Goodsir from a decision of the Synod of Lothian and Tweeddale declaring that the kirk-session of the High Church, Edinburgh, of which Mr. Goodsir was a member in full communion, was not bound by any law of this Church to aid and counsel him in understanding the 11th chapter of the Confession of Faith, entitled "Of Justification," was deducible from or reconcilable with the teaching of the Greek New Testament.

Mr. GOODSIR appeared for himself, along with Mr. Archibald T. Boyle, advocate, as his counsel.

The Rev. Dr. COOK, of Haddington, appeared on behalf of and to represent by appointment the Synod of Lothian and Tweeddale.

Mr. BOLYE made a few observations in reply.

Mr. BISSET, of Bourtie, however painful it was to do so with regard to an excellent and conscientious gentleman, moved that the appeal of Mr. Goodsir be dismissed, and the judgement of the Synod affirmed.

Mr. CHEYNE, W. S., suggested that the deliverance of the Assembly should be, "The Assembly, having heard the petitioner, refuse the petition on its merits, dismiss the appeal, and affirm

the decision of the Synod," which was ultimately adopted by Dr. Bisset as his motion, and, being seconded by the Rev. Mr. Irvine, of Little Dunheld, was unanimously agreed to.

(To be concluded.)

CORRESPONDENCE.

[The conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

[For the Presbyterian.]

SABBATH SCHOOL MISSIONARY EFFORTS.

It must have been with mingled feelings of joy and thankfulness that many of your readers would notice in last number of the "Presbyterian" the example which has been set by the Sabbath School of St. Andrew's Church, Montreal, in turning their attention to the cause of Missions among the Heathen. The announcement is the more interesting from the fact that in not a few of our schools has the cause lately been advocated, and in several of them are the little contributions accumulating with a view to aiding the great work. The Sabbath Schools in connection with St. Andrew's Church, Kingston, are now educating 3 little girls in the Orphanage at Calcutta. St. Andrew's, Hamilton, is about to enter upon the same labour of love, and from many quarters have we cheering indications of the fact that the cause of Foreign Missions is gaining ground among the young. If brought under their notice, children will rarely fail to take a lively interest in Missions among the Heathen, and no teachers who endeavour to gain their attention and sympathies will ever find reason to regret the time and the labour thus bestowed.

Among other means which have been tried of interesting the young in this great subject perhaps the most successful is that presented by the "Scottish Ladies' Association for the Advancement of Native Female Education in India," respecting whose operations a few brief remarks may not be without interest.

The vast population of India, numbering it is said, nearly 150,000,000, and of whom the greater proportion are under British rule, has many strong claims upon our Christian efforts. If we look upon them as fellow-subjects, the strange reflection presents itself, that the Queen has far more Heathens than professing Christians in her dominions, Heathens too who are the miserable victims of superstition and idolatry the most miserable and debasing. But whatever may be said of the causes which have led to the subjugation of India, it cannot be denied that under our rule its inhabitants enjoy a degree of prosperous tranquillity to which for ages they were strangers. The murderous Thugs have been extirpated, the marauding tribes, which for years carried devastation to the very

gates of Calcutta, have been entirely subdued, and the traveler may now cross the peninsula of India with as little fear as he would have in traversing our Canadian wilds. It will readily be believed that this mighty change could not be effected without loosening the hold of superstition and idolatry upon the minds of the natives. Taught by bitter experience to respect the warlike prowess of their conquerors, they now find us still more their superiors in the arts of peace and civilization. A system of Education, aided by the Government, has been in many places established; Missionary efforts have been signally successful in the education of the young, and a wonderful revolution is being brought about, through these and similar causes, in the popular mind. But what is the effect produced by all this? The evangelization of India. Alas! we have but commenced the work, we have but opened the first approaches against a mighty stronghold, garrisoned by millions when we can only count by tens; and, were it not that the God of battles is on our side, we might well despair of ultimate success. Teach a Hindoo that this earth is a sphere and not a plain, as he has been taught in his Shasters or Sacred Writings, prove to him the simplest facts of astronomy or of natural philosophy, and you dash in pieces his whole religious belief, and leave in its place but a melancholy void. Does not a fearful responsibility rest upon us as a nation if we thus abandon to atheism and infidelity the thousands whom we have rescued from idolatry and superstition? Is it not our duty, having rooted-up the system to which the Hindoo for ages had clung, to send him in its stead the Glad Tidings of Salvation.

Among other fearful evils in Hindostan is the melancholy state of degradation to which the females are reduced. The horrible practice of infanticide has for ages been the means of destroying a vast number of the female infants, and the extent to which this has prevailed is almost incredible. A gentleman of the Bengal service, in the course of enquiries made by order of the Government, passed through numerous villages in which the greater number of females had been murdered in infancy. In one village he found 51 boys and but 14 girls, in another the numbers were 79 to 12, in a third 66 to 14, in a fourth the boys numbered 22 while *not a girl had been allowed to live.* Nor were these scattered instances. The chiefs acknowledged that they had murdered their own offspring, that they had seen their neighbours do the same, and that the horrid rite was rooted in the affections of the people. Even in districts where infanticide is not prevalent the females are the slaves, and degraded morally and socially below the condition of the men. As wives and as mothers their influence, which might be so powerful for good, is utterly lost.

Considerations such as these, and especially the condition of the females of India, led many of the ladies of our Church at Home to form themselves into the Association already named; and the success which has attended their efforts affords abundant evidence of the wisdom which would endeavour to reach the hearts of the Heathen through the sacred influences which pious wives, mothers and sisters must ever exert. A great lesson too has been taught to the Hindoos by the proof thus afforded that the class whom they long regarded as inferior are not so, and that the educated woman is immeasurably superior to the ignorant man among them.

"The Scottish Ladies' Association for the Advancement of Native Female Education in India" held its annual meeting in Edinburgh on the 5th of June last, Lord Belhaven, the Lord High Commissioner to the General Assembly, in the Chair.

The proceedings were of the most interesting character, showing the success which had attended the Society's operations in India during the past year, and the large measure of support which it continues to receive from the Church at large.

In the various schools connected with the association the numbers of children, are as follow:

Children at Calcutta Orphanage, being 17 more than last year,.....	67
Children in schools at Madras,.....	401
Children in 5 schools at Bombay,.....	118

586

FUNDS.

Receipts, 1854-5.....	1840 10 1
Expenditure,.....	£1612 2 5
	£228 7 8

The above excess of income, it must be explained, is owing chiefly to the sale of ladies' work held last December.

But the chief object of this communication is to draw attention to the admirable plan suggested by the Association for interesting the young in Missions. Having ascertained the cost of maintaining children in the Orphanage at Calcutta to be about £3 sterling each, the Association offer to appropriate to each school, remitting this amount a little girl in the Institution, who will be considered as their protegée. Of the little orphan regular accounts will be transmitted by the superintendent, and it is not unlikely that in process of time letters may be received by the school from the girl herself. Readers of the "Presbyterian" will remember some little time ago seeing a letter of this kind addressed to the children of Greenside Church Sabbath School (Dr. Glover's) in Edinburgh.

In endeavouring to enlist the sympathies and aid of the young it is often difficult to make them feel that they have a duty to fulfil, and also a direct personal interest in the cause of Missions. The duty they

will ever look upon as falling more upon their seniors than upon themselves, while direct interest is lost as soon as their little contribution is swallowed up in the great treasury of some Missionary Society. Both of these difficulties are met by the plan proposed. Tell the children of the Redeemer's command that the Gospel should be preached to every creature, and that, if circumstances prevent us from going forth in fulfilment of this command ourselves, we are the more responsible for seeing that others go in our stead. Tell them of the state of the Heathen, showing them, it may be, the account of some Hindoo mother throwing her little child into the Ganges. A mother's heart is rent with anguish as she sees her little babe engulfed in the tide, a prey to the ravenous crocodile; but in thus murdering the little innocent she believes she is securing her own and her child's salvation. And why is she thus ignorant? It is because she has not that Bible which it is in the power of the Sabbath School to send. A direct interest in the cause is secured by the appropriation of a little orphan, whom the children will regard as their own, and, if possible, will follow through life with intense interest. Their contributions will no longer be swallowed up and lost sight of, the maintenance of their protégée depends upon them, and in her they see the fruits of their exertions.

Space forbids enlargement upon this deeply interesting subject; and much that might be said must be reserved for a future communication. Meanwhile who will join in endeavouring to advance the cause of Missions to the Heathen? A glorious harvest awaits the reapers, but, alas! how few are there to go forth as such. Can we not, each of us, in our humble capacity do something to fulfil our Lord's command? Can we not as Sabbath Schools make an effort to extend to others the blessings which we enjoy.

"ANCRUM."

ECCLESIASTICAL INTELLIGENCE.

SCOTTISH EDUCATION BILL.

The fate of this Bill, so earnestly opposed by the General Assembly, and which was carried by a very small majority in the House of Commons, though a Ministerial measure, will be seen from the extract beneath from the proceedings of the House of Lords.

The LORD CHANCELLOR then put the question, observing that, since the motion had been made for the second reading, and the amendment for reading the bill a second time that day 6 months had been proposed, leave had been asked to withdraw the measure.

The Duke of RICHMOND objected to the withdrawal of the bill.

A division, therefore, took place on the question that the bill be read a second time, when there were—

For the second reading.....	1
Against it.....	86
Majority against.....	—85
The bill was accordingly rejected.	

DEPUTATION FROM THE CHURCH OF SCOTLAND.—The members of this Deputation, appointed to watch over the progress of the Education Bills before Parliament, have been in London during the week. The Deputation consisted of the Rev. Drs. Cook (of St. Andrews), Barr and Craik, Sheriff Tait and David Smith, Esq. Accompanied by the Earl of Selkirk and Sir George Clerk, Bart., the Deputation had an interview with Earl Granville on Thursday at the Privy Council Office on the subject of the Education Bill. The members were also present, we believe, during the debate on the second reading of the Lord Advocate's Bill in the House of Lords on the evening of Thursday last, when they had the satisfaction of witnessing the rejection of that obnoxious measure.

THE EDUCATION SCHEME OF CHURCH OF SCOTLAND.—The Education Committee (says a statement just issued) have had in view the planting of schools in those parishes whose extent or population was too great to be met by the existing educational provisions. Through the means which they have been enabled to call into existence, nearly 20,000 children are at present receiving education in 181 schools under the direction and superintendence of the Church, who, without the opportunity thus afforded them, would have been growing up, like those who preceded them in the same localities, unable even to read or write. "Still thousands are at this moment growing up to manhood in the Highlands and Islands ignorant of the merest rudiments of elementary instruction; and this not from any indifference to education on their part, but because the means are not placed within their reach. The Committee regret to say that, instead of an annual increase in the number of the General Assembly's schools, so as gradually to overtake the existing destitution, the number has for many years remained almost stationary, while the expenditure has to some extent exceeded the income. Last year, notwithstanding the large number of contributing congregations (925), the deficiency, from causes that will naturally suggest themselves, has been so great that, unless a large increase this year take place, they will be compelled to diminish even the existing number of schools. It is the earnest hope of the Committee that this may be adverted. "We trust this appeal will be responded to with commensurate liberality. *Edinb. Post.*

ORDINATION OF THE CHURCH OF SCOTLAND'S FIRST MISSIONARY TO THE PUNJAB.

The Presbytery of Edinburgh met in St. Andrew's Church for the ordination of the Rev. Thos. Hunter as a Missionary to the Punjab. The attendance was very large. After an eloquent discourse from the Rev. Dr. Grant, who presided, the usual questions were put to Mr. Hunter, which he answered to the entire satisfaction of the Presbytery.

Dr. GRANT having engaged in prayer, the ordination was completed by the imposition of hands.

The Rev. Dr. MACFARLANE, as Convener of the Foreign Mission Committee, then delivered the address, in which allusion was made to the circumstances under which a mission to the Punjab had been contemplated, and intimated, on the part of the Committee, their intention of sending out to the Punjab, as soon as possible, a coadjutor to Mr. Hunter. The Rev. Dr. urged the necessity of increased liberality in behalf of the Foreign Mission from the extending nature of their operations in the East. A collection was taken up on behalf of the Mission at the close of the interesting service.

After the transaction of this special business the Presbytery held their ordinary monthly meeting. The Rev. Mr. Masson, of the Gaelic Church, was chosen Moderator for the ensuing half-year. Beyond hearing trial discourses from 2 students there was no other business, and an

adjournment till 2 o'clock P. M. took place when the Presbytery resumed procedure in the South Leith case.

CLERICAL PRESENTATIONS.

The Queen has been pleased to present the Rev. William Stobbs to the church and parish of Gordon in the Presbytery of Lauder, vacant by the death of the Rev. James Paterson; and Rev. Cornelius Giffen to the parish of Dailly in the Presbytery and county of Ayr, vacant by the resignation of the Rev. Wm. Montgomerie Walker.

The Earl of Airlie has presented the Rev. Charles Chree, from the South Church, Kirriemuir, to the spiritual charge and living of the parish of Lintathen.

Lord Panmure has directed a presentation to be made in favour of the Rev. James S. Young, minister of Fintry, Aberdeenshire, to the church and parish of Monifieth.

PRESBYTERY OF GLASGOW.—At a meeting of this Presbytery on a presentation in favour of the Rev. Stewart Wright to the chapel of St. George's-in-the-Fields was laid on the table and sustained, and, Mr. Wright having delivered a discourse, it was agreed to moderate in a call in his favour on Thursday the 5th of July, the Moderator to preach and preside.

The *quoad sacra* parish of Trumisgary in North Uist became vacant in the month of November last by the translation of the Rev. Donald Macdonald from that charge to the parish of Alvie. Whenever the congregation of Trumisgary ascertained that Mr. Macdonald was settled at Alvie, they petitioned Lord Macdonald, the sole heritor, to procure a presentation from the Crown in favour of Mr. John A. Macrae, who had just been licensed; the petition was subscribed by every male adult connected with the congregation, Lord Macdonald kindly complied with the wishes of the people, and a presentation was speedily issued in favour of Mr. Macrae. The call was moderated on the 5th April, and was numerously signed: On the 19th May he was inducted in presence of a numerous and most respectable congregation.

The Rev. Mr. Findlay, of Stirling, has been presented by the Town Council to the second ministerial charge of that town, vacant by the death of the Rev. Robert Watson.

DREGHORN.—The Rev. Mr. Milroy, assistant to the Rev. C. B. Steven, Stewarton, has been elected assistant and successor to the Rev. Mr. Jamieson, Dreghorn.

PRESBYTERY OF DUMFRIES.—This Presbytery met on the 20th June, when a presentation to the parish of Urr in favour of the Rev. Mr. Sandilands, presently officiating at Kilman in the parish of Dunoon, was laid on the table. The Presbytery sustained the presentation; but, in consequence of the necessary relative documents not being forward, the Court delayed further procedure till next meeting.

LIBERAL GIFT TO THE ENDOWMENT FUND.—Sir James Fergusson, Member for Ayrshire, has given the handsome sum of £500 to the Endowment Scheme of the Church of Scotland.

PARISH OF SCOONIE.—The Rev. Mr. Caird, of Errol, has received the offer of the church and parish of Scoonie, vacant by the death of Dr. Brewster, which however he has refused.

OLD GAELIC CHURCH, PERTH.—This church was opened for public worship for the first time since 1843 on Sabbath last. The congregation at both diets of worship was very numerous. The Rev. Mr. Smith, of the West Church, preached in English in the forenoon, and in the afternoon the services were conducted in Gaelic by the Rev. Mr. McGilchrist, a young preacher of good prom-

ise, newly licensed, and the intended minister of the resuscitated congregation.

DIED at Livingstone Maunse on the 6th March the Rev. JAMES MAITLAND ROBERTSON in the 81st year of his age and 53d of his ministry.

MISCELLANEOUS.

LIBERTY OF CONSCIENCE IN TUSCANY.—The Grand Duke of Tuscany has released the cigar-maker Secchetti, who was sentenced to a year of imprisonment for reading the Bible in company with the members of his own family. The Marquis of Normanby had interested himself on behalf of Cecchetti, and the Grand Duke has now remitted the remainder of the sentence on condition of Cecchetti absenting himself from Tuscany during that time.

SCHOOLMASTERS' SALARIES.—The average of all the Schoolmasters' Salaries reported in 1853 for Scotland, England and Wales was £84, 12s. 1½d. The average for 1854 was £80, 0s. 6½d. Taking them in districts, the highest in England is two and a-half times that of the lowest in Scotland, and double that of the lowest in England. In 1853 the Middlesex and Metropolitan averaged £132; in 1854, £115, 2s. 3¼d.

DEATH OF THE REV. MR. ANDERSON, MADRAS.—Mr. Anderson, Missionary of the Free Church, whose serious illness we recently noticed, expired at Madras on the morning of Sabbath, the 25th March. The *Madras Herald*, in a biographical notice of the deceased, says—"He was born in Galloway, Scotland, on the 23rd of May, 1805, and in early youth received a sound secular and religious education. This early training is the chief glory of Scotland; it is the birthright of almost every Scottish youth, and the schools and pulpits of Scotland have made Scotchmen what they now are."

P.S.—We regret much to find that, in putting the *Contents* into form, it has been found necessary to crowd out 2 very interesting Communications from much esteemed Correspondents, although in type.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Mrs. Haig, Beauharnois,	1855	0	2	6
Mr. J. Kirkpatrick, Hamilton,	1855-6	0	5	0
Robert Smith, Woolwich,	1853-4-5-6	0	10	0
Rev. Sol. Mylne, Smith's Falls, 1854-5		0	5	0
Robert Mylne, Ireland,	1854-5	0	5	0
Hon. P. McGill, Montreal,	1854	0	2	6
J. S. Hunter, "	1855	0	2	6
William Stevens, "	1854	0	2	6
Geo. Anderson, "	1854	0	2	6
William McNider, "	1855	0	2	6
Margaret McFarlan, Waterdown, 1855		0	2	6
John Shanks, "	1853-4-5	0	7	6
Andrew Cairns, Nelson,	1855	0	2	6
Mary Marshall, "	1855	0	2	6
John McLaren, Lowville,	1854	0	2	6

UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON.

The Fourteenth Session of Queen's College will begin on the first Wednesday of October. (3rd October) 1855, at which date all intrants and regular Students in the Faculty of Arts are required to be present.

The Divinity Classes will be opened on the first Wednesday in November.

Candidates for Matriculation as regular Students of the first year will undergo an examination before the College Senate in the first three books of the *Æneid* of Virgil, the first three books of *Cæsar's Commentaries*, *Mair's Introduction*, the *Greek Grammar* and *Arithmetic*, as far as *Vulgar and Decimal Fractions*, inclusive.

The only charges are £1 for Matriculation Fee; £2 each class per Session, to be paid on admission

to the Classes, and £1 additional in the Natural Philosophy Class for expenses of apparatus.

The boarding arrangements will be announced in a subsequent advertisement.

Each Student on entering must produce a certificate of Moral and Religious Character from the Minister of the Congregation to which he belongs.

A certain number of Bursaries will be awarded at the commencement of the Session. The Bursaries for Students of the first year will be conferred on those who display the greatest proficiency in the subjects of examination for Matriculation, together with the first book of Euclid. For Students of previous years the subjects of examination for Scholarships will be the studies of former Sessions.

The Preparatory Department or College School will be conducted, as usual, under the charge of competent Masters.

The Fees in this department are as follow:—

TERMS PER ANNUM.

For Tuition in English Reading, Writing and Arithmetic, for Pupils under 12 years of age,	£4	0	0
For Pupils above 12 years of age,	6	0	0
For Tuition in the above branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes,	6	0	0
For Tuition in all the above branches, with lessons in the Latin Classics, Greek, and the Mathematics,	8	0	0

All fees payable quarterly in advance. A deduction of 25 per cent. is allowed on the Tuition Fees of Parents sending more than one scholar.

This department is under the superintendence of the Professors. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus,

J. MALCOLM SMITH, M. A.,
Secretary to the Senatus.

CANADA FOREIGN MISSIONARY SOCIETY.

THE Board of Management earnestly desires to engage Two Missionaries for the Foreign Field, and an Agent to travel throughout this country to advance the objects of the Society. Catholic in its constitution, and having on its Board members of seven different sections of the Christian Church, the Society appeals to Christians of all denominations. From any such quarter applications from persons disposed to undertake either work are invited. Any one willing to go out as missionary to the region of the Red Sea, or having preference for any other unoccupied ground, is asked to apply and state his preference. Ministers of the Gospel or others, prompted to enter upon either this missionary or agency work, are earnestly requested to send in without delay applications and testimonials addressed to the undersigned.

THOS. M. TAYLOR,

CORRESPONDING SECRETARY, C.F.M.S.

Montreal, July 30, 1855.

INTERNATIONAL LIFE ASSURANCE SOCIETY OF LONDON.

(A Savings' Bank for the widow and the orphan.)

Capital, £500,000 sterling,

Reserved surplus or profits, £63,788 sterling.
Claims paid to the amount of £219,046 sterling, since foundation of the Society, in 1838.

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The Agency of this Institution differs widely from an Agency as commonly conferred by parent Institutions abroad. The General Agent, together with the Local Boards as above, by Power of Attorney executed by the London Court, are fully authorised to act on behalf of the Society; so that for all practical purposes this Agency is essentially a *Canadian* Company, strengthened by a large *bona fide* capital safely invested in London.

Agents and Medical Examiners have been appointed throughout Canada, and the other Colonies; and proposals for Insurance will be transmitted the General Agent, and Premiums received by the Agents, through whom pamphlets and blanks can always be obtained.

Life Assurance may be effected with the Society in the following different methods.

Life Insurance may be effected by the payment of one sum only for Life, or by an Annual Premium, or by half yearly or quarterly Premiums.

A Life Assurance may be effected on the Life of another person. Premiums payable at option of assured in the above-mentioned ways.

A Life Assurance may be effected on two or three lives jointly in one Policy, the sum assured being payable to the survivor.

In any of these forms parties may participate in profits or not, at their own option.

A Life Assurance may be effected on the so-called "withdrawal," in which the assured may at any time act upon the "Loan Fund" of the Society to the extent of one half of his Annual Premium as a Cash Credit without security, personal liability or deposit of Policy: for example, a person insured in this form, provided he pays the full Annual Premiums for ten years may for the next ten years keep alive his Policy without the payment of any Premium whatever, but he will be required to pay the simple interest on the Annual Premium unpaid.

Annuities granted either immediate, deferred or contingent.

Applicants are not charged for Medical Examination.

Thirty days allowed for payment of Premium after it falls due.

TO ADVERTISERS.

A few advertisements, not inconsistent with the character of the paper, will be inserted at the following rates, viz:

4d. per line first insertion.

1d. " for each subsequent insertion.

The large circulation (over 2000) of the paper throughout Canada and the Lower Provinces makes it a desirable medium.

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