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appointment was made. A call was given to Mr. Livingston, which having been accepted by him, he was inducted on the 19th of May.

At a subsequent meeting the Rev. David Stott, from New Brunswick, was received as a Missionary, and appointments were given him.

A memorial from Paisley to the Colonial Committee for aid in building a church was sanctioned and sent up to the Synod.

Mr. Masson having fallen into bad health, so as to be unable, for a time, to fulfil appointments involving severe travelling, he was, at the request by memorial of St. John's Church, Hamilton, stationed there for three months, where he has been able to labour without interruption, and his health is improving.

The Presbytery met at Hamilton soon after the meeting of Synod, and proceeded to give effect to the decision of Synod in the Dundas and Ancaster Case. The induction of Mr. Herald was appointed to take place on the 30th of June. A motion was made for holding a Presbyterial Visitation at Ancaster, to ascertain the condition and circumstances of the Congregations there; but this was negatived, and a Moderator appointed to organize the Elders at Ancaster into a Session, who will then communicate with the Presbytery as to their circumstances and wants.

Mr. Stott was appointed to Brantford for some months, and other appointments were made.

The Presbytery met at Dundas on the 30th June, and inducted Mr. Herald. Having laboured there as a Missionary for three months, Mr. Herald and the Congregation were not strangers to each other, and there is a cheering prospect that his harmonious settlement will be blessed to good results in his Master's work.

A Committee of Presbytery has been engaged for some time in collecting information respecting the great Home Mission field in the North Western part of the Presbytery's bounds. Although not yet well explored, enough has been ascertained to show that the Counties of Bruce and Grey have, with astonishing rapidity, become settled with a population containing upwards of 30,000 Presbyterians, of whom a large proportion are our adherents. Some townships are almost entirely filled with recent immigrants from the Highlands, and are in want of Gaelic Ministers. It is to be hoped that the Colonial Committee will turn their efforts to bear on this field of labour, and send us from 10 to 20 Missionaries without delay.

PRINTED MINUTES OF SYNOD.

The Clerk of the Synod has caused parcels of the printed Minutes of last Session to be sent to all Ministers and, in the case of vacancies, to Representative Elders, whose names appear on the Roll,

for distribution to members of sessions. Omissions and deficiencies, if any, will be supplied when the same are notified to the Clerk.

According to "Hill's Practice," at the first meeting of a Presbytery after the meeting of the Synod to which it belongs, the minutes of Synod, which are required to be transmitted to all the Presbyteries within the bounds, are read over.

According to Act 18th of the General Assembly, 1705, the agent for the Kirk is required, in all time coming, after every Assembly, so soon as the acts thereof shall be printed, to transmit as many copies of the same to every Presbytery as there be parishes therein; and both Presbyteries and Sessions are ordained, at their first meeting after receiving the said acts, to cause read so many of them as are of public concern, in order to their observing thereof.

The practice and instructions just quoted it is of the greatest importance for our inferior Church courts strictly and regularly to observe. They supply the most effective yet simple means we can think of for giving effect to the acts and procedure of the Supreme Court. The Synod could easily ascertain whether Presbyteries are in the habit of attending to this matter by enjoining the Committee appointed to revise Presbytery Records to see that the discharge of this duty is duly minuted, and in like manner Presbyteries could satisfy themselves in regard to the practice of Sessions.

When matters are transmitted for the consideration of Presbyteries, in order to their reporting thereon to the next meeting of the Supreme Court, it is of the greatest importance that the consideration of them should not be delayed until it be near the time of that Court's meeting, because Presbyteries may be thereby prevented from doing full justice to them, or perhaps from sending up any opinion at all; and, in reference to questions on which it is very desirable that the Supreme Court should be put in possession of the opinions of the Church as fully as possible, it is a good arrangement for Presbyteries to allot the consideration of such to certain meetings, instead of entering upon them immediately, so that all members may have an opportunity of informing themselves when the discussion of them is to take place, and so of being either present or inexcusable if not.

We now present the following list of instructions to Presbyteries and matters transmitted for consideration by the last meeting of Synod in the order in which we find them in the printed Minutes.

1. To see that a collection is taken up, as ordered last year, in all the congregations of the bounds, for the Jewish and Foreign Missions Fund.

2. To direct their attention to the arrears due the Synod Fund.

3. To furnish the Secretary of the Board of Managers of the Ministers' Widows' and Orphans' Fund with intimations of all Ordinations and Inductions, and full reports of the regularity with which congregations, vacant or not vacant, make their collections for the Fund, with certification that, if they neglect this duty, they incur the censure of the Synod.

4. To see that individual Ministers make returns of the Church Property with which they are connected to Judge Logie, Hamilton.

5. The Overture from the Presbytery of Quebec on the representation of the Eldership in Synod.

6. To transmit to Dr. Mathieson without delay a full and particular account of all vacancies and localities where new congregations may be formed.

7. The Report of the Presbytery of Montreal on the nature and powers of the Commission of Synod—Appendix G, p. 59.

THE MEETING OF SYNOD.

In last issue we supplied to our readers the minutes of the recent meeting of Synod, in the belief that the more our readers are familiarized with the proceedings of this Judicature, and are led to form an intelligent opinion with regard to them, the better it will be for our Church. We shall also insert from time to time the various interesting reports that were submitted to the Synod. The meeting was an exceedingly interesting and harmonious one. Differences of opinion of course arose, as they will do in every assembly of freemen; but the members of the Court agreed to disagree, and respected the expression of each other's honest opinions.

There was much important business transacted. Our Church is evidently taking a step in advance. The numbers of our ministers are increasing, and there is a prospect that our many vacancies may be supplied. There is a wide field too for our Church to occupy, and we trust our people will yet create a large Home Mission Fund to enable her to do so.

It was a fitting thing that the Moderator of the Synod, the Rev. George Bell of Clifton, should have been the first licentiate of our Church in Canada. He is the first minister, born and chiefly educated in Canada, who has been called to that high office, the duties of which he discharged with befitting dignity. Five Students were ordered to be admitted to license. The Jewish Mission Committee reported gratifying progress, and on their application the Rev. Mr. Epstein was admitted as a probationer of the Synod, and is now engaged in visiting the congregations in our bounds.

The Widows' and Orphans' Fund Report was on the whole of a gratifying nature.

The Committee on Sabbath Schools submitted a Report, hopeful in its tone, and evincing an intelligent appreciation of the importance of their responsible duties.

A letter of thanks was ordered to be sent to the Colonial Committee for their recent supplies of ministers.

An interesting discussion was had on the representation of the Eldership, and an overture with regard to it transmitted to Presbyteries for consideration. We trust that it will receive the candid and careful consideration which its importance merits.

A comprehensive Report with regard to the formation of a General Assembly of our Church in Canada was submitted, and the Committee directed to report a plan to next meeting.

The Sabbath Observance Committee also showed diligence, and the Synod petitioned the Legislature in support of a Bill to promote this duty.

The Presbytery of Hamilton were directed to apply to the Colonial Committee for missionaries for the Huron Peninsula. We understand that there is there much destitution, and a wide field for usefulness.—The French Mission was entrusted to a new Committee, who, we trust, will be able to place it in a satisfactory position, if supported by the Church.—The Treasurer of the Juvenile Mission reported continued progress in the interesting Orphanage Scheme, which has taken such fast hold of the affections of our young people.—A Committee was appointed to select some new versions of the Psalms.

The thanks of the Synod were justly awarded to the Directors of the Grand Trunk Railway, who on the application of a Montreal Committee supplied all the ministers with permanent passes entitling them to travel for one fare, and also carried the elders to the meeting of Synod on the same liberal terms.—The next meeting of Synod was appointed to be held in Ottawa City on the last Wednesday in May next.

From this hasty resumé it will abundantly appear that the meeting was an important one. It remains for our ministers, elders, congregations and people to be active during the ensuing year about their Master's work. Let them work while it is day, for the night cometh in which no man can work.

THE LATE HON. WM. MORRIS.

We copy from *The Montreal Gazette* the ensuing obituary notice of a gentleman who did much for our Church in Canada. It required no ordinary man to encounter the opposition with which Mr. Morris successfully coped in the Legislature and elsewhere in the defence of the rights of our Church. The Church owed him a deep debt of gratitude, and, now that he is called to his rest, many will mourn for him, but not as without hope, for in his

long and useful career he has left abundant evidence that he had made his peace with God, and that with him to die was his great gain. Besides his active public services in the cause of his Church, he was also warmly instrumental in the founding of Queen's College, and did much to further its establishment.

We understand also that he felt a lively interest in the Ministers' Widows' and Orphans' Fund, and has left it a legacy of £100—the first which it has ever received.

It will be long ere we look upon his like again; but it will be well for our Church if our young laymen strive to imitate the example he set of intelligent usefulness and a Christian life.

THE DEATH OF THE HONORABLE WILLIAM MORRIS, as we have already stated, severed another link which connected us with the past political times of this Province, and will make many cast back a glance at the political struggles before the Union, in which he took a prominent part, and to which he mainly owed his subsequent political position. His many friends, who mourn his departure, have yet the consolation of feeling that he died full of years, and after he had well discharged all the duties that devolved upon him in the course of a long and active life.

For some years past, from failing health and strength, he had ceased to take any active part either in politics or business; and eighteen months before his decease his wife took her departure, death having found her at the post of duty, watching by his bed-side. Yet, though the last years of his life were passed amid suffering and the quietude of a sick-bed, he was not in the bustle of their more active life forgotten by many friends. He had done much to write his name in the history of his adopted country, and the Upper House, whose dignity he had contributed materially to establish and preserve, did no more than was his due in placing on record their sense of his merits. One by one the veterans of our country are passing away, leaving behind in many instances, as in the one now before us, to their posterity the legacy of an honorable name, and the remembrance of lives of rectitude and usefulness. When such men pass from among us, it is well to recall the past and learn a lesson from the incidents of their history; and we have therefore taken means to prepare the ensuing sketch of a useful life.

The subject of this brief notice was born at Paisley, Scotland, on the 31st October, 1786, and was in his 72nd year at the period of his decease.

He emigrated with his parents, who were then in comfortable circumstances, from Scotland to Upper Canada in 1801. Three years afterwards his father, having settled in this city, was engaged in business; but, having lost a homeward-bound ship in the Strait of Belle Isle, and no part of the cargo having been insured, owing to the carelessness of an agent, and having sustained other heavy losses, he was compelled to close his business in Montreal and retire to a farm near Brockville.

In 1809 his father died, leaving large debts in Montreal and Scotland, and Mr. Morris continued at Brockville with his brother and the younger members of the family, helping to support them by his exertions, till the war of 1812 with the United States commenced, when he left his business and joined the militia flank companies as an Ensign, having received his commission from Gen. Brock. In October of

that year he volunteered, with Lieut.-Colonel Lethbridge, in the attack of the British forces on Ogdensburgh, and commanded the only militia gun-boat that sustained injury, one man having been killed and another wounded at his side by a cannon shot. In 1813 he was present and took an active part in the capture of Ogdensburgh, having been detached in command of a party to take possession of the old French forts then at that place; and, having performed the duty, his comrades in arms, some of whom are still living, speak in high terms of his soldierly bearing, and of the affection with which he inspired his men, during this early portion of his career. He continued to serve till 1814 when, a large body of troops having arrived in the Colony from the Peninsula, he left the militia service and returned to Brockville, to assist his brother in the management of their business there.

In 1816 he proceeded with the military and emigrant settlers to the Military Settlement near the Rideau, and there commenced mercantile business at what is now the substantial and prosperous Town of Perth, but which was then a wilderness. He continued for some years to bestow his active attention on the mercantile business conducted at Perth by himself and at Brockville by his brother, the late Alexander Morris, Esq., and, having prospered, in 1820 an incident took place that marked the character of the man and was an index to all his future career. In that year he and his brother received two handsome pieces of plate from the creditors of their late father in Glasgow for having voluntarily and without solicitation paid in full all the debts owing by his estate. Such respect for a father's memory indicated a high-toned rectitude that could not fail to command success.

In this year, also, the political career of Mr. Morris commenced, he having been elected by the settlers to represent them in the Provincial Parliament. He soon took an active and prominent part in that Assembly, and in 1820 took one of the leading steps in his political life, when he moved and carried in the Assembly an address to the King, asserting the claim of the Church of Scotland to a share of the Clergy Reserves under the Imperial Statute 31 Geo. III cap. 31. With no hostility to the Church of England, but yet with a sturdy perseverance and a strong conviction of right, he urged the claims of his Church, basing them upon the Act of Union between England and Scotland. The Colonial Government resisted his pretensions, but, 16 years afterwards, the 12 Judges in England decided in effect that Mr. Morris was right. In 1825 he was elected for the sixth time consecutively to Parliament for the County of Lanark, and on this last occasion was not a candidate. In 1836 he was called to a seat in the Legislative Council of Upper Canada. In 1837 he proceeded to the Colonial Office, Downing Street, London, with a petition to the King and Parliament from the Scottish inhabitants of both Provinces of Upper and Lower Canada, asserting their claims to equal rights with those enjoyed by their fellow-subjects of English origin. He was selected for this mission by a meeting of delegates from all parts of the Province held at Cobourg. Subsequently he received from the Scottish inhabitants of the Province a handsome piece of plate, bearing an appropriate inscription as a token of their approbation of his public services.

On his return to Canada, in 1837 and 1838 he was actively engaged during those years in drilling and organizing the Militia of the County of Lanark, of which he was Senior Colonel, and twice sent to the frontier detachments of several regiments, going in command on one of the occasions himself. In 1841 he was appointed Warden of the district of Johnstown under the

new Municipal Council Act, and carried the law into successful operation.

In 1844 he was appointed a member of the Executive Council in Sir Charles T. Metcalfe's administration, and also Receiver General of the Province. He was a most efficient departmental officer, and proved himself, as Lord Metcalfe described him,—"a valuable public servant." While Receiver General, he introduced into that department a new system of management, and paid into the public chest, whilst he held the office, £11,000, as interest on the daily deposits of public money,—an advantage to the public which had never before been attempted.

In 1846 Mr. Morris resigned the office of Receiver General and was appointed President of the Executive Council, the duties of which office he discharged with great efficiency and vigour. In 1848, on the retirement of the administration of which he was a member, he retired to private life, with health impaired by the assiduous attention he had given to the public duties. Till the year 1853, when he was seized with the disease which eventually terminated his career, he continued, when his health permitted, to take an active part in the Legislative Council.

A clear, logical, vigorous speaker, he was always listened to with respect, and, having a very extensive knowledge of Parliamentary law and practice, he did much to establish the character of legislation in that branch of the Legislature of which he was so long a member, and, owing to his high moral character and firm adherence to principle, wielded a very beneficial influence in that body. Few public men pass through life and carry with them more of public confidence and more general respect than did Mr. Morris. He has left a bright example of spotless integrity to us in these troublous times. In private and public life he showed himself to be that noblest of the works of God—an honest man, and, now that, full of years and of honours, he has after five years of patient suffering and Christian resignation entered upon his rest, he has left the fragrant memories of his busy active career as an example and an incentive to men in public and private positions to follow his footsteps.

QUEEN'S COLLEGE.

We have much pleasure in inserting the ensuing interesting statement relative to Queen's College.

ANNUAL REPORT

Of the Trustees of Queen's College to the Colonial Committee of the Church of Scotland.

It is with pleasure that the Trustees of Queen's College submit to the Colonial Committee of the Church of Scotland a brief Report of the progress of the University during the past year, and also on its present condition and prospects. In discharging this duty, the Trustees have again to express their gratitude for the grant of £300 Stg., renewed by the Committee, an addition to the Revenue of the Institution which is of essential importance, and without which its efficiency could not be maintained.

The past year has been one of activity in every department of the University, and, it is confidently believed, of increased usefulness. While the number of Students has been augmented, more time has been devoted, by a larger staff of Professors, to their instruction and training, especially in the Divinity Hall, and in no previous year have the young men enjoyed greater advantages.

The Trustees have had much pleasure in securing the co-operation and services of the Rev. Dr. Cook, of Quebec, as Principal and Professor of Divinity, an appointment which has given

the utmost satisfaction, not only to all connected with the College, but also to our Canadian Church at large. Of Dr. Cook's eminent qualifications for the important trust committed to him, it is unnecessary to write, well known as these must be to the Colonial Committee, but the Trustees cannot refrain from expressing the earnest hope that an office, accepted temporarily and at great personal sacrifice, may yet be retained for years to come, especially after trial has shown that such an arrangement must prove more and more conducive to the best interests of the College.

Since last Report the Rev. J. B. Mowat, a graduate of Queen's College, has been elected to fill the Chair of Hebrew, Biblical Criticism and Church History. Mr. Mowat entered upon his duties at the commencement of the Session, and has discharged them to the entire satisfaction of the Board. Having devoted himself with the most laborious application to the branches of knowledge under his care, the Trustees entertain the confident belief that Mr. Mowat's students will hereafter reflect credit upon their Professor and upon the Institution.

Of the other Professors it is unnecessary to say more than that they continue to labor with efficiency and zeal. The Rev. Dr. George, having been relieved by the appointment of a Principal from lecturing on Theology, an addition to his other labors which was more than any one Professor could permanently undertake, now does full justice to the Students in Logic and Moral Philosophy; while the appointment of an interim lecturer on Chemistry has enabled Dr. Williamson to devote his attention exclusively to Natural Philosophy and Mathematics. The Chair of Classical Literature continues to be ably filled by Professor Weir, and the Trustees can only express their regret that the state of their finances will not permit them to separate the Latin and Greek languages by an increase of the staff of Professors, so as to render the course of instruction yet more thorough and complete.

The Board, having long felt that sufficient prominence had not been given to Natural History and Chemistry in their curriculum, are now in correspondence with Dr. George Lawson of Edinburgh, who must be known to many members of the Committee, and they entertain strong hopes that his valuable services will be secured before next session.

In the number of the Students the Trustees have again to report an increase. The Roll is as follows:

Matriculated Students in Theology,	10,
“ “ “ Arts,	37,
“ “ “ Medicine,	60,
	107,

with two private students in Hebrew and Classics. During the Session now drawing to a close the conduct and attention of the students have been very commendable. They have applied themselves with earnestness to their studies, and the general progress has been most satisfactory. As proof of good conduct the Trustees have only to state that no case of discipline has been dealt with by the Senatus during the Session.

The Preparatory School continues to be a most useful auxiliary to the College, and is efficiently conducted by Mr. R. Campbell as Head Master, with two assistants. Owing to accidental causes the number in attendance at last Report was only 22. This is now increased to 48, with prospect of a considerable addition ere long.

The finances of the Institution remain unchanged, and its yearly support is derived from a grant by Government of £750 Cy. per annum, £500 Cy. per annum from the funds of the Canadian Church, the annual interest of the

monies invested, and your own grant acknowledged above. For the past six years the Revenue has been seriously impaired by an annual payment of £1000 Cy. on account of Buildings and ground purchased, only one half of which has yet been met by contributions from our Congregations. The past year having witnessed the extinction of this debt, the Trustees have resolved to enter upon their long cherished scheme of improvement, though not without great anxiety as to the result.

The Bursary Fund continues to be of essential benefit to many deserving young men, and the Board again return their warm thanks for your liberal grant of £35 Stg. in aid. Feeling however that the sum allotted to each Bursar is far too scanty, the Trustees have gladly accepted the offer of one of the Professors to make a personal appeal to our Congregations, and thereby endeavor to raise the nucleus of a permanent and liberal endowment for the Fund. The Rev. Prof. Weir will enter upon this work at the close of the present session.

A subject of much importance has occupied the attention of the Board, viz: the framing of Rules, Regulations and By-Laws for the government of the University, similar to those which contribute so much to the order and efficiency of the Seminaries at Home. A copy of these Rules will in due time be forwarded for the information of the Committee.

The Trustees would conclude this brief Report by renewing the expression of their hope that the Church of Scotland, through the instrumentality of her Colonial Committee, may continue to foster and aid the University of Queen's College. Our Canadian Church is in the true sense of the expression a missionary one. She has been planted by Divine Providence among the Scottish pioneers in a vast country, to whose future no Christian can look forward without feelings of solemn responsibility. Year after year a ceaseless tide of emigration is borne to our shores, and, if the present ratio of increase to the population is preserved, the close of the century will witness in our Queen's dominions a people equal in number to the existing population of the British Isles. Need we point to the fertile regions about to be thrown open to emigration in the hitherto terra incognita of the Hudson's Bay Company, added to the tracts of country within the borders of British North America yet unclaimed from the forest. If our supply of Ministers is sadly inadequate to meet the wants of Canada in her present state, how are the wants of the future to be met? Shall these coming millions be left to other denominations and Churches, who are now preparing to embrace them within their folds, or is the Church of Scotland to do her duty to those who are attached to her Communion, and who may look in vain for her hallowed ordinances and sacred instructions.

To Scotland Canada cannot look for a permanent and full supply of ministers, however much we may welcome those who are led, through the exertions of your Committee, to come over and help us. We must rather trust that the Great Head of our Church will here raise up laborers in His Vineyard, and in Queen's College must these prepare for this work. At the close of each succeeding session our students are being sent forth, and are filling with usefulness and acceptance their several stations. Brought up in the country, accustomed to its usages, and inured to hardships and trials which might damp the zeal of many who have not lived in the Backwoods or in newly settled regions, we may well regard these young men as invaluable to the Church.

Such are the circumstances in which the College is placed, and which we again submit for your consideration. If left to themselves, and no one to care for their souls, our country-

men may feel that they are abandoned by their Church, and say with Israel of old, "How shall we sing the Lord's song in a strange land." Let us then ask for your aid as before. Give us also your prayers at the Throne of Grace, that our Zion may lengthen her cords and strengthen her stakes—that she may become a praise in the whole earth—that through her instrumentality our people may lead quiet and peaceable lives in all godliness and honesty.

JOHN PATON,

Secretary to the Board of Trustees.

QUEEN'S COLLEGE,
Kingston, Canada, 5th April, 1858.

Queen's College School Prize List.
SENIOR CLASSES.

- I. *Latin*.—1. T. F. Harkness, Niagara. 2. J. McIntyre, Kingston. 3. J. Ferguson, Milton.
II. *Latin*.—John Laidlaw, Scotland. 2. Wm. Hamilton, Chateaugay. 3. Wylie, Ramsay.
III. *Latin*.—J. F. Lesslie, Kingston.
Greek.—T. F. Harkness. 2. John McIntyre.
3. J. F. Ferguson, Kingston.
French.—T. F. Harkness. 2. Geo. Hamilton, Kingston, John McIntyre.
I. *Geometry*.—1. T. F. Harkness. 2. Wm. B. Ferguson, Kingston. 3. J. F. Ferguson.
II. *Geometry*.—1. Wm. Hamilton. 2. John McIntyre. 3. John Laidlaw.
III. *Geometry*.—1. Alex. McNabb, Owen Sound. 2. A. Agnew, Kingston.
Algebra.—1. J. F. Ferguson. 2. Wm. B. Ferguson. 3. T. F. Harkness.
Mensuration.—1. J. F. Ferguson. 2. Wm. B. Ferguson.
Natural Philosophy.—1. Wm. B. Ferguson.
2. T. F. Harkness.
Familiar Science.—1. T. F. Harkness. 2. J. Ferguson.
History of Greece.—T. F. Harkness. 2. John Ferguson. 3. John McIntyre.
Ancient Geography.—1. John McIntyre. 2. J. Ferguson.
Elocution.—1. T. F. Harkness. 2. Geo. Hamilton. W. B. Malloch, Perth.
English Essays.—"Mathematical Training."
1. T. F. Harkness. 2. Wm. B. Ferguson.
"Our Country."—1. John Ferguson. 2. J. B. Ferguson.
Drawing.—"Crayon." 1. Geo. Hamilton. 2. John Mair, Kingston.
Astronomical Diagram.—John Newton, Portsmouth.
General Progress.—John Goodwill, Nova Scotia. Peter Ferguson, Milton.

JUNIOR CLASSES.

- Reading and Spelling*.—1. James Laidlaw, 2. C. Ireland, Kingston.
I. *English Grammar*.—1. Chs. Ireland. 2. J. Laidlaw. 3. J. Wylie, Ramsay.
II. *English Grammar*.—H. M. Drummond, Kingston.
1. *Modern Geography*.—1. John Laidlaw.
2. Wm. Hamilton, Beauharnois.
I. *Arithmetic*.—R. Carroll, Kingston.
II. *Arithmetic*.—Jas. Laidlaw.
Writing.—R. S. Watt, Kingston.

JUVENILE CLASSES.

- Reading and Spelling*.—1. S. C. R. Crocker, Kingston, 2. O. Mowat, Kingston. 3. J. T. Kerr, Kingston. 4. J. F. Fraser, Kingston.
English Grammar.—O. Mowat. 2. A. I. Ross, Kingston. 3. S. B. C. Crocker.
Geography.—O. Mowat. 2. S. C. R. Crocker, 3. A. I. Ross.
Arithmetic.—Rich. Main, Kingston.
Writing.—W. H. Wylie.

ADDRESS TO HER MAJESTY THE QUEEN.

MAY IT PLEASE YOUR MAJESTY:

We, the Ministers and Elders of the Presbyterian Church of Canada in connection

with the Church of Scotland, now in Synod assembled, beg leave to express to Your Majesty our sincere and unabated attachment to Your Majesty's person and government.

We deeply deplore the misfortune which has befallen Your Majesty's empire by the wicked revolt of a portion of Your Majesty's Indian army, and the cruel suffering, loss of life, and injury sustained by Your Majesty's European subjects residing in India; and the loss sustained by the Church of Christ in the death of many zealous and efficient Missionaries and Ministers of the Gospel. While we have thus much to deplore in the past, we sincerely rejoice in the success which is now attending Your Majesty's forces in the suppression of that revolt, and we pray God that He may continue to prosper Your Majesty's arms until the blessings of peace be again restored to that country, and especially that these disturbances may be so overruled by the Almighty Governor of all things as to consolidate the strength and secure the permanence of Your Majesty's Indian Empire, and to promote the extension of the Redeemer's Kingdom in that large portion of Your Majesty's dominions.

We congratulate Your Majesty on the marriage of Your august daughter, and rejoice in the prospect she has of happiness in the honorable estate into which she has entered; and we trust that thereby a more intimate union may be effected between two great Protestant nations of Europe, which will conduce to the advancement of their mutual interests.

We thank God that He has cast our lot in a land where we enjoy all the blessings of civil and religious liberty under Your Majesty's rule; and, while it is our chief aim and object to advance the cause of Christ in this land, and to promote the spiritual welfare of the people under our charge, it is and shall ever be our endeavour to inculcate, as we have opportunity, sentiments of loyalty and attachment to Your Majesty's person, family and government.

That God may continue to pour out in rich abundance His blessings upon Your Majesty, Your Royal Consort, and the members of Your Majesty's family, and especially, that He would bestow that happiness which cometh down from above, and which the world can neither give nor take away, is our fervent prayer.

Signed in name and by appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, at Montreal, this First day of June, One thousand eight hundred and fifty-eight years, by

GEORGE BELL,
Moderator.

ADDRESS TO HIS EXCELLENCY THE GOVERNOR GENERAL.

To His Excellency, Sir Edmund Walker Head, Baronet, Governor General of British North America, &c., &c., &c.

We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now assembled in Synod in the city of Montreal, take this opportunity of approaching Your Excellency to express our earnest hope that your administration of the Government of this important Province of the British Empire may conduce to the promotion of its best interests, and to the maintenance and strengthening of those feelings of reciprocal attachment and respect

which ought to subsist between a Colony and the Parent State, and that you may experience comfort and satisfaction in the discharge of your responsible duties.

As Ministers of the Gospel, and office-bearers in one of the branches of the Christian Church, it is our duty as it also affords us much pleasure to endeavour to cultivate and promote a due respect for the authorities under whose governance our lot has been cast, while we shall ever earnestly strive by every means in our power to promote the spread of pure and undefiled religion in this Province.

We are anxious to afford the ministration of the Word and the ordinances of the Gospel to those especially who adhere to our form of Church Government, and who, by immigration and otherwise, are contributing to augment the population of this rising country; and our best efforts are directed by the efficient maintenance of the University of Queen's College at Kingston, in its literary and theological departments, to secure the blessings of a thoroughly educated ministry to our own adherents, and to furnish to all classes of the Province the means of obtaining for the rising generation such intellectual training and instruction in the higher branches of secular education as may fit them for the important duties which will devolve upon them in after life.

Tendering to Your Excellency our respect for yourself and the high office you are called to fill, and also conveying to Your Excellency the assurance of an attachment to the person of our estimable and beloved Sovereign, and our loyalty to Her Throne, we earnestly pray that your counsels may be so guided and directed by wisdom from on high as to promote the welfare of this country, and to secure its advancement in its moral and religious as well as material interests, and that after an honorable, useful and happy life on earth Your Excellency may be advanced to the bliss and glory of the heavenly inheritance.

And with Your Excellency's permission we now present to You a loyal and dutiful Address to Her Gracious Majesty which we request you to be pleased to lay at the foot of the Throne.

Signed in name and by appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, at Montreal, the first day of June, One thousand eight hundred and fifty-eight, by

GEORGE BELL,
Moderator.

THE CHURCH IN THE LOWER PROVINCES.

LAY ASSOCIATION IN PICTOU.

The delegates from the various branches of the Lay Association met to-day in New-Glasgow, and there organized the "General Central Committee" of the Association.

The following were appointed office-bearers for the ensuing year:

John McKay, Esq., of New-Glasgow, *President*. Robert Doull, Esq., Pictou, and Mr. John McKay, Lime Rock, *Vice Presidents*. James McDonald, Esq., Pictou, *Secretary*. Jas. Fraser, jr., Esq., New-Glasgow, *Treasurer*.

There are 12 Branches of the Association now established in the County of Pictou, and 1 at Wallace. The quarterly collections for the past quarter in each of those branches have exceeded the hopes of many friends of the As-

sociation, and the most sanguine expectations are entertained of its future success and usefulness.

JAMES McDONALD,
Secretary of Lay Association.

Pictou, 4th May, 1858.

HOME MISSION ASSOCIATION.

On Wednesday last, the 9th inst., a most respectable and influential meeting of the members and friends of the Church of Scotland in this city was held in St. Andrew's Church for the formation of a Home Mission Association, to enable the Synod of Nova Scotia to carry on to a larger extent and with greater efficiency missionary operations within their bounds. Divine service was conducted by the Rev. Thomas Jardine, who preached an excellent and appropriate sermon from 1. Tim. iii. 16, "preached unto the Gentiles." Hon. A. Keith, the steadfast and attached friend of the Church, was then called to the chair, A. K. Doull appointed interim Secretary, and the meeting opened with prayer by Rev. Geo. Boyd. Brief but pointed and forcible addresses were then delivered by the Superintendent of Missions and the Rev. Messrs. Wilson and Boyd, earnestly recommending the formation of such an association, and enforcing the claims which our destitute people have upon the sympathy and liberality of their more highly favoured brethren. Every person present appeared to feel the force of the arguments adduced in support of this most laudable and patriotic object, and the meeting unanimously resolved to form themselves into a regular association—agreed to appoint office-bearers, to solicit the services of male and female collectors, and make a personal appeal to the friends of the Church for pecuniary assistance.

The following gentlemen, who have given their hearty consent to this movement, were appointed patrons: Hon. Alexander Keith, Hon. William Young.

John Esson, Esq., M. P. P., William Murdoch, Esq. John Duffus, Esq., Alexander LeLeod, Esq.

William Sutherland, Esq., was proposed by Mr. James Thomson in a neat speech, and unanimously elected President, and in accepting the office addressed the meeting in a very eloquent and feeling manner. James Thomson, Esq., and George P. Mitchell, Esq., were unanimously appointed Vice-Presidents; John Doull, Esq., Treasurer; Mr. W. H. Neal, Secretary; and Mr. Scott Mitchell, Assistant Secretary; Messrs. Saml. Gray, Philip Thomson, W. B. Smellie, John McCulloch, and J. J. Bremner, members of Committee. A constitution and rules, which had been very carefully prepared, were submitted, approved of and unanimously adopted, and the Committee resolved to proceed immediately to carry on the business of the Association. During the whole proceedings a very excellent feeling prevailed the meeting. All manifested an anxious desire to support the Association, and admitted that the exertions of other denominations in this colony ought to provoke us to love and to good works. After thanks had been unanimously voted to Hon. A. Keith for his conduct in the chair, the Doxology was sung, and the meeting dismissed with an appropriate prayer and the apostolic benediction by Rev. John Scott of St. Matthew's.

—From the Halifax Record for June.

CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

DEATH OF THE REV. ALEXANDER DAVIDSON OF NORTH LEITH.—We regret to record the death of this respected clergyman, which took place at his own house on Sunday week after a protracted illness. Mr. D. was a native of Morayshire, and matriculated at King's College, Aberdeen, where he gained several honours

and took the degree of Master of Arts. He was ordained in 1839 to the *quoad sacra* church of North Esk near Musselburgh. In 1843 he was appointed to North Leith, which parish had remained vacant since the translation of his predecessor, the Rev. J. Buchanan, to the High Church of Edinburgh, in 1840. Although entering on the large and important charge at a time when sectarian differences ran high and the parish was in a disjointed state, Mr. D. by his conciliatory manners, unostentatious charities, and the affectionate earnestness of his ministrations succeeded in rallying the scattered congregation, and now leaves it one of the largest in Scotland. The deceased was in the 53d year of his age.—*Courant*.

LERWICK, June 21.—DEATH OF THE REV. JOHN CHARTERIS.—We are sorry to have to report the death of the Rev. John Charteris, parish minister, Dunrossness, which took place at the Fair Isle last week, whither he had gone the previous week for the purpose of administering the sacraments of Baptism and the Lord's Supper in that remote part of his parish, and also of solemnising some marriages, which are purposely put off to this season, owing to the difficulty of getting to the mainland during the winter. Mr. C. has for some years been subject to a dangerous complaint, which, but for prompt medical aid, would have terminated his life long ere now. On Monday last an express came to Lerwick for Dr. Cowie, as Mr. C. had been taken suddenly ill. In order to avoid the delay and inconvenience of travelling such a distance by the ordinary boat modes of conveyance, the Captain of the 'Prince Consort' kindly consented to take the Doctor as far as the Fair Isle, but, owing to the fog, they missed it, and the Doctor was carried to Kirkwall, where he hired a sloop and went back to the Fair Isle, but, before he had arrived, the rev. gentleman had died. The body was brought to Dunrossness on Thursday, and we are told that, on its being removed from the house where death took place to the beach, it was followed by the greater part of the inhabitants of the Island.

THE LATE REV. DR. CRUICKSHANK OF FYVIE.—The death of this esteemed clergyman, recorded in our last, occurred somewhat suddenly on the 1st inst. Educated at Banff Academy (where his father was long rector) and at King's College, the deceased was ordained in 1816. He was assistant and successor at Turriff till 1820, and sole parish minister there till 1843, when he was translated to Fyvie. He was in his 71st year, and was very highly respected, not by his congregations merely, but by all within his sphere. The funeral was on Thursday last; and on Sabbath the funeral sermon was preached by Rev. Andrew Todd, of Alvah. By his will, besides legacies to relations, Dr. C. leaves several bequests to public objects. In testimony of his affection for the "dear parishioners" of Turriff he directs his brother to purchase and present to the Kirk Session two silver communion cups with suitable plates and wine flagons, at a cost of £50, for use at the communion. He also leaves £50 to the minister and kirk-session of Turriff, the interest to be yearly applied in supplement of the annual collection (which he hopes will be continued,) made on the first Sabbath of the year, for distributing coals among the poor of the place. To the minister and kirk-session of Fyvie he leaves a like sum of £50, the interest to be yearly expended in encouraging industrious habits among the poor of the parish in the knitting of stockings. To the Aberdeen Society for the Sons of the Clergy he leaves £100; and to the Endowment Scheme of the Church of Scotland, (particularly to the churches of Millbrex and New Byth,) he leaves £200. He also bequeaths a sum of nineteen guineas to each of the Educational Scheme, the Home, Colonial,

Foreign, and Jewish Missions of the Church of Scotland. Further, as a token of regard for his native town (Banff) and to the seminary over which his father was so long rector, he leaves a sum of £200 for the endowment of two bursaries at the Banff Grammar School, to be called the Cruickshank Bursaries, which are to be in the gift and subject to the regulations of the minister and kirk-session of the parish of Banff. There are several smaller bequests. All the legacies and bequests are to be paid free of legacy duty.—*Mis. Paper*.

ENDOWMENT SCHEME.—The Earl of Glasgow has given a subscription of £600, and Alexander Oswald, Esq. of Auchencruive, has given a donation of £25 to this Scheme.

The Queen has presented the Rev. Robert Stephen to the church and parish of Renfrew, vacant by the transportation of the Rev. George Alexander to the parish of Stirling; the Rev. John Campbell to the church and parish of Ardoch in the Presbytery of Auchterarder and county of Perth, vacant by the translation of the Rev. David Bonallo to be assistant minister of the parish of Blackford; and the Rev. John M'Murtrie to the united churches and parishes of Mains and Strathmartin in the Presbytery of Dundee, vacant by the translation of the Rev. John Robertson to St. Mungo's, Glasgow.—

INDUCTION.—The Presbytery of Glasgow met in the Cathedral for the purpose of inducting the Rev. John Robertson, late of Mains, as successor to the late Principal Macfarlan in the pastorate of the High Church. The Rev. Dr. Craik preached and presided. The members of the Presbytery afterwards dined in the Tontine Hotel.

THE REV. WILLIAM LAW, OF AULDFIELD CHAP-EL, POLLOKSHAW.—Lately the Rev. Mr. Law was waited upon by a deputation of gentlemen, members of his congregation and friends, who presented him with a splendid gold watch and appendages, value 40 guineas, and a purse containing nearly 200 sovereigns, in token of respect and esteem for him as a minister and friend.

KILMALCOLM CASE.—A special meeting of the Presbytery of Greenock was held yesterday to take the necessary steps for the induction of the Rev. Mr. Leck to the parish of Kilmalcolm. After considerable discussion it was agreed to sustain the call, and Sabbath the 18th July was appointed for serving the edict upon the congregation, and Friday, 30th, for the induction.

A BLIND PREACHER.—An interesting sight was witnessed in the parish church of Peterculter, Deeside, on Sabbath last. Mr. Corbet, a young man lately licensed by the Presbytery of Aberdeen by authority of the General Assembly of the Established Church, preached on that occasion a very suitable discourse on the passage describing the conversion of Zaccheus. He also conducted all the service, read the Psalms to be sung, and also a chapter from Scripture—of course from copies printed in raised letters for the blind. The service was thus rendered a very interesting one; and, as the fact of the blind preacher being to officiate had been previously known, there was a very large attendance.

MUNIFICENT BEQUEST.—The late John Bruce, Esq., residing in Trinity Crescent, and who was the eldest son of the late James Bruce, for many years Secretary to the Board of Excise for Scotland, died in May 1852, leaving a trust disposition and settlement, by which he appointed his trustees, on the lapse of five years from and after his death, to make payment of £4000 to the Lord Provost, Magistrates and Council, as patrons of the University of Edinburgh, for the endowment of scholarships or bursaries in the University. The testator directed the money to be invested by the patrons of the University for the endowment of 5 scholarships or bursaries, 1 of £40, and 4 of £30 each.

GENERAL ASSEMBLY.

[Continued from page 105.]

Saturday, May 22.

The Assembly met at 11 o'clock, Dr Leishman, moderator.

CASE OF MR. ANDERSON OF DENNY.

The committee appointed by last Assembly to inquire into the conduct of the Presbytery of Stirling in accepting the demission of the Rev. Mr. Anderson, Minister of Denny, against whose character a *fama* had arisen, reported that they had made inquiry into all the circumstances of the case, and were of opinion that an irregularity had been committed by the Presbytery, but they did not think it would be expedient for the Assembly to take any further steps in the matter, more especially as the parish had not only been declared vacant but a successor had been appointed.

A lengthened discussion ensued.

Eventually the Assembly agreed to a deliverance, expressing disapproval of the conduct of the Presbytery in the matter, and enjoining all Presbyteries strictly to adhere to the laws and forms of the Church in similar cases.

SCOTTISH CHAPLAINCIES IN INDIA.

The report of the committee was read.

The committee strongly urged on the Assembly to apply anew by memorial to her Majesty's Government, setting forth the grounds on which the General Assembly regarded itself as entitled to the boon so long and urgently pressed on the Indian authorities as due to those of the communion of the Church of Scotland in India—grounds which recent events in India had greatly strengthened. The committee had prepared the draft of such a memorial as in their opinion ought to be transmitted in the existing circumstances of the Indian question, that the relation in which the Church of Scotland, through her institutions in India, stood to the great object of promoting the diffusion of Christian knowledge in India, might be more fully brought under the notice of her Majesty's Government. This draft, they proposed, should be remitted to a small committee to consider and report upon it to a future diet of this Assembly.

Dr. Bryce said they were now come to a crisis in Indian affairs, which might to some extent affect their religious establishment there. Hitherto, as was well known, this branch of their Indian establishment had stood on an Act of the Court of Directors of 1813, which gave a certain status to the Church of Scotland in India. That Act was afterwards ratified and confirmed by an Act of Parliament of 1834. Now, however, as they were aware, it was proposed to transfer the Government of India from the East India Company into the hands of the Crown, and the Act on which they now stood would probably come to be repealed. They would therefore be under the necessity of taking care that, in any legislation that might take place, their claims were not lost sight of; and they must urge on Government, and, if necessary, on Parliament, not merely the necessity of keeping up their present establishment, but of increasing it in the manner they now craved. In past years their establishment had been of a very slender kind indeed, and, though they had not complained, they had undoubtedly had some reason to complain that, while the chaplains of the Church of England had been increased from 39 to 160, theirs had only been increased from 3 to 6, the proportion of the first being much too small for the relative claims of the two churches, and now being still more inadequate to their requirements and claims. The committee had reason to know that, when the despatch reached him, Lord Canning gave directions for the preparation of a report on the subject, and which was on the eve of being sent to the Home Government, when unfortunately the recent

calamitous occurrences broke out. They had the prospect, however, of having their claims duly considered, and he could not believe that the present Government, which, in its short tenure of office in 1852, had shown a disposition to consider their case with favour, would refuse to give due attention to it now.

Dr. Pirie moved to the effect that the Assembly resolve to transmit a Memorial on the subject to her Majesty's Government, and remit the draft memorial laid on the table to a committee to consider and report to a future diet of the Assembly. The rev. Doctor, after paying a tribute to the zealous and persevering efforts of Dr. Bryce in this matter, said he was no party to the outcry recently raised of "Justice to Scotland," believing that in most particulars Scotland had got full justice, and, in some particulars connected with India, had got more than justice. In some few matters, however, she had not received justice, and this was one of these. While bishop after bishop and chaplain after chaplain were sent out from the Church of England to India and to the Colonies, very little encouragement of this kind had been given to the Church of Scotland. In India the number of chaplains allotted to the Scottish residents and members of this Church was not only comparatively but insignificantly few. He believed that the proportion of Englishmen and Scotchmen in India was, as nearly as could be estimated, as 4 to 1; but what was the number of the clergy at present allotted by Government to the respective populations and denominations? It was about 30 to 1. He by no means wished to see the number of clergy of the Church of England in India diminished. He regarded that Church, more especially the evangelical portion of it, with great respect. He acknowledged the vast amount of good which that Church had conferred on Christendom, and he believed they were all prepared to give that Church, both at Home and Abroad, their cordial and zealous support. But, at the same time, they deemed it right that they should have something like a fair proportion of the clergy sent out to India and the Colonies. The amount of money allocated to the Church of England in India was £. 100,000, while the amount given to the Church of Scotland was only L. 6000, while, as he said before, the due proportion ought to be as 1 to 4.

Sheriff Barclay seconded the motion, which was also cordially supported by Dr. Charles.

Dr. Macfarlane said that, while the Church of Scotland had been always admitted to rank as a National Church, there had for many years been a prejudice abroad that the Church of England was the Church of the empire. In the question that arose in 1839 with regard to the Clergy Reserves in Canada, this opinion seemed to prevail, and the claims of the Church of Scotland were like to be lost sight of when it was proposed in the House of Lords to remit to the judicial functionaries of the House to consider the terms of the Articles of Union in reference to the Church of Scotland. The report of these functionaries was unanimous in finding that the Church of Scotland stood in a position of parity with the Church of England, and he thought it would be well to keep that report in view in approaching Government on this subject.

Dr. Bryce expressed satisfaction that his own views on the subject were corroborated by so high authority.

The motion was unanimously agreed to.

EMOLUMENTS OF PARISH SCHOOLMASTERS.

Dr. Cook (St. Andrew's) read a report by the Committee on Parochial schoolmasters and Schools.

Dr. Lillie (Wick) moved to the effect that the General Assembly approve of the report, and tender the thanks of the House to the committee and its joint conveners, and reappoint the com-

mittee: That the General Assembly deeply regret that no adequate measure has yet been passed for the Parochial schools, and sympathise with the schoolmasters in the uncertain and trying circumstances in which they have been placed; and instruct the committee to watch for an opportunity that may seem to them favourable for bringing the subject under the special notice of her Majesty's Government, with the view to an Act being passed for the further improvement of the schools, and for raising the status and emoluments of the teachers.

Mr. Macduff, of Bonhard, seconded the motion. He expressed regret that up to the present moment, when the parish schools were in the highest state of efficiency, partly arising from the wholesome competition of the schools around, and still more from the operation of their excellent Normal seminaries, they had not yet been able to secure for the schoolmasters the status and emoluments and retiring allowances to which they were justly entitled. He believed that, if any educational measure was introduced, drawn up, not like the former bills in a spirit of hostility but in a spirit of friendliness to the Established Church, it would receive the warm support of the heritors of the country, who, with very few exceptions, had in the most handsome manner kept up the schoolmasters' salaries at their former rates at a time when under no legal obligation to do so.

The motion was unanimously agreed to.

SETTLEMENT AT DUN.

The Presbytery of Glasgow reported that the Presbytery of Brechin had inducted the Rev. Mr. M'Lean of St. Luke's Chapel, Glasgow, to the pastoral charge of the church and parish of Dun without any intimation having been made by them, as required by the laws of the Church, of the different steps taken or to be taken by them, in order to Mr. M'Lean's settlement therein, to that Presbytery, other than an intimation that the settlement had been completed.

It was stated, in behalf of the Presbytery of Brechin, that this omission had taken place by mere inadvertence, and through ignorance of the law of the Church relative to the transference of chapel ministers to parochial charges.

On this explanation being made, the Assembly found it unnecessary to take further proceedings in the case; but directed the Presbytery of Glasgow to declare the Chapel of St. Luke's vacant, and enjoined all Presbyteries to attend to this matter in future.

The Moderator having pronounced the benediction, the Assembly adjourned.

MONDAY, May 24.

The General Assembly met at 11 o'clock, Rev. Dr. Leishman, Moderator.

REPLY TO THE ROYAL LETTER.

Principal Lee read the draft of a dutiful address to her Majesty in reply to the royal letter to the Assembly, and acknowledging the usual royal donation of L. 2000 for promoting the spread of the Gospel in the Highlands and Islands.

The address having been unanimously approved of was conveyed by the Moderator to the Lord High Commissioner, who intimated that he would have great pleasure in presenting it to her Majesty.

THE WATTEN CASE.

This was an appeal by the Rev. George Moir Davidson, minister of the church and parish of Watten in the Presbytery of Caithness, against a judgment of that Presbytery. A libel had been served upon the appellant at the instance of his reverend brethren of the Presbytery.

The appellant in his defences protested that in charges against ministers of the Church no fact was to be admitted to proof which occurred more than five years before the date of the libel.

As to the first count he pleaded that the acts or omissions set forth were not wilful or without necessary cause, but were caused by the state of his health or nerves, and other complaints and ailments. He did participate once, if not more frequently, in the Lord's Supper during the period specified. 2. During the earlier part of his pastorate and ministry he was very attentive to the sick, and he catechised the young people of his congregation, and, so far as he omitted said duties, this was because of his incipient ailments and sufferings, often very severe, and the insults he met with, and because of his having annual opportunities to catechise, of which he availed himself habitually. 3. The omission to observe family worship arose from the causes already mentioned, and during the greater part if not the whole of the time specified family worship was observed in his family, though not regularly or even very frequently conducted by himself. The charges in count 4 he denied. 5. He offered his manuscript to be marked by the clerk of the Presbytery, and was not now persisting in absolute refusal to give it up. 6. The greater part of the charges in this count he denied, and, so far as he did say what he ought not to have uttered in the pulpit, this arose from provocation he had met with, and from the state of his health, which, though improved, was not fully re-established, and other painful circumstances and recollections. 7. He did not use language at the Lord's Table to which any well disposed or charitable person could take serious exception.

Proof of the libel was taken by the Presbytery and witnesses were afterwards heard for the accused.

The first witness for the defence was the Rev. James Blair, for five years appellant's assistant.

At Wick, on the 3d April last, the Presbytery pronounced judgment, unanimously finding the 1st, 3rd, 5th, and 6th charges proven, 2nd. proven to the extent that there had been no regular catechising or visitation of the parishioners during the period libelled. 4th. proven to the extent that, in preaching before the Presbytery on the 1st. Sept. last, Mr. D. did fail to bring out the important truths implied in the text, and did preach so as to be to a great extent unintelligible and unedifying to the parishioners present; and the 8th charge proven so far as applicable to the parts of the libel hereby found proven. It was against this judgment that the present appeal was taken.

Principal Barclay (Glasgow) said, before this case was opened by counsel, he wished to make a suggestion which, he thought, would commend itself to the judgment of the Assembly. It would be entirely irregular for him to enter into the merits of the case, but he was convinced that every one that would glance at the evidence must consider it desirable that this case should be settled by some extrajudicial proceeding, which the Assembly could sanction, and by which both the interests of the appellant and the Presbytery, and the special interests of the parish, might be preserved. He begged therefore to suggest, if the parties were willing to agree to such an arrangement, that a small committee be appointed to confer with parties as to the case, and report to an early diet of the Assembly. (Hear.)

Dr. Macfarlane (Duddingston) was ready to concur at once in the propriety of this course, provided that a request to that effect were to come from the bar.

Dr. Hill said he was authorised by the parties at the bar to state, that it was their wish that the Assembly should appoint a committee to consider the case, and that it was their opinion that the matter might be settled extrajudicially in a manner satisfactory to all concerned.

A minute, embodying this request, having been made out and presented by the parties, it

was agreed to by the Assembly, and the following committee appointed to meet immediately, and to report as early as convenient:—Rev. Drs. Robertson, Hill, Pirie, Muir, Macfarlane, Barclay, and Cook, (Haddington), ministers; and Mr. Milne Home, Mr. Cheyne, and Sheriff Barclay, elders — Dr. Robertson, convener.

THE DUNDEE CHURCHES.

Mr John Shand, W.S., gave in the report of the committee appointed to watch over the action raised by the Presbytery of Dundee against the Town-Council in reference to the provision for the stipends of the ministers of that town. The report expressed the gratification of the committee that this long pending litigation had at length made substantial progress, and appeared to be drawing to a conclusion. There were still some minor points, principally of accounting, to be adjusted; but all the important questions in dispute had been substantially settled in favour of the Presbytery of Dundee. The report expressed warm approval of the whole proceedings of the Presbytery of Dundee in the case, specially eulogising their conduct in having rejected a proposal made by the Town-Council—after the litigation had proceeded so far as to make it certain that it must terminate unfavourably for the defenders—to give the present ministers annual stipends of L.275 each, on condition that the case was abandoned by the Presbytery. Mr. Shand added that it was very satisfactory to the committee to find that the Court of Session after so searching an investigation had arrived at the same conclusion which the committee had done in 1851; and that, so far as an opinion could be formed at present, the Hospital funds ought to be sufficient to afford to each of the ministers of Dundee—with the exception of the first minister who was otherwise provided for—a stipend of L.300 a year at least.

Mr. Gibbon (Lonmay), moved that the report be approved of and the committee reappointed, with instructions to report to next Assembly, or to the Commission, if necessary.

Mr. Brewster (Paisley), in seconding the motion, remarked that he thought L.300 a far from adequate stipend for a minister in such a town as Dundee.

Principal Lee expressed his gratification at the result of the litigation, and his high satisfaction with the whole conduct of the committee, and moved the thanks of the Assembly to Mr. Shand.

Mr Cooper (Failford) thought the Presbytery of Dundee were also entitled to the gratitude of the Assembly.

The report was then approved of, and the committee reappointed, the thanks of the Assembly being given to the committee and the Presbytery.

FAMA AGAINST A RETURNED COLONIAL CHAPLAIN.

The Rev. Robert Smith, who had been licensed and ordained by the Presbytery of Brechin, had, after being minister of Melville Church, Montrose, for four years, accepted in 1856 an appointment by the Crown to the Presbyterian chaplaincy at Kandy, Ceylon. In the commencement of the following year he returned to this country, alleging that his health had given way under the influence of the climate, and that, acting on medical advice, he had obtained leave of absence from the Colonial Government. Soon after his return unfavourable rumours began to circulate, and a letter was received from the moderator of the kirk-session at Kandy, which was communicated to the Commission at its meeting in August. In that document the elders accused Mr Smith of repeated acts of drunkenness, of using profane and improper language, and generally with conduct unbefitting his position and office. The Commission referred the matter to the Colonial Committee,

but the Committee remitted the case to the Presbytery of Brechin, with which Mr. Smith had been previously connected, with instructions to deal with it according to the rules of the Church. Mr Smith had appeared before the Presbytery, but denied the truth of the accusations against him, acknowledging that in some instances he had acted perhaps imprudently, but declaring that, if there was anything morally wrong, it had proceeded from the excitement of fever, and he was unconscious of it. A copy of this statement was afterwards transmitted to the kirk-session at Kandy, and with the advice of the learned procurator they put the question whether, in the face of Mr. Smith's denial, they were ready to substantiate their accusations by the ordinary form of process; but they replied that, having brought his conduct under the notice of the Church, they conceived they had fully discharged their incumbent duty. In these circumstances the Presbytery of Brechin resolved to refer the whole matter to the Assembly, representing that the case was of a novel and exceptional character, and that the expenses of prosecuting by libel, should this course be adopted, were such as no Presbytery of this Church could be called upon to undertake.

Mr Crawford Hill, advocate, stated the reference for the Presbytery, and adverted to the hardship of leaving to them the duty and expense of investigating the case.

It was resolved, on the motion of Mr Procurator Cook, to sustain the reference, and approve of the steps taken up to this point by the Presbytery, but remit the case back with instructions to form their own judgement as to the necessity and expediency of proceeding further with the case, but with power to the Presbytery to advise with a committee of this House as to the means, pecuniary and otherwise, of expediting any judgment to which they might arrive.

A DEPOSED MINISTER REPOSED AS A LICENTIATE.

The Assembly then took up the petition of Mr. William Buchanan, formerly minister of Kilmaurs, Ayrshire, praying to be restored to the holy ministry, from which he was deposed in 1851. He had presented a similar petition in 1856, when he was instructed to put himself into the hands of the Presbytery of Glasgow, within whose bounds he had been residing. The following year he returned with an approving certificate from the Presbytery of Glasgow, and a recommendation from the Synod of Glasgow and Ayr. The Assembly then remitted his case to the Presbytery of Ayr, within whose bounds he had gone to reside, and instructed that Presbytery to report to a future Assembly their opinion on his petition. That Presbytery, on the 5th May last, unanimously adopted a motion, of which notice had been given a month previously, agreeing to report that Mr Buchanan had resided within the bounds of the Presbytery for upwards of one year, that he had had intimate intercourse with several members of Presbytery, and he had uniformly conducted himself with the strictest sobriety, and with exemplary attention to religious ordinances; and the Presbytery, therefore, having respect to his expressions of contrition for his past misconduct, to his demeanour consistent with these expressions, and to all the various specialties which attached to his case, humbly recommended his application to the favourable consideration of the General Assembly.

Mr. Crawford Hill was heard in behalf of the petitioner.

Dr. Hill, who said he had the painful duty in 1851 of moving the deposition of the petitioner, now moved that he be so far restored to his former position as a licentiate of the Church. He said that Mr Buchanan had been a most promising student, and by all his friends he was looked upon as likely to do honour to the Church, and his fall was mourned in a corresponding

degree. He (Dr. Hill) had all along felt the deepest interest in the young man, and he was happy now to be able, after the lapse of seven years, and after his expressions and proofs of penitence, to ask the House with some confidence to restore him to the position of a licentiate.

Dr. Stirling, Galston, seconded the motion, and bore high testimony to the unimpeachable character of the petitioner while residing within the bounds of the Presbytery of Ayr.

Sheriff Barclay, while anxious to afford the petitioner a *locus penitentiae*, had some difficulties in cancelling the solemn sentence of deposition, and thought that, if he were again licensed, it should be an act *de novo*.

Dr. Muir, while expressing tender sympathy with his penitent brother, and his thorough conviction of his penitence, still thought there were reasons of holy expediency why he should not be again entrusted with the office of preaching the Gospel. He thought that the first proven crime against a minister of the Gospel should be his last in that capacity, and that those who bore the vessels of the sanctuary should have clean hands. Looking to the feeling of the House, however, and after the encouragement held out to the petitioner by former Assemblies, he would not divide the Assembly on the question.

After considerable discussion it was, without a vote, agreed to sustain the application, and find that the case was one in which the petitioner ought to be reposed to the status of a licentiate of this Church, but, before pronouncing judgment, remit to a committee to examine precedents in similar cases, and report as to the terms in which the delivrance of the House ought to be expressed.

THE BARRIER ACT.

An overture from the Presbytery of Jedburgh was taken up.

Mr Macrae, Hawick, supported the prayer of the memorial. He remarked that, by the Act 1758, the General Assembly had taken all the power and responsibility from the Presbyteries, and that, instead of compelling them to do their duty, the Assembly had become a kind of vicarious instrument for discharging their duty in their stead. He insisted on the great importance of maintaining Presbyteries in all their rights and privileges, as necessary to the very existence and perpetuity of the Church of Scotland, and pointed to the oligarchical rule that sprung up in 1843 as owing to a departure from the Barrier Act. It was certainly to be regretted that Presbyteries might prove remiss in the discharge of their duty, but it was still more to be regretted if that power, which was essential to and inherent in Presbyteries, should be withdrawn from these courts, and concentrated in the hands of a very few. In conclusion he pointed to the whole system of Privy Council grants as having been agreed to without having been previously submitted to Presbyteries.

Dr. Hill expressed an opinion favorable to the adoption of the overture. He thought the General Assembly had no right to pass Acts, unless they went through Presbyteries.

Mr. Cook, Procurator, was not prepared to hold with the overture that the Assembly should pledge itself to resist all modification in any way of the provisions of an Act which formed part of the general constitution of the Church. He thought the Barrier Act might be modified as well as any other Act. He did not consider it likely that this would be done; but still he was not prepared to pledge the House, or any future Assembly, that in no circumstances whatever would its provisions be modified. He could not assent to this, and what he would therefore propose would be, that the Assembly sustain the overture to the extent of expressing an opinion, that in all legislation affecting any

essential part of the constitution of the Church the Barrier Act be rigidly observed, but beyond that dismiss the overture.

The suggestion of Mr. Cook was unanimously adopted as the delivrance of the Assembly.

The Assembly adjourned at 6 o'clock.

TUESDAY, May 25.

The Assembly resumed at 11 o'clock, Dr. Leishman, Moderator.

ADDRESS OF CONGRATULATION TO HER MAJESTY.

After devotional exercises and the reading of the minutes of last sederunt Principal Lee read the draft of an address to her Majesty, congratulating her on the occasion of her birthday, and expressing the gratification with which the Assembly regarded the union recently formed by the Princess Royal.

The address was unanimously approved of.

HOME MISSIONS.

Dr. Simpson read the report of the committee.

Of that report we present the following abstract:—

It stated that the amount received from collections fell short of the receipts of previous years. This result was attributed to the fact, that in the month of August when the collection was made a large number of the wealthier members of the church were absent from the towns, and also to the pressure of the monetary crisis. At the same time there had been a continued increase of the number of contributing congregations. During the past year this increase had amounted to 18—contributions having been received from 972 congregations. Notwithstanding the falling-off in the revenue the operations had been continued without interruption, and several new localities had been occupied. Among these were the East Church, Brechin, and Belhaven Church, Dunbar. In the former of these a missionary had been already established, and for the latter one was to be forthwith provided. Missionaries had also been appointed in several overgrown parishes, where such provision had not previously existed. The whole of the chapels and mission-stations upon the Committee's list continued to be assisted according to their necessities.

II. The entire receipts for the year ending 15th April last were:—

(1) COLLECTIONS AND CONTRIBUTIONS from 972 churches and chapels,	£3243 2 6
From Parochial, Congregational and Missionary Associations,	108 14 5
From individuals,	72 12 0
(2.) Legacies,	559 17 4
(3.) Contribution from Lay Association,	501 16 6
(4) Revenue from other sources,	251 16 3

The total Income for the year being, £4737 19 0

THE EXPENDITURE WAS AS FOLLOWS:—

(1.) Towards the maintenance of Ordinances in 66 unendowed Churches,	£2796 0 9
(2.) Towards the support of Missionaries at 43 Preaching-stations,	1535 12 5
(3.) Towards the building of two new Churches,	171 17 6
The relative expenditure amounted to,	400 15 9

The total outgoings for the year being, £4904 6 5

And the excess of the expenditure over the revenue, £166 7 5

The number of unendowed churches, chapels, and preaching-stations to which assistance had been afforded was 109, and the amount granted

to them £4520. In connection with the building branch of the Scheme there had been two important transactions— one a grant of £232, 10s. towards the cost of the Extension church recently built at Bridge of Allan; and the other a vote of £.112, 10s. towards the erection of a church at Ardrishaig. The Committee concluded by citing numerous cases in which congregations on their list showed, by a large increase in their membership, that they were in a state of great prosperity.

After reading the report, Dr. Simpson begged respectfully but decidedly to tender his resignation of the convenership of the Committee.

Dr. Pirie rose to move the adoption of the report. He was sure that all the members would sympathise with him when he said that the pleasure with which they received that report was mixed with a certain portion of regret in having heard the positive determination expressed by Dr. Simpson to resign his office as Convener of the Committee, which he had so long and beneficially exercised. He was sure they regretted even the most trifling falling-off in the amount of the collections. He was inclined to say that altogether, apart from the reasons assigned for that in the report, there was another reason which had not been taken into consideration. He meant that it was impossible for them and for the people to draw a distinction between the Home Mission Scheme and that Grand Scheme which had been so ably presided over by his rev. friend on the left (Dr Robertson.) The truth was, that the Home Mission and the Endowment Scheme were parts of one great whole, and it was to be remembered that every church which was endowed by Dr. Robertson was a relief to the committee over which Dr. Simpson had presided. It was a delightful thing for them to know that those two men had co-operated all along with such a feeling of brotherly cordiality. They had contended together, they had acted together, and the result had been, both Schemes had prospered. He would move that the General Assembly cordially approve of the report, and rejoice to observe the success which continues to attend the operations of the Scheme; resolve to record their best thanks to the Committee, and re-appoint them with the usual instructions and powers; and warmly and strongly recommend all ministers, members, and friends of the Church to give the Scheme their earnest prayers and continued support. In addition to the motion he had to suggest that the Moderator be requested personally to return thanks to Dr. Simpson for what he had done, and to express their hope that he might long be spared as an ornament to the Church. He had also to propose that a committee should be appointed to communicate with the rev. gentleman as to the appointment of his successor.

Mr. Macduff, elder, of Bonhard, seconded the motion.

Dr. Robertson said that, at the time the Home Mission Committee entered upon its work, the Church was reeling and staggering under the influence of the convulsion of 1843. He believed that the consolidated strengths she had since acquired had been owing to the labours of the Committee. The Committee had been the means of gathering into the House of God many thousands who, but for its operations, would have been as sheep without a shepherd. They, therefore, well deserved the thanks of the Assembly. After referring to the manner in which the hands of the Committee were cramped by their having to assist other congregations for which other support ought to be provided, he said that he deeply regretted his rev. friend's retirement, because he had hoped that they should have worked together till the Committee had been relieved of that encumbrance and

enabled to direct their whole resources upon the lanes and destitute districts of their cities. He felt that mutterings were heard from distant parts of the empire, which would test the Christianity of their Church and country, and that it was only as a Christian people that they could maintain their place in the World, only as a Christian people that they could continue to occupy that exalted place which they had so long maintained among the nations. For his part, as deeply as he lamented the scenes which threatened them in a distant part of the empire, he felt assured, at the same time, that, if they should be rightly improved, the result would be for the glory of God and the consolidation of their institutions.

The Moderator then, in a graceful speech, expressed to Dr. Simpson his own and the Assembly's high appreciation of the manner in which he had discharged his duties in connection with the Home Mission.

CASE OF MR. BUCHANAN.

Dr. Muir, for himself and other members of Assembly adhering to him, gave in reasons of dissent from the decision of the Assembly on Monday in the case of Mr. Buchanan.

It was agreed, on the motion of Dr. Hill, to appoint a committee to draw up answers to the reasons of dissent.

KILMALCOLM CASE.

On the Assembly's entering on this case the Moderator, being a member of the Synod of Glasgow and Ayr, resigned the chair to Dr. Robertson.

There appeared for the objectors Mr. Logan, advocate; for the patron and presentee, Messrs. Millar, Clark, and McLennan, advocates; for the Presbytery of Greenock, Dr. McCulloch, Mr. Moffat, and Mr. Sellers (elder); and for the Synod of Glasgow and Ayr, Dr. Hill.

The Assembly adjourned at halfpast 5 till the evening.

EVENING SEDERUNT.

The Assembly resumed at 8 o'clock—Dr. Leishman, moderator.

Mr. Clark opened the case for the appellants on the merits. He admitted that Kilmalcolm required an efficient minister, but just on that account he maintained the cause of Mr. Leck. The patron had not presented him without due inquiry and good reason for his choice. In proof of that Mr. Clark referred to the high testimony borne to the character of Mr. Leck by Dr. N. McLeod, in whose parish he had laboured for several years, and to the testimony of other parties as to his popularity among the people of Martyr's Church. Having thus proved that there were sufficient grounds for the presentation, the learned counsel proceeded to show that the opposition raised in the parish was of a factious character. That he held to be proved by the industrious circulation throughout the parish of statements injurious to the presentee previous to his appearance there. He then entered into a lengthened criticism of the objections stated by various parties to Mr. Leck's lameness and deficient utterance, reading copious extracts from the voluminous evidence which has been already published in the newspapers. As to the lameness, he contended that it had been very much exaggerated; and that Mr. Leck, though he halted in his walk, was a vigorous, healthy and withal active man. In regard to the alleged defect in the rev. gentleman's utterance, he admitted that there was a peculiarity in his manner of speech, but denied that that was any thing more serious than a lisp, or that it afforded any grounds for excluding him from the parish of Kilmalcolm. The learned gentleman concluded an address of three hours' duration with an eloquent appeal in behalf of his client. Mr. Leck, he said, had gathered around him a very large and respectable congregation in Martyr's Church. That circumstance

showed that he was a zealous minister and instructive preacher. It was impossible to suppose that 700 people would stately assemble in that Church if he was the person to whom the objections could properly apply. He took leave to think that he had shown from the evidence that those objections had not been propounded upon evidence which could establish them, but were the creatures of prejudice and dislike. He therefore asked the Assembly to sustain the appeal, and reverse the judgment complained of. If it was true that that parish was an ignorant parish, he did not know what minister they could possibly appoint more zealous and efficient than Mr. Leck, or one whose whole conduct had more clearly proved him to be a man who would instruct the ignorant and pathetic, and arouse the spiritually dead to life.

Mr. Logan, for the objectors, began his address by disclaiming all intention of speaking against the personal character of Mr. Leck. He was there only to submit that the Presbytery had acted well and soundly in finding the objections against him as minister of Kilmalcolm well founded.

The Rev. Mr. Moffat then, amid repeated manifestations of impatience, addressed the House in behalf of the Presbytery of Greenock. He defended the decision of that Presbytery, as being a proper expression of sympathy on their part with the parishioners of Kilmalcolm.

Mr. Millar then replied on the part of the patron and presentee, repeating and enforcing the arguments previously adduced by Mr. Clark, as to the trivial nature of Mr. Leck's alleged infirmities.

Parties were then removed, and the Court proceeded to give judgment.

The Rev. Mr. Brewster, Paisley, begged to move that the appeal be sustained and the judgment of the Presbytery of Greenock reversed, and that it be remitted to that Presbytery to proceed with the settlement with all convenient speed.

Sir H. Maxwell seconded the motion.

Dr. Muir was decidedly disposed to give weight to the unanimous decision of the inferior court, as he considered that court likely to be thoroughly acquainted with the state of matters in the parish. He moved that the sentence of the Presbytery be affirmed.

After some remarks from Dr. Robertson in support of the first motion the vote was taken, when there appeared for the first motion, 144, for the second 78. The appeal was therefore sustained, and the decision of the Presbytery reversed.

(To be continued.)

CORRESPONDENCE.

(From our Correspondent in Scotland.)

The Rev. Mr. Caird's Sermons have now been a fortnight before the public, and the opinions of the press are highly favourable. It is seldom that the same man stands the test of authorship and oratory, so different are the qualifications required for success in each; but Mr. Caird bids fair to achieve this result. Henceforward we must consider his reputation as solid as it has been splendid, and follow with interest the high career of one already so distinguished, and not yet at his prime. The sermons into which we have dipped appear to be elaborated to a degree, and evince an elegant superior mind, and an earnest evangelical spirit.

The death of the Lord Justice Clerk Hope excites considerable interest amongst

us just now, as it creates a vacancy which, it is believed, will be supplied by the elevation of Mr. Inglis, our Lord-Advocate, to an honourable and lucrative position upon the Scotch Bench. In common with many, I look forward to such a result with much regret. Mr. Inglis has made a most favourable impression upon Parliament, and fills his responsible office in a manner to which I venture to say, no gentleman at the Scotch bar at present could pretend. He stands quite alone for his legal talents and general ability. At the lowest computation his practice in Edinburgh yields him £7000 per annum; and I speak on good authority when I say that for each case before the House of Lords in which he is employed he receives £500. It is impossible to assign the position to which Mr. Inglis with reasonable ambition might not aspire. He might become a statesman like Henry Dundas, the first Lord Melville, who was also Lord Advocate, or take a proud place on the English Bench. Why not? We confess that we picture with pleasure such a brilliant future for the son of the founder of our India mission, the late Dr. Inglis, and those who know him well would not be surprised at it. But, if he goes upon the Bench, he is shelved for life on a handsome pension, and there is an end to fine ambition.

In the event of this being the result, as it is expected, Mr. Charles Baillie will be the new Lord Advocate. The Church will not suffer from the change, for Mr. Baillie is also one of our most worthy office-bearers, and would prove an excellent adviser to the Crown.

I think as Colonists you will be much interested in the "Aids to Devotion," brought before the Assembly by Committee last month, and likely to be published towards the close of the season. They are intended for the use of adherents to the Church who have not the opportunity of attending public worship, as soldiers, sailors, colonists, &c. Dr. Crawford, of Edinburgh, is the convener, and has had much of the merit as well as labours of this compilation. There are eight services or prayers for general occasions, twelve for soldiers in various circumstances, twelve for sailors in various circumstances, special ones for residents in India, several for Colonists and travellers on the Continent, and several for particular cases, as famine, pestilence, deliverances, sickness, death, bereavement, &c. This supplies a long and deeply felt want, and affords indeed a more complete directory in some respects than the English prayer-book. You have heard a good deal of innovations lately, but, if two or three individuals would just bide their time, instead of introducing their own unauthorised crotchets, the general sense of the Church would grant them all that they could reasonably ask or expect. To my mind it is simply impertinent for irresponsible parties to cut and carve as they

choose upon the venerated forms of the Establishment.

In my last letter I indicated that a reaction had set in in the Assembly against the vulgar popular mania against presentees. And very well, if it does not go to the other extreme. More than one young man has been cruelly handled by the mob-tyranny. The case of Mr. Kerr, of New Luce, supplies us with a flagrant example. He is a superior man in every way, and a few months ago was presented by Lord Stair to the living of Stoneykirk. The people wished a kick at the patron (who by the way would be none the worse of it at times), and so they determined to make a scape-goat of his protégé. They got up the silliest objections as a pretext, such as youth (though he is by no means without either years or experience), affectation, and the like. The consequence was that Mr. Kerr withdrew from the contest, rather than go through the painful ordeal of Church courts, and, in the event of defeat, run the risk of having a stigma attached to him for life. Surely it is a shame that a gentleman and clergyman of some standing should have to sacrifice his legitimate prospect of preferment on account of any such bugbears. We are glad to think that our Highest Court has given a check to this state of matters.—A strange revelation of the indecencies of the confessional has been exposed in an Episcopal cure in London. This is the legitimate fruit of Tractarianism, which is a rotten disingenuous system both in England and Scotland.

The summer hitherto has been very fine, and we have the promise of an early harvest.

SCOTLAND, 1st July, 1858.

MISCELLANEOUS ITEMS.

THE FINANCES OF THE FREE CHURCH.—The following abstract shows the whole sums raised for the various objects of the Free Church for the year ending 31st March, 1858:—Sustentation Fund, £110,254; Building Fund, £46,897; Congregational Fund, £92,557; Missions and Education, £56,776; Miscellaneous, £25,387—total, £331,871. In addition to this the Free Church has investments for behoof of various missions and funds to the amount of £184,013.

ROBERT DALE OWEN CONVERTED.—Private letters from the Hon. Robert Dale Owen, United States minister at the court of Naples, written to his friends in New Harmony, announce the gratifying intelligence that he has become converted to the Christian religion. Mr. Owen is well known throughout this state for his scholastic attainments, but his influence has ever been weakened heretofore by his heterodox views of Christianity.—*Vincennes Gazette, an Indiana paper.*

A BLIND CLERGYMAN.—The Mercers' Company of London having recently elected the Rev. J. W. Burke, domestic chaplain to the Lady Sparrow, of Brompton Park, to the evening lectureship of the parishes of All Saints' and St. Mary's Huntingdon, the rev. gentleman read himself in on Sunday evening in the presence of a very numerous congregation. The novelty of the circumstance—the young clergyman being blind—attracted a consider-

able number of the inhabitants who were not in the habit of attending evening services. The prayers, the lessons, and the Thirty-nine Articles were read out of books printed in relief or embossed characters. And the ease and accuracy with which the task was performed afforded no bad illustration of the practical utility of this important discovery.

EGYPT.—On Thursday a public meeting was held in the Upper Queen Street Hall, when the Rev. G. Cerioni gave an account of the present religious and moral condition of Egypt. He described the people to be, as a whole, degraded and barbarous; and attributed that state of matters to the dearth of educational facilities which exists. Mr. C., who is an Italian, has long been a resident at Alexandria, and has done much to supply the existing lack; and the object of his present visit is to evoke the sympathy of the public that he may be enabled to extend his efforts. He has succeeded in establishing a school for children, a hospital, a printing press, and a library; and he now aims at setting up schools for the sons and daughters of respectable foreign residents, and likewise at founding a college—his object in all these efforts being to counteract the growing influence of Popery. He lectures on Sabbath evening first in New Street Chapel, when he will endeavour to show that the Romish Church is divided into sects and factions to an extent of which the people of this country are unaware.—*Scotsman.*

PRESBYTERIAN CHAPLAINS FOR THE ARMY.—In the House of Commons on Monday Mr. Hume asked the Secretary-at-War whether the Government contemplated the appointment of Presbyterian military chaplains in the chief garrison towns of the United Kingdom? General Peel said it was the intention of the Government to appoint additional Presbyterian and Roman Catholic assistant chaplains, in order to put the Roman Catholic and Presbyterian soldiers, in proportion to their numbers, on an equal footing in this respect with the rest of the army. They would be stationed wherever their service was most required, and of course they would be liable to be removed whenever the different distribution of the troops should render it necessary. At present where there were no chaplains the soldiers attended services at the place of worship of the denomination to which they belonged. Hitherto these services had been paid for on different scales, but for the future it was intended that they should all be paid on the same footing. (Hear, hear.)

Dimensions of Heaven.—The following calculation, based on a text of Revelation, is both curious and interesting. It is copied from the "Charlotteville Jeffersonian," and will suggest thoughts for those who think:

A description of Heaven.—REVELATION, xxi. 16:—"And he measured the city with a reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." Twelve thousand furlongs, 7,920,000 feet, which, being cubed, is 948,088,000,000,000,000,000 cubical feet, the half of which we will reserve for the Throne of God and Court of Heaven, half of the balance for streets, and the remainder, divided by 4,096 the cubical feet in the rooms, 16 feet square, and 16 feet high, will be 30,843,750,000,000, rooms. We will now suppose the World always did and always will contain 900,000,000 of inhabitants, and a generation will last 33½ years—2,700,000,000 every century, and that the World will stand 100,000 years—27,000,000,000,000 persons. Then suppose there were 11,230 such worlds, equal to this in number of inhabitants and duration of years, there would be a room 16 feet long, and 16 wide, and 16 high for each person, and yet there would be room.

An Interesting Discovery.—We see it stated, upon what may be considered reliable authori-

ty, that thirty thousand Christians have recently been found upon an island north of Celebes. It has been rumoured for a time that there was there a Christian people, forgotten and forsaken, which however yet possessed three Bibles, and continued steadfast in the faith. When missionaries first landed on the island, they met with a school teacher and his pupils, who repeated in the Malayan tongue "As the heart panteth after the water-brooks, so panteth my soul after Thee, O Lord." No Bibles were found, but the most precious promises of the Bible written upon the bark of trees. They knew the Apostles' Creed, and Heidelberg Catechism, and had Christian customs. 20 churches and schools yet existed. Through the instrumentality of pastor Helderling, founder of the Magdalen Asylum at Steenbeck, and the chief patron of Inner Missions in Holland, 4 missionaries, who had been educated under the venerable Gossner, were sent out, and 3000 persons baptized.

This is certainly a most interesting discovery. This island, on which these Christians were found, belongs to the East India Archipelago. The Dutch have for years had political rule in this region. This may account for the original introduction of Christianity amongst this people, and for the fact that the Heidelberg Catechism was still found in their possession. But still the particular time and circumstances in which this introduction took place may well challenge special attention, and elicit investigation from those who have the leisure and facilities for prosecuting it.—*German Reformed Messenger.*

RELIGIOUS TRACT SOCIETY.

The annual meeting was held in Exeter Hall, Mr. John Marsham in the chair. After a lengthened address from the chairman the Secretary read the annual report, which stated that during the past year the Society had issued 13,018,484 tracts, and that the circulation of the Society's periodicals, was 10,909,820. The grants made by the Society to various libraries at Home and Abroad amounted to £3,576 4s. 3d. Numerous tracts and books had been distributed among the soldiers proceeding to India, and also among the natives of that country in the vernacular tongue, and instances were not uncommon in which the tracts were found to possess a highly beneficial influence on the native mind. The receipts of the year were:—For sales, £75,856, the benevolent fund £12,874; total, £88,730; being a larger amount than any previous year, and exceeding the receipts of last year by £6,854. The total circulation of tracts and books by the Society during the 59 years of its existence was no less than 782,000,000. The report was unanimously adopted, and the meeting was addressed by the Rev. Canon Champneys, the Rev. J. H. Wilson, of Aberdeen; Dr. Lockhart, of China; the Rev. James Smith, of Agra; Mr. Robert Baxter, and the Rev. J. Murray Mitchell, of Bombay.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting was held in Exeter Hall, which was crowded to its extent. The Earl of Shaftesbury occupied the chair.

The proceedings commenced by prayer, after which.

The chairman said that the rebellion in India had opened a field for their operations more extensive than ever they had before, and so fruitful that the very slightest efforts would give them more than they deserved, and almost as much as they might desire. They might see how good God has been to them by the fact that all the Evangelical Societies were banded together by one great hope. Among them were the Church Missionary Society, the Wesleyan Missionary Society, and others of a

similar nature, whose efforts were beyond all praise, and whose benefits they could never recount.—(Cheers)

Mr. Bergene then read the report, which gave an account of the progress of the Society in every country in the World. The receipts of the year ending March 31st, 1858, have exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the Society is £79,040 16s. 2d., and the amount received for Bibles and Testaments £70,267 10s. 11d., making the total receipts from the ordinary sources of income £149,808 7s. 1d., being £11,551 12s. 2d., more than in any former year. To the above must be added the sum of £1,379 13s. 7d., for the Chinese New Testament fund, and £1,886 2s. 10d. for the special fund for India, making a grand total of £152,574 3s. 6d. The issues were as follow:—From the depot at Home, 976,563, and from depots Abroad, 625,624, making 1,602,187 copies, being an increase of 84,329 copies over those of any preceding year. The total issues now amounted to 33,983,946 copies. The ordinary payments had amounted to £146,563 5s. 1d., and the payments on account of the Jubilee and Chinese New Testament Fund, to £6,613 19s. 7d., making the total expenditure of the year to amount to £153,177 4s. 8d., being £4,135 10s. 11d. more than any former year. The Society is under engagements to the extent of £83,818 17s. 4d.

CHURCH MISSIONARY SOCIETY.

The annual meeting took place at Exeter Hall, which was densely crowded.

The Earl of Chichester presided, and in opening the proceedings remarked that the only hope of raising India to a state of peace and prosperity must consist in the adoption of a kind and healing policy, and, as Christians, they knew of no process so healing as the establishment of Christian institutions, Christian education, and the Christian church through that now afflicted and darkened land.

The Committee recommended that for the present only one additional bishop should be created, and that, before other bishops should be admitted, the subject of ecclesiastical law in India and the status of missionaries to the bishops in that country ought to be more accurately defined.

The Rev. H. Venn, Prebendary of St Paul's, the secretary, read the report. It stated that during the past year the total ordinary income had been £130,766 18s. 4d., while the special fund for India up to March 31, 1858, was £24,717 16s. 11d., making the total received in the United Kingdom, £155,484 15s. 3d. The balance in hand, after providing for all payments, was £1,444 18s. 11d. The local funds raised in the Missions, and expended there upon the operations of the Society, but independently of the general fund, were not included in the above statement. They were estimated at £915 18s. 11d. The total number of clergymen employed was 225; the total number of European laymen, schoolmasters, female teachers, catechists, &c., was 2,077. Adverting to Sierra Leone, the report mentioned the death of Dr. Weeks, who had been for some time bishop of that diocese, and congratulated the Church upon the appointment of the Rev. Dr. Bowen, as his successor, the new bishop having travelled much in the East, and become well acquainted with the language and habits of the inhabitants of the various districts. The report proceeded to trace the operations of the Society in India, China, Africa, the Mauritius, New Zealand, North America, and the various places in which the Missionaries are stationed. Toward its close it expressed a hope that the Government of India would openly proclaim its

Christianity and would admit the Bible into its public schools.

The Bishop of London in moving the adoption of the report said that the late disturbed state of various parts of the World had infused a missionary spirit in to many who had never before felt it, and had created generally a more true appreciation of national responsibilities, and a more deep determination on the part of the country to conduct itself as a nation feeling its responsibilities. What they wanted was actions performed in a Christian spirit. People seemed to think that, if they were bound to force their religion upon reluctant minds, and then if they could not succeed in doing so, they were to give it up altogether, and to act with strict impartiality, meaning thereby that they were not Christians. They might grant justice to all around them, and yet by every action proclaim themselves Christians.

The report was adopted, and the Bishop Designate of Calcutta, (Dr. Cotton) who was received with loud applause, moved the second resolution. The reverend gentleman declared his cordial adhesion to the principles of the Society, and expressed a hope that he and the agents of the Society in India would be able to co-operate heartily and loyally in preaching the Gospel to the heathen, and that he should be able efficiently to preside over the bishopric of Calcutta, the centre of Protestantism in India, and which had been sanctified by the memories of Middleton, Heber and Wilson.

NOTICES OF BOOKS.

APOCALYPTIC REGENERATION. By the Rev. ROBERT POLLOK, one of the Ministers of Glasgow.

In our February No. of last year we gave our views at some length as to the character of the first volume of this work. The second volume has lately been published, and we are happy to say it fully sustains the conclusions to which we then came as to the talents of the author, and the general value of his exposition on the Apocalypse.

As might be expected from the rigorously logical turn of Mr. Pollok's mind, we have in the opening of the present volume an exposition of prophetic time. Even the superficial reader of certain portions of prophecy is aware that, without a fixed sense of what is meant by the *hours, days, weeks, months* and *years* of prophetic language, there cannot be even an approximation made as to the ending of certain prophetic periods. Indeed these different denominations of time are like certain symbols of science which must have their fixed value, and which must be rigorously adhered to, in order to arrive at accurate conclusions. Every writer on Prophecy has felt this, and in his own way has acted on it. But Mr. Pollok appears to be so deeply impressed with its importance that he devotes to the subject a very learned and elaborate dissertation. We fear that some, who may read other portions of his work with interest, will regard this as dry and forbidding; yet let no one, who would thoroughly master the author's views on the fulfilment of prophecy, grudge the pains necessary to understand his principles and

reasoning on prophetic time. In this, indeed, is the key to much that follows;—and, if there be not a great deal that is new in the dissertation, yet a great deal that is old is placed in a new light, while the principles laid down are illustrated with much ingenuity, simplicity and force. He, of course, like all sound expositors, holds the day-year theory, viz.: that a *prophetic day* is the symbolic term or figure for a literal year. A thousand days, in the language of prophecy, would thus, in fact, be a thousand years. As to the day-year symbol, there is hardly any room for doubt, but, after all that has been written on certain others of the time symbols, there still hangs over the precise sense of them some obscurity. Our author has done all that possibly can be done to give to them a definite sense, and, if the love of generalization, as to some of the other time symbols, appears to carry him too far, yet his reasoning on the whole is clear, and his conclusions as satisfactory as the nature of the subject will perhaps admit of.

According to the plan of the work, Mr. Pollok can hardly be said as yet to have entered on the great field of unfulfilled prophecy. But what might be inferred from his good sense and sober thinking is made apparent from this dissertation: that, when he comes to that department of his labours, those who expect to be told the year, month and day when the fulfilment shall take place, will be disappointed. But, while this will take away from his work one peculiar charm for certain readers, it will vastly enhance its value in the estimation of all wise men. To attempt definitely to fix the day when, and the particular persons by whom, some great prophetic event is to be accomplished, manifests such a disregard to past experience, not to say plain declarations of Scripture, that one feels amazed at the presumption that attempts it, and the folly that can yet greedily credit it. How many of these predictions—for they are rather predictions than expositions of prophecy—are now only remembered to be laughed at? And yet the folly of these men is often too serious for laughter, or too dull to produce a smile, although well fitted to produce pity and contempt. Many of these *Definitists*—we use the term for want of a better—have, as is well known, fixed the year and the day of the month when the Man of Sin is finally to come down, and the false prophet to be destroyed, the millennium to begin, and of course the year of the final judgement. The worst of all follies are those that can repeat themselves, and in their repetition find such sympathy with enthusiastic minds that they cannot be killed, either by scorn or reasoning. The daring folly of fixing the precise date of the great events of unfulfilled prophecy is precisely of this sort. Nor is the moral evil of this folly little: when the imaginative and superficial find the *imposing computa-*

tions of learned men utterly falsified, their faith sometimes gets shaken, not as to such predictions, but what is far more serious, as to the inspiration and authenticity of the Scriptures. This is assuredly a very false inference; yet are not these writers accountable for it and all its consequences? The attempt to be wise above what is written cannot but end in the saddest folly.

But it may be said, If the day-year theory, and other theories of symbolic time, be correct, as explained by this author and others, it is but a question of simple arithmetic when the prediction shall be fulfilled. This plausible ground—which is really the ground taken by the *Definitists*—is made on two assumptions, viz.: first, that the event in the history of the church or the world which they have in their eye is the event that is wrapped up in the prediction. In this they may be mistaken, and the mistake of course would be fatal to their reasoning. But, next, suppose they are correct on this: unless they know at what year they are to begin to count from, it is plain they never can know at what year the prophetic period is to end. Now there has ever been to the most profound reasoners insuperable difficulties on this vital point, in reference to some of the greatest prophetic dispensations. Hence the diversity of opinions which prevails as to the starting-point in the calculation. For instance, the reign of the *man of sin* is to continue for a certain prophetic period. Then, on the year-day principle, you know with certainty the end of this reign. You do no such thing, unless you do it by mere fancy or caprice, until you have with certainty fixed the year when this reign began. It is true, each fancies this easy, although he might learn modesty from the shameful blunders of his predecessors. Our limits forbid illustrations, else it were easy to show that every theory of unfulfilled prophecy, when the author dealt with fixed periods, has been utterly falsified as to his conclusions. The past on this should give some schooling for the present and the future.

These writers are so carried away by their airy notions that they do not see what dreadful consequences would flow as to definiteness in the fulfilment of prophecy. Mr. Pollok takes a very pertinent view of this, and illustrates it with great force by a reference to the murder of the infants at Bethlehem, and the persecution of Jesus by the Jews and Pilate. He thinks, that, could these men have read the prophecies of Jeremiah and Isaiah as clearly as history can be read, they would have paused in their wicked acts, and so the ancient predictions would not have been fulfilled. This may be true as to some of them—Pilate, for instance; as to others, it is doubtful. Assuredly, in the full sense, they knew not what they did, else they would not have crucified the Lord of glory. Yet the Jewish Sanhedrim were in no want of evidence that Jesus was the Messiah;

they nevertheless persecuted him to the death, and then wickedly attempted to quash the evidence for his resurrection. The explanation of all this is easy. "They hated the truth," or, in other words, the evidence. Light they had: hence the responsibility. They wilfully disregarded this light: consequently their terrible guilt. Judicial blindness was at once their punishment and their crime; for it will ever be true, that none are so blind as those who will not see. Still the principle laid down by Mr. Pollok is correct: that, if prophecy were stated in as clear and explicit terms as history, insuperable obstacles would stand in the way of its fulfilment.

And how do they not? Was not the prophecy of the sufferings of Christ, with all its circumstances, emphatically decrees of God, which could not in one iota fail of fulfilment? No doubt of it. Yet the men who were the instruments in the Saviour's sufferings did not see, if I may so speak, that they were in the decrees of God on this matter. They were all, simply as moral agents, accountable to God for their conduct according to the light He had given them in His moral scheme of things; and, if they did not, and could not, comprehend the decrees of God in the prophecies making them instruments, they nevertheless could well comprehend the revealed moral laws of God, and it was with these that they had to do. They knew that injustice, falsehood and malice were sins, which God hated and would punish; yet they committed these sins in their persecution of Jesus: hence their guilt. This is a brief but, we trust, correct explanation of how wicked men may fulfil the predictions, and yet God in no way be the author of sin. The fact is, as in the case of the persecutors of Jesus, men act as if there were no decree in the matter. But suppose men could read prophecy as well as history is read, then, if they acted according to the light thence drawn, the whole moral aspect of the transaction would be changed. Indeed would not this change the essential principles of God's moral government? for men then would not read the moral law for guidance, and find in its rewards and penalties motives to obedience, but would have to wait to see what the secret decrees of God are as to events, and act according to these. "But secret things belong unto the Lord,—the things that are revealed belong to us." But now, were the theory of the *Definitists* admitted as sound, this order in the Divine arrangement would not hold, and unspeakable confusion in God's moral government must follow. Hence it is that certain writers much praised for profound thinking, because they have fixed the precise dates in unfulfilled prophecy, show that they are deplorably ignorant on matters of infinitely greater moment to the spiritual well-being of man. How often is arrogance, or even dull conceit, mistaken for depth?

But, if we cannot with certainty fix the time and minute details of unfulfilled prophecy, for what then serveth the prophetic symbol that marks the period of fulfilment? The answer to this is obvious: not that you may read unfulfilled prophecy as history, but that you may read it when fulfilled as history, and in the light of history. This is really the true and sufficient answer to the question: For what serveth the prophetic symbol of time? You apply to fulfilled prophecy your time measure of days, weeks, or years, and what do you find? You find this, "That God has seen the end from the beginning," and has been arranging and watching over myriads of acts, each of which was necessary to the accomplishment of the grand event. And, when the event is accomplished by the instrumentality of the innumerable and complicated acts of voluntary creatures, O! what a glorious manifestation have you of that Being who reigns over all in infinite power, justice, wisdom, goodness and omniscience. You then see that God's decrees are not only all right, but were, as to their accomplishment, clearly seen by Him from the first; and that "He hath wrought and none could hinder"—yea, so wrought as to make even the wrath of men and devils to praise Him. What grand views does the reign of God thus furnish! Is not such an infinitely wise ruler to be trusted, feared and loved by all His creatures? This Divine ruler changeth not: as He has ruled during the past, so will He rule through all the future. If these mighty truths appear trivial in the eyes of the *Definitist*, one can only pity the folly that makes light of high principles for faith and godly practice, and puts such value on what can only minister to the gratification of a silly and pernicious curiosity. Mr. Pollok is quite incapable of this folly: hence the sound principles he lays down on this subject, and the wise applications we may expect of these. He concludes his able dissertation on prophetic time in the following beautiful and practical strain:—"Remember that God has given you a rational, responsible and immortal being, and, if He has given you a high place in the order of His creatures, He has conferred on you a moral and remedial system, which if you improve, you shall be eternally happy, but, which if you abuse, you shall be eternally miserable. Do the fruits of your life then devoted unto God prove that you believe in the Divine greatness, and the expiatory death, the hope-inspiring resurrection, and the glorious ascension of the Son of God?—and His prevailing intercession and triumphant reign—and His second advent and last judgment? Are you alive to the important relation which time holds to eternity, and the special character of the days in which you live, the great obligations under which you lie, as an individual, to maintain and extend the kingdom of Christ?"

We shall not attempt to give—what our limits utterly forbid—anything like a full analysis of the remainder of the present volume. Suffice it to say, that it is chiefly taken up with an exposition of certain portions of the vii. viii. ix. chapters of the Apocalypse. Hence, as will be seen, this part of the work is an exposition of *The Sounding of the Trumpets*, which, the author tells us, “has an immediate relation to that prophetic period which has been fulfilled, and now stands embodied, in the history of the Church, as you may see verified in the lapse of course of Divine providence, according to the faithful words of ecclesiastical history.” The following passage gives a brief view of the author’s theory of what is properly the prophetic portion of this wonderful book of Scripture:—“The prophetic portion contains the seven seals. The seventh seal contains the seven trumpets, and the seventh trumpet contains the seven vials, and the conclusion contains the final changes which shall pass on the Church and the World at the end of time. The seventh seal therefore has, by implication, a relation unto the whole subsequent portion of the Apocalypse.” This, with more that follows to the same purpose, expresses concisely and clearly the author’s views. But, in speaking more particularly of what is contained in the seventh chapter, he remarks:—“It must appear, on reading this chapter, that it foreshadows three great prophetic epochs: the time during which the storm is restrained, the time during which it continues, and the very felicitous season of prosperity which follows. It is probable that the restraint of the storm corresponds to the “half-hour’s silence” in heaven before the seven angels receive their trumpets to sound in their appointed order.”

There runs through the whole of the first lectures on which we are now advertising a very judicious and striking view of the prosperous spiritual condition of the Church; while the great principle, so often overlooked, is brought out with singular distinctness: That the real glory of the Church militant is the same in kind as that of the Church triumphant, consisting in her true holiness and in her precious relationship to her Divine Head. In degree the difference betwixt the condition of the kingdom of grace here and the kingdom of glory hereafter must be vast, and vary in innumerable circumstances; yet the grand principles on which the Saviour rules His mediatorial kingdom, and makes His followers happy, must be the same in both departments. We cannot follow the arguments or notice the illustrations of the author in support of this view; it is enough to say, that both arguments and illustrations manifest able reasoning and sound theological notions.

In speaking of the Church in the wilderness we have the following statements,

which seem highly pertinent:—“Did not a continuous race live in the remote mountains, in the deep vallies, and the secret recesses of Piedmont, who never acknowledged the supremacy of the Roman Pontiff, never conformed to his fertile innovations, and never were contaminated by the abominations of his degenerate Church? These are the small number of whom honorable testimony is often borne in this symbolic book—the true protesting Church then in the wilderness.” Again, the great multitude represented as standing before the mediatorial throne are regarded by our author as representing the multitudes throughout Europe who witnessed for the truth after the Reformation. This may be a correct view; yet we cannot but think that the view given of the piety of the reformed communions is more flattering than a severe inquiry into the religious condition of some of these at the time will warrant. It is however very clearly shown how the Church was *not* before the throne during the long season of her idolatry. Indeed, if she was before any throne then, it was the throne of the Roman Pontiff. Nevertheless the remnant in the wilderness was ever truly before the throne of the Saviour. It is at the same time proper to notice that, while the author regards these as the grand truths taught in the seventh chapter, he at the same time holds that, indirectly, the millennial glory of the Church is very plainly prefigured in this portion of the Apocalypse.

As Mr. Pollok regards the seventh chapter as properly introductory to what follows, it is of course in his *Second Lecture*, when he enters on the exposition of the eighth chapter, that he takes up the predictions unfolded in the blowing of the trumpets. The following extract will explain the author’s general view:—“The view which I take of the seventh chapter makes it introductory and explanatory, and brings it in chronologically after the opening of the sixth seal, and before the opening of the seventh. It forms, on the whole, one of those digressive explanations once and again found necessary, at different stages of the Apocalyptic drama, to prepare the mind of the reader for what follows. We can only remark farther, in our general references, that *that Angel* who stood at the altar with a golden censer is regarded as the angel-priest, our great Mediator. Now, here as well as elsewhere, we are delighted to see how carefully and ingeniously the author ever connects the priestly with the kingly offices of Immanuel, so as to represent this glorious *personage* as ever presiding over the affairs of His Church, and also over the affairs of the world in relation to His Church, whether in the blessings He bestows or the judgements He inflicts. This grand principle—that the Saviour is a priest on His throne—permeates the whole of Mr. Pollok’s work, so as to give a peculiar consistency and force

to his reasoning, while it diffuses a rare odour of Christian sanctity over all his reflections. Is it not in fact just the want of this principle, or the very insignificant place it occupies, that renders many treatises on the Apocalypse little better than artful solutions of heathen oracles? You feel as if these writers had come, with the enigmas they are to solve, from Delphi, not from Patmos. True, they do not deny Christ’s reign over His Church, but they practically forget it, which leads nearly to the same results in their expositions of prophecy. If Mr. Pollok is always the scholar and thinker, he is ever, even more emphatically, the ambassador in all that he says of the King and Head of the Church. He never forgets that, as his Saviour died to redeem the Church, so He lives to reign over it and for it. There are other keys to prophecy, but this is really the grand key that opens its first golden gate.

We can only make the briefest references as to the author’s views of the predictions embodied in the pouring-out of the *vials*. In the opening of the Third Lecture the following sound principles are laid down:—“In entering on a careful examination of these trumpet-soundings, it will aid us very much, in determining the object to which any one applies, to observe that each trumpet has its corresponding vial, not in number only, but in character, so that the principal object in the trumpet is always the principal object in the vial; the person or thing placed in adversity, by the inflictions of God’s judgements, under any trumpet, is the very same on which the corresponding vial is poured, producing an order of providential events prosperous to the followers of the Lamb, but adverse to the enemies of His Church.” It will be seen that the pouring-out of the first vial is regarded as a prediction of those terrible eruptions of the Northern Barbarians, by which the Western Empire was overthrown and fearful calamities brought on an unfaithful Church and guilty peoples. This conclusion as to the sense of the prediction is arrived at on apparently very satisfactory grounds; and certainly the horrors of the event in history are strikingly portrayed in the imagery of the prediction. It were unfair to overlook the singularly happy applications the writer makes of these stupendous events in the history of the Church or the World. Surely one great end of recording such events is to furnish mankind with moral lessons which may be useful in all ages. Hence the following appropriate reflections:—“The influence of this trumpet-sounding, and its relation to the immediate future condition of the people of God, may be apprehended in the few brief statements made in the following particulars: And, *first*, this trumpet-sounding has a direct though subordinate influence on the Church of Christ from the very close and inseparable relation of the Church to civil society. The very sound and indisputable

position already avowed, that all prophecy must have a direct reference unto the Church, and must, when fulfilled, become part of her history, may appear wholly discountenanced in this prediction; for all that the literal exposition of the prophecy contains is, that the hail is the Gothic invasion, whose prodigious numbers far exceed the conceptions of the present as well as past ages; that the fire is a Divine judgement on the nations. We would be very apt to say, therefore, that it cannot have any reference to the Church; a little reflection may however lead to a different conclusion. True believers form a part of civil society, and become partakers in the common suffering, which has either a salutary or malign influence on their eternal and spiritual condition in the Church of Christ."

The sounding of the second trumpet, when "a great mountain burning" is represented as being cast into the sea—is shown to have had its prophetic accomplishment in the victories of the Saracens over many Christian nations. There is certainly both truth and force in this application of the prophecy. For extent, rapidity, violence, and completeness, the conquests of the Arabians were every way extraordinary. The author, however, states the matter too strongly when he speaks as if the descents they made on Italy and France were as complete as their conquests of Egypt and Syria.

When the third angel sounds, "a great star falls from heaven." After a very elaborate enquiry—into which we cannot enter—the conclusion arrived at is, that the falling of this great star prefigures, with its consequences, the fall of the Bishop of Rome from the pure doctrines of the Gospel into the gross errors of the Papacy. In this Lecture—the fifth—we find a concise but graphic view of the Papacy, with its lamentable effects in corrupting the Christianity of the World. We can only notice further,—that the sounding of the sixth angel, recorded in the ninth chapter of the Revelation, is understood to have had its fulfilment in the invasion of Western Asia and a large part of Europe by the Turks. But those—and we hope they are many—who wish to see the arguments in full for this, as well as the other results at which the writer arrives, must examine the work for themselves. On subjects on which wise men have so widely differed, it were too much to expect that this article shall carry conviction to the minds of all, or that he has in all cases arrived at the true conclusion, yet we may safely affirm that the thoughtful and modest will not hastily dissent from his conclusions, and, even when they do, will not fail to give him credit for great research, learning and candor.

It is pleasing to see to what a wonderful extent Mr. Pollok makes Scripture its own interpreter. This is an old and safe

principle, but in his hands it is made to assume a somewhat new function. Without a careful examination of his work one would not readily conceive the abundance of matter in the Old Testament for illustrating some of the obscurest portions of the Apocalypse. It is indeed plain that those who would understand some of the darkest of Apocalyptic predictions must sit down and patiently learn their first lessons from Old Testament prophets. A figure wisely drawn from an Old Testament seer often throws a flood of light on a dark prediction uttered by the last of the prophets.

In conclusion, from a careful examination of this volume, we see no reason to lower the tone of commendation in which we spoke when we noticed the first volume of the work. This, not less than the former, bears striking marks of great industry, varied learning, candid and able investigation. We hope the talented writer will be enabled to advance to the conclusion of his work with the same ability. And we cannot but hope that the work will continue to gain such a wide hold of the Christian world that it shall become with all sober men a standard work on New Testament prophecy.

SABBATH SCHOOLS.

In our April number we alluded to the annual meeting of the "Edinburgh Sabbath School Union," and we have now before us the "Twenty-first Annual Report on the State of Sabbath School Instruction in Glasgow and Suburbs," read at the annual meeting of the "Glasgow Sabbath School Union" last April.

This Union brings together nearly all those who are engaged in the work of Sabbath School instruction in the city and neighbourhood, the broad platform on which they exist being the acknowledgement of the doctrines of the "Divine Inspiration of the Holy Scriptures, the Deity and Atonement of Jesus Christ, and the Personality and Influence of the Holy Spirit."

Reports are received from 130 Societies connected with the various Christian denominations within the bounds of the Union, and very full and interesting statistics are obtained of the whole machinery of Sabbath Schools.

The Union comprises 548 schools, 4140 teachers, and 47,641 scholars, with an average attendance of 37,434 children every Sabbath day. The number on the roll, when compared with the previous year, shows an increase of 146 teachers and 3087 scholars.

Of the staff of teachers 510 are reported to have been obtained from the ranks of the scholars.

Of the 130 Societies 110 use a printed scheme of lessons, 97 have regular meetings of teachers for prayer, 60 have weekly meetings of the teachers for the revision of the lessons of the following Sabbath.

Thirty-eight thousand volumes are offered for the perusal of the children through the school libraries, and a sum of \$3300 has been collected by the scholars during the year for missionary purposes.

Sixty societies hold week evening meetings of their scholars, at which missionary addresses, scientific lectures, musical instruction, and sometimes secular education are resorted to as additional attractions to strengthen the ties of the Sabbath School.

Social meetings in winter or trips to the country in summer are inducements which many societies seem to hold out annually.

The importance of encouraging habits of economy among their youth has led some societies to add to their machinery "Penny Savings Banks." One society alone reports having received \$420 in 2220 deposits, and repaid in 394 operations \$310 in the course of one year.

Something is done to encourage the children to select a higher class of periodical literature than is too frequently found in the homes of both rich and poor, and many a scholar subscribes, through his teacher, to one or other of the now numerous serials, which, while inculcating a pure standard of morality and religion, do not despise those attractions of style and matter which are indispensable to interest young readers.

Amid these various applications of human wisdom, these schemes which with philanthropic zeal, with Christian energy, our Sabbath School friends across the Atlantic delight to prosecute, we rejoice to think that they do not lose sight of the fact that these are but means of themselves utterly helpless to produce that result they so earnestly desire; and that they are not so carried away with the pleasing excitement attending their application as to forget that without the Divine blessing all their exertions must fail to realise their cherished wishes. The conclusion of this Report conveys a few words of exhortation on this subject, which we believe our own teachers may not find unworthy of their serious consideration.

There is much outer activity, but too little inner life—abundance of foliage, but great lack of fruit. Tongues of men and angels are not wanting, but the meek voice of charity is sadly muffled. Instant reform is urgently required. God wants greater spirituality amongst the Teachers of His truth—less meeting-work, and more closet-work—less hand-work, and more heart-work—less human-work, and more Divine work—less earthward-work, and more heavenward-work. Israel has straitened God, or God's conquests would be speedier. Only think, friend, that you may be straitening Jehovah. Visitation and study may be rigidly performed, time and talents may be sorely exercised in your Sabbath-School duties, and still the hand-writing over your life may be—*Man hindering God!* Only think how sweetly, how richly, with what willing eagerness, the Life of Nature gushes through the flower-stems, and wheat-stalks, and grass-blades, and tree-trunks; through rain-clouds, and dew-drops, and sunbeams; even through flinty rocks and wandering winds; and say, Whether the Life of God

flows through thee with half such sweetness and obedience? and, if it does not, then, Who is the hinderer? Is God faithless; or is it a truth that the dumb, inanimate creation is actually eloquent with ceaseless hallelujahs, whilst thy praises are all too scant and intermittent? It is even so! Well, if you are a sincere and earnest Teacher, it needs be so no longer. Alter your policy. You have been working hitherto, let God work now. Try nature's plan, and be more passive. Your human activity helps to hinder the full flow of the Divine activity. If you had greater *spirituality*, greater meekness, greater Christ-likeness, God would work through you to more advantage. Lean less on systems and methods, lean less on commentaries and cyclopædias, lean less on attention and attendance, lean less on thine own ability and labour, and lean infinitely more on God's Spirit and God's Word. Preface every duty with prayer. Rehearse every duty on your knees. Visit on your knees, and study on your knees, and catechise on your knees; and, ere long, you will become a workman that needeth not to be ashamed. Only try the meek, kneeling, trusting plan of Christ, and you will soon forget such things as failure and discouragement. Keep your poor human efforts in abeyance. Content yourself to be an *instrument*, when it is God who means to use you. You know not what heavenly music He is waiting to raise within thy soul when thou art thoroughly spiritualized and sanctified. The Great God would be the worker then, and the New Song with which He would surround thy being would not only waken thee with the beauty of its holiness, but thy heedless brothers and sisters would feel it trembling in holy whispers through their hearts also, and they would rouse themselves to bear thee company.

NO TEARS IN HEAVEN.

O happy, happy country! where
There entereth not a sin:
And Death, who keeps its portals fair,
May never once come in.
No grief can change their day to night;
The darkness of that land is light:
Sorrow and sighing God has sent
Far thence to endless banishment.
And never more may one dark tear
Bedim their burning skies;
For every one they shed while here
In fearful agonies
Glitters a bright and dazzling gem
In their immortal diadem.

C. BOWLES.

THOUGHTS FOR THE AFFLICTED.

[From the *Edinburgh Christian Magazine*.]

(1.) Understand that a *living personal God* is dealing with you in this trial, whatever it be; that you have not to do with chance, or with dead mechanical laws, but with a Person who is acting towards you more really than your mother ever did during those unconscious hours of infancy when she carried you in her arms, guided your tottering steps, or trained you up, ministering to your wants each day according to your need.

(2.) It is a condition, essential to your receiving any good or comfort, that you meet with your spirit this "Father of your spirit." To refuse to think of Him, or to pray to Him, or to seek even to know what particular teaching He may have for you in the trial—to lose faith in His presence and wisdom, or in the sincerity of His love to yourself—to shut yourself up in the pride and unbelief of your own hearts,—this is death and misery! On the other hand to open your whole soul to God in love and reverence, to pour out your hearts before Him, to hear Him, commune with Him as a Sovereign Lord and most tender Father,—this is peace. Do not

think that *patience* and stoical submission are what God is seeking for *their own sake*. The only real value of patience is to enable you to meet God; the only submission that will bring a blessing is submission to be taught by God.

(3.) Think calmly and patiently upon *God Himself* as revealed in Christ, for he who sees Him sees the Father, and think of His relationship to you. Whether you see it or not, believe it or not, it is nevertheless true that the great God, the maker of the heavens and of the earth, is your Maker, Preserver, Benefactor, Redeemer; that He knows you personally as no one else can do, and comprehends your whole life, with its every thought, word and action, since you existed; that He sees you now, and searches into the most hidden depths of your being, understanding your sins, temptations, difficulties, and sorrows, and knowing perfectly what you have been, what you are, what you wish, what you require. Whither can you flee from His presence!

(To be continued.)

DEATH OF J. McINTYRE, Esq.

It is with extreme regret we have to announce the death of our respected townsman, John McIntyre, Esq., agent of the Bank of Montreal in this town, which event took place on Friday last, the 16th inst. Mr. McIntyre was a native of Scotland, emigrated to this country with his parents, when quite young, and was 36 years of age at the time of his death. He took the degree of A. B. at the University of Queen's College, Kingston, and was afterwards appointed teacher of the Grammar School in this town, and, when that School was united with the Common School, he was appointed Principal of the Perth Public School, in which situation he continued till 1853, discharging his duties in a manner highly creditable to himself and satisfactory to the public. In January, 1854, he was appointed agent of the Bank of Montreal in this town, where his gentlemanly and obliging deportment won for him the confidence and esteem of all who had business transactions with the Bank, while his business talent and good management soon created a large and flourishing business, and rendered the agency one of the best paying in Upper Canada. In January last ill health compelled him to resign the duties of his office. He was respected and esteemed by all who knew him, and leaves a large circle of friends and acquaintances to deplore his loss. The funeral took place on Monday last, and was attended by a large and respectable assemblage, and the shops were closed as the procession passed, as a last token of respect to his remains.

Mr. McIntyre, whose lamented death is mentioned in the above obituary notice, copied from the *Perth Courier*, was for several years an elder of St. Andrew's Church, Perth.

All who knew the deceased will cordially join in the high but just testimony borne to his worth in the above notice. In all the relationships of life, private and public, secular and ecclesiastical, he was most exemplary and esteemed. Of him it may be truly said, "He adorned the doctrines of the Gospel." A man of avowed faith and piety, cheerful, meek, and humble, affectionate and kind towards relatives and friends, conscientious, just, and upright in all his business transactions, affable and obliging, his life was at once a practical exhibition and a winning commendation of the graces and virtues of the Gospel.

He was an intelligent and attached member of our Church, and a much respected and useful office-bearer in the congregation within whose bounds he resided. He was a teacher in the Sabbath School while his health permitted, and a warm friend and liberal contributor to the various missionary and benevolent schemes in which the Church is engaged.

For years of a delicate constitution, he was for the last four or five months confined, for the most part, to bed by the disease which proved the termination of his active and useful life upon earth. His protracted illness, frequently and especially towards the close of it attended with considerable bodily sufferings, he bore not merely with resignation to the will of his Heavenly Father, but with cheerful, grateful acquiescence of spirit in the all-wise and gracious disposals of his providence. Possessed of an assured interest in his covenant Saviour, he contemplated the approach of death with serene complacency, and on the morning of the 16th inst. sweetly fell asleep in Jesus.

"The righteous hath hope in his death."
"The memory of the just is blessed." "Blessed are the dead, who die in the Lord, from henceforth; yeas saith the Spirit, that they may rest from their labors, and their works do follow them."

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Alex. Kennedy, Williamstown, ..	'58-9	0	5	0
Rev. Alex. Buchan, Stirling, ...	'58	0	2	6
Dr. Boulter, Stirling, Darlington, "		0	2	6
Rev. J. H. McKerras,	'57-8	0	5	0
Mrs. D. Galbraith,		0	5	0
James Colville, " " "		0	5	0
James Armour, " " "		0	5	0
Malcolm Galbraith, " " "		0	5	0
Neil Gray, " " "		0	5	0
Alex. Colville, " " '57		0	2	6
D. McConochie, " " ..	'57	0	2	6
J. McConochie, " " ..		0	2	6
R. Galbraith, " " ..		0	2	6
K. McCaskill, Fitzroy Harbour, ..	'58	0	2	6
F. F. Harkness, Kingston,	'53-9	0	5	0
Alex. Ross, " "	'58	0	2	6
Rev. D. Evans, Kitley,	'58-9	0	5	0
Rev. H. Gibson, Galt,	'58	0	2	6
R. Malcolm, " "		0	2	6
D. Shiel, " "		0	2	6
Mrs. Jardine, " "		0	2	6
Mrs. Irvine, Hamilton,	'57-8	0	5	0
Jas. Hutchison, " "		0	2	6
D. McNicol, " "		0	2	6

WANTED,

A **D**uly qualified person to officiate as Precentor and Leader of the Choir in Saint Andrew's Church here, and to instruct the Congregation in the principles and practice of Sacred Music. He should be in communion with the Church. Salary Two HUNDRED DOLLARS per Annum. References and testimonials to be sent to the Rev. Dr. Machar.

Kingston, 27th April, 1858.

THE PRESBYTERIAN

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