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# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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### THE CHURCH IN CANADA.

#### PRESBYTERY OF MONTREAL, *in connection with the Church of Scotland.*

The next ordinary meeting of this Presbytery will be held in the Session-house of St. Andrew's Church, Montreal, on Wednesday, the 6th day of August, at 12 o'clock noon.

THOMAS HAIG,  
Presbytery Clerk.

#### A DISCOURSE

Preached by the REV. ALEX. MCKID, retiring Moderator, at the opening of the Synod on May 28th, 1856, in St. Andrew's Church, Kingston.

EZEKIEL, ix, 11.—Last clause.

I have done as Thou hast commanded me.

We are told in previous chapters that the Prophet saw a vision, the imagery of which is extended to this. And the personification of the dream is the same, or rather it is the continuation of the same vision he saw as recorded in the 1st chapter; and it is evident that the emblems are those of the immediate attendants and providential appointments of God; but it will be observed that these emblems are obscure and intricate. It is evident from the narrative that the Prophet had glimpses of the Divine glory; and therefore we need not wonder if even his pen failed to give such a statement or description as would be sufficiently plain for us to comprehend. He saw what he characterizes as "appearances," "the likeness of a throne," "the likeness of the appearance of a man." In context the vision must have been a continuation, or another very similar, for he beheld, and, lo, a likeness as the ap-

pearance of fire, from the appearance of his loins even downwards, fire, and from his loins even upwards, as the appearance of brightness, as the colour of amber." This glorious person is represented as putting forth his hand, and taking hold of a lock of the Prophet's hair and lifting him up and conveying him to Jerusalem, where he was shown the detestable idolatries which were carried on even within the precincts of the courts of the Temple. In the hearing of the Prophet this invisible personage, whom we can have no difficulty in recognizing as the Glorious Head of the Covenant of Grace, cried with a loud voice for the guardians or heavenly watchmen to come forward and be the executioners of His justice and judgements. They came forth with their slaughter-weapons in their hands, six men of them from the way of the higher gate. We read that only two were sent against the cities of the plain: one served to destroy the first-born throughout the land of Egypt; one executed judgement in the Assyrian camp. And in the Apocalypse seven are said to be employed to pour out the vials of God's wrath.

After these six men had entered, they stood before the brazen altar, where the sacrifices were offered, and atonement made, so that they might be ready to protect that which was so holy, and to avenge the horrid pollutions which were being perpetrated on it. Along with them stood a man clothed in the garments of a priest, and having the implements of a scribe or writer by his side. It is unanimously allowed that this "man" was the Great High Priest of our profession, clothed about with holiness as with a garment, of which linen is the symbol, wearing the inhorn to denote that He is ever ready to insert the names of His chosen ones in the book

of life; and, as our Mediator, His appropriate place is by the brazen altar. While standing there, He received His commission "to go through the city," before the destroying angels, "to mark those who sighed and cried for the abomination done in the midst thereof," that these were to be sealed or marked on the forehead, so that the messengers of vengeance might readily distinguish them.

There are only two passages in Scripture where such a work is spoken of, the text and the 7th chapter of Revelation, in neither of which is it described how the work was done. But, by referring to Eastern manners and customs, we find that even in the present day it is indispensable for a Brahmin to be marked before he can enter a temple or pagoda, as the mark as well as the colour of said mark serves to distinguish him as a worshiper of Vishnu or Sera. It was an ancient custom for servants to be marked; and it was also a practice for worshipers of different gods or deities to have distinguishing marks.

Analogy therefore leads us to conclude that, as a mark in the forehead was the distinguishing badge of the deity worshipped, so here the mark on the forehead was to be set on the worshipers of the True God, before the destroying angels were to go through the city and execute their mission.

The man with the inhorn by his side went first throughout the city and performed his mission; he was followed by the messengers of destruction, who also obeyed their orders and went and slew all they were commanded, beginning at the sanctuary and the ancient men that were before the house. The Prophet, on beholding the great slaughter, lifted up his voice in supplication, that a residue might be spared; but he was informed that the

iniquity of the house of Israel was full, that His eye should not spare, neither would He pity any more. After this the man with the inkhorn returned and reported the performance of the work,—“I have done as Thou hast commanded me.”

If we refer this to the work of our Saviour on behalf of His chosen ones, we have a beautiful and affecting view of the work of salvation. The place where the prophet saw the man with the inkhorn by his side was the brazen altar. This might lead us to speak of Christ, as undertaking the work of redemption committed to Him by the Father. The work He performed as Mediator was a voluntary one, for, when the call was made for judgement on offenders, when all was ready for the work, when the ministering servants stood with their slaughter-weapons in their hands, the man with the inkhorn by his side came, attired in the costume betokening his occupation and employment. He came. He was not called or commanded to come, and his being by the brazen altar betokened his readiness to do whatever was commanded. Here then we have a view of “*the man*,” all prepared and ready for the work, as is written in the volume of the book, “To do Thy will, O God, I take delight,” and, in the words of the text, we are led to behold the last scene of the Redeemer’s work on Earth as He hung on the cross, and cried with a loud voice “It is finished,” or, to use the words of the text, “I have done as Thou hast commanded me.”

During the Christian dispensation, or the existence of the Church militant, we are not to look upon the work of the man with the inkhorn by his side as fully performed. It is true Christ fulfilled the law, and finished the work given Him to do: that is all right in the sight of Heaven, there all is complete, so that righteousness reigneth, and joy and gladness is in every heart. But, as far as man is concerned, there is still a portion of the work going on, for, as long as man exists in the World, and as far as he individually is concerned, the work is not finished. It was necessary therefore that some means be adopted whereby the finished work might be applied to him. These means were the ministry of reconciliation, the preaching of the Word, the appointment of men who should in all times make known the great work, or, to use the imagery of the text, whereby those, “who sigh and cry for the abomination that is done in the midst,” should be marked upon their foreheads. This work, is outwardly accomplished by the appointment of the Ministry of the Gospel—men qualified and set aside for the peculiar duties of the work, which in the text is symbolized by the man clothed in linen, with the writer’s inkhorn by his side.

Before leaving this world, Christ Himself appointed His Apostles to go into all the world and preach the Gospel. Other ministering servants were trained up under them, who in turn preached and taught

the Truth as it is in Jesus; and a succession of men fitted for this work has been raised up ever since, who not only spread abroad the Word of God but, as ambassadors for King Jesus, beseech men to be reconciled to God. Without infringing on the dogma of the Apostolic Succession, or any of those arguments which the arrogance of man has set up, we will content ourselves with saying that, since the time when Christ sent forth His Apostles, there has been a regular succession of those who have publicly proclaimed the will of God, or, as in the text, men standing by the brazen altar, clothed in linen, and with the writer’s inkhorn by their side, who have gone forth as they were commanded, and through whose instrumentality many are now surrounding the Throne, who were marked or sealed on earth, and who were thus brought to the knowledge of the wonderful works of God to usward.

And in our day is there not the ministration of the Gospel in this manner? Fathers and brethren, are we not living examples of this very work? We have been regularly educated for the work of the ministry, publicly called on or set aside for the performance of the duties of this office, clothed with authority to warn sinners of the evil of their ways, to preach the love of God as it is in Christ Jesus our Lord, and ordained by the imposition of the hands of the Presbytery for administering the ordinances of Religion and dispensing the seals of the Covenant.

This is the very imagery of the text, and I consider that it is peculiarly applicable to us as ministers of the Gospel, as ministering priests, whose proper position and station is symbolized by the man standing at the brazen altar.

Fathers and brethren, where did you stand on the day of your ordination? On that day did you not stand in the temple of God, in the presence of the assembled congregation? Did you not in the most solemn manner accept of the office of a ministering servant, and the call to go forth to the performance of the duties of a minister of God’s sanctuary? On your bended knees were you not set aside by prayer and the imposition of the bands of the Presbytery? And, in obedience to these professions, have not the majority of those present left the land of our nativity, the homes of our fathers, and the places hallowed by so many endearing ties and associations, and in this colony, where so many of our countrymen have fixed their abode, given ourselves up to the work of the ministry. Need I occupy your time at present in drawing a parallel between the work in which you are engaged and the work given to the man clothed with linen, and having the writer’s inkhorn by his side? To go, as he was commanded, through the midst of the city, surely does not mean to go through the principal parts, that is, near the king’s palace or where the nobles and privates dwell, but the most

crowded thoroughfares, the most densely populated places and those localities where the multitudes congregate—those who have neither the means nor the inclination of obtaining knowledge for themselves.

In the midst of such labours, and engaged in such a work, would it be impertinent for a fellow-labourer to ask of you, Fathers and brethren, Is it well with you? How have you been conducting yourselves? What success has attended your labours? Are you looking forward to the termination of your work in the ministry so as to be able to say in the words of “the man,” standing by the brazen altar, “I have done as Thou hast commanded me?” and thereby to deserve the salutation given to every faithful servant, “Well done, thou good and faithful servant, thou hast been faithful over a few things, enter thou into the joys of thy Lord.”

methinks I hear some of you say, I have laboured, I have wrought, I have toiled, but, alas, I fear that few marks of my ministry are visible, and that the complaint of the Prophet of old is too applicable to me, “Who hath believed our report, and to whom is the arm of the Lord revealed”. But remember, O desponding brother, that it is not for you to say what the success has been, or how many have been marked by your instrumentality. It is for those who come after you to find that out,—the messengers of vengeance, who go through with the slaughtering weapons in their hands. Or, perhaps, what may be more appropriate in your case, when the relentless tyrant, Death, strikes down with his unerring hand every child of Adam, it is then that the mark made by the ink from the writer’s inkhorn shall appear, for they that died in the Lord have been sealed unto the day of redemption. Afflictions cannot efface that mark, trials cannot remove it, death itself only makes it appear the more prominently and fixes it the more indelibly.

I would ask, Have you not found the streets of the city very uneven? Have you not found abominations prevailing to an alarming extent? Have you not found many saying, “The Lord seeth us not?” Have you not found the prince of darkness extending his potent sway: and the destroyers of souls everywhere ready to pounce upon perishing souls with eager grasp? would ask you, as was done to the Prophet, “Have you seen this, O son of man?” And is your answer like his “I have seen this and greater abominations than this?” Then bear with me if I touch on some of the difficulties we meet with in going through the midst of the city, or in the performance of our ministerial work.

It is thought by many, and, O! what a foolish thought, that there is no work more easy than that of the ministry: but I readily appeal to the experience of every minister present that, so far from being an easy work, it is the most difficult. The Bible, how impossible to understand it

thoroughly ourselves, and, when we are taught its doctrines, how difficult to convey to others that understanding of its contents so as to leave the mark, or produce an impression! How impossible for us to govern the sentiments or control the passions of others, for the tastes of our hearers are so different that what suits one disgusts another! Nay, so changeable are they that what is approved of to-day is condemned to-morrow. To strip vice of ornament, to clear virtue of all imputation and false appearance, to display religion in all its native loveliness and inherent beauty, is no easy work; nay, do we not find it a work of impossibility to persuade men to hate what is evil and to choose what is good. The very preaching of the Truth is of itself liable to give offence, and thereby to mar our usefulness. And is it not a truth too palpable, that we find a faithful minister of the Gospel, even whilst engaged in the due performance of his work, reviled and designated as a troubler of Israel? And is it not to be deplored that the less faithful, or those who have not the heart set on the work, faint and stumble, and give the enemy cause to triumph over their weakness?

Bear with me, Fathers and brethren, whilst I would strongly urge on your remembrance that, occupying the position we do, we have to stand alone or singly, even as the man stood alone by the brazen altar, and went forth alone to his work in the city. Such also is the case with us, we stand alone and isolated, we stand prominently before the eyes of all, of those who are not able to judge properly of us, even of the multitude who are incapable of discussing the motives by which we are actuated, or the principles by which we are governed. We are like the Athenian of old, who was ostracised because he bore the name of "Just." Our station is elevated, our position is conspicuous, and we are thereby exposed to the inspection of all. Many eyes are upon us, and remember the majority of observers will not give the same allowance for our short-comings, as they do for their own. Though we could speak with the tongues of men and of angels, we cannot thereby allure our hearers, into lives of piety, or convince them of the beauties of religion. We must exhibit this in our lives and conversation, we must practise what we preach, we must not only explain doctrine, but we must illustrate and exemplify it in our own experience. As we move in a peculiar and individual sphere, we must shine as lights in the world, we must avoid every appearance of evil, we must consider not only what is just and pure, but also what is lovely and of good report. The world expects that we should do honour to our profession, that we should keep up the dignity of our character and fulfil the duties of our office. This we cannot do without acquiring, cultivating, and exercising every accomplishment, gift and grace by which our usefulness in the ministerial office may be promoted. Our

preaching must not be the result of mere human reason, nor to teach for doctrines the commandments of men. We are not to urge speculations as truths, or new schemes, however plausible, if unsupported by Scripture. Blessed is that preaching which has the seal of the Spirit attached to it. Delightful is that eloquence which flows from those streams of wisdom which are so pure and unsullied. Glorious is the Gospel in all its native lustre. Nourishing is the milk of the Word in all its richness and purity. Sweet to the taste is the Bread of Life in all its vitality and vivifying energies. And in our preaching proper respect must be had to the whole of the human family, giving to every one his portion in due season, teaching the young and the ignorant the first principles, giving strong meat to those who are of full age, who have their senses exercised to discern good from evil, to convince those who are lying in error by sound reasoning, mixed with heavenly wisdom, and to this we must add the holding forth of the law of God in all its extent, spirituality and strictness.

Another difficulty of the ministerial office is, that those that fill it are, like other men, compassed about with infirmities, and on account of this are exposed to impediments and opposition from within. Their own natures are unholy, their hearts are depraved, so that they are liable to much disquietude and vexation; and from this cause we have too frequently to lament the unfaithfulness of some and to mourn over the improper behaviour of others. Such amongst us are always to be regarded as heavy judgements from God on that portion of the Church on which they fall. Such always afford the careless a pretext for deserting the ministration of the Word, so that their precious souls are in danger of perishing for lack of knowledge. The profane laugh and sneer at Religion in general, and delight in bringing railing accusations against ministers, whether they be innocent or guilty, and, instead of lamenting that outbreaks exist, they turn it as a handle against Religion in all its bearings.

Oh, the deplorable condition of such ministers, who thus bring disgrace not only upon themselves, but on all connected with them, who are stumbling-blocks in the way, on which others stumble and fall. The misconduct of ministers brings not only condemnation upon themselves, but judgement on the impenitent and profane, for not only are their own consciences dead and seared, but they force others to believe that Religion is a farce and its professors hypocrites. We hold this up as a warning to those who are so ready to blame ministers, and find fault with those whose characters are so open to view. It may be that such are themselves unfruitful, and thus are the means of bringing down the judgements of Heaven, by suffering disgrace to fall on the persons of those who ought to be patrons and guides. Of all persons in the world, ministers of the Gospel are

most exposed to misrepresentations and reproach. They are like a city set on a hill which cannot be hid, their faults and infirmities are seen by all, every blemish in the ministerial character is examined with wonderful acuteness, every fault is looked upon as a heinous crime, and the slightest infirmity disqualifies him for the office. If a malicious report be once raised, how assiduously is it propagated, and, however groundless and improbable, it is declared as a truth and easy of proof.

We do not make the above remarks with the intention of covering unfaithfulness, wherever it may exist, or of screening the guilty, wherever they may be found: but we make it chiefly as an argument that we ought to take heed to our ways, and to walk warily in slippery places.

Oh, what a pinnacle is that on which ministers stand! They are feeble men invested with an important office, the burden of which they are unable to bear alone; they are men who are exposed to the malice of sinners, and the assaults of devils; they are persons who are accountable for the manner in which they discharge the duties of their office. Hence these very things are apt to depress and discourage their minds, and it is matter of grateful thanks that mistakes and failures are so few, and the deviations from the rule of duty are so rare.

Brethren, what strong claims have we on the prayers and sympathies of our people, that, like Moses, whose arms were stayed by Aaron and Hur, so we require to be borne on the arms of prayer. Hence the truthful saying, "a praying people makes a faithful ministry."

On examining our text, we find that there is no account given by "the man" of the amount of work done, or of the time spent by him in the work, or the numbers of those who were sealed. We are only informed that, after having received the command, he went forth immediately to the performance of the orders given him, that he obeyed the command readily, and upon finishing he returned to the place where he had received his instructions, and reported that he had obeyed, that he had gone through the city and done as he was commanded. In this view of the subject there is a solemnity surrounding it, which awes us as we approach it. The command has been given us, to go forth and do the work of evangelists. We have gone forth to this work, each in his own sphere; and these are as varied and various as our own relations to one another. Did time permit, I would willingly endeavour to depict the scene of these labours, whether in the crowded street or in the narrow alley of the city, or rather the regularly organized congregations, the population scattered throughout this widely extended country, the mission-field in its boundless extent, with the difficulties, the toils and the hardships attendant thereon. But it is not to the scene of our labours, however varied

that may be, it is not to the amount of work performed, whether it be great or small, it is not to the difficulties encountered, or the obstacles overcome, it is not to the largeness of the city congregation, or the smallness of the country charge, in short it is not our individual experience of which I would take notice, but that we should take counsel together and enquire which of us are turning our faces towards the brazen altar again, which of us are preparing to finish our work, and, from what is past, are you looking to the conclusion, so as to say, "I have done as Thou hast commanded me." If so there is beyond what most interest you, there is a reward worthy of our Lord and Master to bestow. When an earthly sovereign bestows a mark of favour on a true and faithful subject, it generally consists of titles, of honours and pecuniary rewards. But ours is different; we have at present the consolations and supporting influences of the Spirit and the assurance of the fulfilment of all those promises which have been given by God to His people. And, when our work is finished here, there is the assurance of the reward in the Kingdom above, the inheritance which is incorruptible, undefiled, and which fadeth not away. Then will He gather together in one vast and eternal assembly all those who have "sighed and cried for the abominations done in the midst," and on account of which they have been marked with the ink from the inkhorn of the man clothed in linen, and who stood beside the brazen altar. Among this throng will be the fruit of our work and the numbers marked by us. Then and then only will be known the amount of our success here, for then within the walls of the New Jerusalem will be that assembled throng which no man can number, gathered from the four corners of the Earth, and marked by so many hands. The assembly there convened shall all be of one mind and spirit, there will be no wrangling or jarring, no voice of party or strife, but peace and joy and uninterrupted happiness, and above all the workings of that love, which has secured for us that joy which shall then be fully revealed. Though in our work on Earth we have been the spectators and associates of those "who sigh and cry," in Heaven, in the full enjoyment of the reward, there shall be no sorrows nor crying, for then all tears shall be wiped away from the eye, joy and gladness shall abound, songs of triumph shall fill every mouth, and love unfeigned shall animate every heart. When those who have been marked on Earth shall have been gathered together into the Kingdom above, the bond of peace, of love and good-will will then be complete; the song of gratitude, feebly begun on Earth, shall in Heaven swell out into the full burst of triumphal praise, and the anthem thus begun shall resound throughout the streets of the New Jerusalem and reverberate along the walls of the Temple, for the living pillars thereof,

and the lively stones therein shall each re-echo throughout the endless roll of eternity unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God His Father; to Him be glory and dominion for ever and ever. AMEN.

## THE CHURCH OF SCOTLAND.

### THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

(Continued from page 104.)

[Condensed from the *Edinburgh Post* and other Papers.]

Monday, May 26.

The Assembly met to-day at twelve o'clock—the Rev. Dr. Crombie, Moderator.

Dr. Bayce read the draft of a memorial to the Court of Directors of the East India Company regarding the application for increase of the number of chaplains belonging to the Church of Scotland in the Indian Presidencies, which was approved of, and ordered to be transmitted.

#### THE JEWISH MISSIONS.

Mr. TAIT, Kirkliston, read the Report of the Committee for the Conversion of the Jews. It stated that at Cochín, where the Committee had lately appointed Mr. James Bouthorne as colleague to Mr. Laseron, the most painful dissensions had arisen between these missionaries; and, every effort in the way of private counsel and remonstrance having failed, the Committee had terminated the connection of Mr. Bouthorne with the Mission, and had resolved to remove Mr. Laseron from the station, which had been occupied by him since 1844. On the question as to what the Committee should now do with that Mission, they had as yet come to no decision. In Germany the Committee had had a painful trial in the removal by death of the Rev. J. C. Lehner, at Darmstadt, of whom it might be truly said, that "he was a faithful man, and feared God above many." The Committee had offered the vacant appointment to the Rev. W. Keyser, a young man highly recommended, but who, overpowered by a sense of the onerous duties of the office, had demitted his charge immediately after assuming it. The station was still, therefore, unoccupied. In regard to Messrs Sutton and Stern at Karlsruhe and Speyer, the Committee recorded their entire satisfaction with their proceedings, of the success of which they had, in some instances, had cheering tokens. The Committee regretted the continued want of success in their endeavours to find a suitable missionary for Paris, and the consequent postponement of the object commended to their attention by the Assembly of 1854. The Committee, after inquiry and deliberation as to the expediency of sending a missionary to the Jews at Jerusalem, had resolved that the present was not a favourable time to open a mission there. The population of Jews in Jerusalem consisted chiefly of two classes—namely, religious devotees coming there from all countries, that they might, by dying there, hope to hold a higher place in the resurrection; and the native Jews, whose poverty was such that they depended almost wholly on the bounty of the wealthier class of devotees. The necessities of these poor people were supplied only on the condition of steadfast resistance to the Christian missionary, and therefore it was found of necessary consequence that, in the event of opening a mission there, funds should be provided to give professing inquirers and converts temporal support. This practice the Committee deemed most objectionable in principle, and it was, besides, wholly beyond their resources. On these

grounds the Committee thought it inexpedient to open a mission at Jerusalem, though they cherished the hope of being able to occupy other stations in Palestine. The present condition of Turkey, and the now milder administration of the Sultan's Government, gave favourable openings for missionary enterprise in various places, particularly among the Jewish population. After much consideration the Committee had resolved to occupy, in the first instance, the towns of Salonica and Smyrna, where there was a population of 10,000 Jews in the one place, and 25,000 in the other. The Committee had resolved on employing a mixed agency of Jewish and Gentile missionaries. They had appointed the Rev. A. Benoliel, a Moorish Jew, ordained three years ago for missionary service, and the Rev. J. W. Marcussohn, a Christian of Jewish extraction; but they had not yet determined the future localities of each. It was their purpose to associate with each of them a probationer of this Church, and they hoped speedily to make arrangements with qualified parties; and the service had also been recommended them of two lay agents as teachers for the young, who had been for some time employed by the American Board of Missions at Salonica and Smyrna. The Committee asked authority to raise funds to build a Presbyterian church in Constantinople, both for the Jewish and Turkish population there, and for their countrymen in that city. The Committee had resolved to accept, if authorised by the Assembly, of the offer of the Rev. N. McLeod, Barony Parish, Glasgow, and of the Rev. J. R. Macduff, Glasgow, to proceed as a Deputation to Turkey to visit and acquire information as to the stations proposed to be occupied. In regard to funds, the Committee reported that collections had been made in behalf of this mission in 810 churches and chapels, being an increase of 71 as compared with last year. The increase in the amount of these collections was £246 4s. 9d. The number of parish churches from which no collections had been received was 218. Contributions had been received from 32 parochial or congregational missionary associations. In the amount of these, as compared with the last year, there was an increase of £4 13s. 11d. In the contributions from individuals there was an increase of £145 0s. 11d.; in legacies an increase of £91 13s. 16d.; and in the contribution from the Lay Association a decrease of £12 11s. 10d. The whole income of the Committee during the past year was £3309 17s. 9d., being £478 14s. 7d. above the income of last year; and the whole expenditure of the Committee for the same period was £2547 11s. 1d., being £849 4s. 4d. less than that of the previous year.

Mr. TAIT, in giving in the Report, intimated his resignation of the Convener'ship.

Dr. BELL moved that the Assembly approve of the Report, return their thanks to the Convener and the Committee, and express satisfaction with the measures adopted by the Committee to carry out the end of their appointment. He went over the various subjects noticed in the Report, and in reference to Turkey said he thought it fitting that the Church should follow out the great service the state had done to that empire, by seeking to promote its spiritual as the state had done its temporal interests.

Dr. FOWLER seconded the motion. He expressed the opinion that, notwithstanding all that was said of the religious prejudices of the Jews at Jerusalem, still he thought there was encouragement to enter on that work, in the words of our Lord, where He commanded his disciples to preach the Gospel, beginning at Jerusalem; and he did not think that these prejudices against the Truth were greater than they were in the days of our Saviour.

The Rev. A. Wilson, Paisley, said as, to the mission to Salonica and Smyrna, his first impressions on the subject were exceedingly favourable, but he did not think it would be advisable to take any steps in the matter till their friends who were going out to Turkey might advise them on the matter.

The Rev. Mr. CHISHOLM, Boleskine, observed that his people from time to time asked him as to the success of the Schemes, and more especially as to the Jewish Mission Scheme, and on his informing them, their anticipations of the Church as to successful results among the Jews were not realised, the reply uniformly was, they would not on that account relax their efforts in support of the Scheme. We are not to expect, said they, that 8000 are to be converted in one day, as under the preaching of Peter. What is the command of Christ—"Go ye unto all the world, and preach the Gospel to every creature, beginning at Jerusalem," thus giving the first offer of salvation to the Jewish people, although they were more laden with iniquity than any other nation on the face of the Earth; and we find that Christ gives the special promise that He will be with His disciples in executing this commission until the end of time. It was their duty, therefore, to give obedience to the Divine command, and leave results with God.

Dr. Robert Lee said that the Church, in organising and carrying on a Jewish Mission, should look out amongst its members, and see whether there might not be men among them having such acquaintance with Jewish and Oriental literature, affairs and ideas in general as would not make them dependent on the testimony and assistance of extraneous persons, by which they might be enabled to examine those whom they proposed to send out as missionaries, and know whether they were duly qualified in this sphere of labour or not. As to the Convener—and he spoke with no disrespect whatever to the exerted gentleman who had so honestly and laboriously conducted this Scheme—he would make this suggestion, that in appointing a Convener the Assembly should look about in the Church, and see whether there might not be a man having such an acquaintance with Hebrew, Talmudical, and Oriental literature as might make him alive more than ordinarily well-informed ministers could be to the interests that were to be managed.

Now, if he had ever anything to do with a Jewish Mission, he would proceed on this principle, that every mission undertaken by the Church of Scotland should be presided over by a licentiate or a minister of the Church. They owed that to themselves, they owed it to those who contributed the money, they owed it to their own consistency and their own dignity, that every mission they should establish should be presided over by a person in whom they had knowledge and confidence.

Dr. BROWN, Greenock, said he had never been able to concur in the idea that converted Jews were the proper agents for the work—and he spoke from a pretty extensive experience of that class of persons—because these the Jews looked upon as renegades from their faith, and were held in great aversion by them. He believed the best agency was a warm-hearted Christian missionary, animated with the love of Christ, and going among them and preaching the Gospel to them in simple and affecting terms.

The Rev. Mr. BREMNER, Banff, said the misfortunes of the Jewish Committee, in his opinion, had arisen from no want of zeal or management or fore-sight, but from the fact that in this Church, though they had the material, they had not the training. He believed that an abundance of young men would come forward for the Jewish field if the Church held out due encouragement, and he thought the Committee would do well to bestow a part of their funds in aiding young men in those studies which qualified them for this work.

Dr. PIKE, after expressing his conviction of the great importance of the Jewish Mission, as one which the example of the Apostles and the early Church had sanctioned, referred to the great difficulties in the way of such a mission as that to the Jews, and said his wonder was, not that the Committee were sometimes deceived in their appointments, but that they had been deceived so seldom. He supported the motion of Dr. Bell.

Dr. ROBERTSON said, as to the mission to the Mahommedans, all that the Committee intended to recommend was that their Jewish missionaries in Turkey might, if they saw opportunity, preach the Gospel to inquiring Mahommedans. He did not think the Assembly would refuse to give the Missionaries such power. Dr. Robertson added that the two Clergymen alluded to in the Report were Mr. M'Leod, of the Barony Parish, Glasgow, and Mr. Macduff, late of St. Madoes. All that was wanted by them was, that the Assembly should give them such an official character that they might the better obtain the information for the Committee which it was their desire to secure.

After some further conversation the motion was agreed to, and the consideration of the Deputation to Palestine was reserved to a future diet of the Assembly.

The MODERATOR then returned the thanks of the Assembly to Mr. Tait and the Committee. In addressing Mr. Tait, the Moderator said: You carry with you from this House the united esteem of all your brethren here present. (Applause.)

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

Tuesday, May 27.

The Assembly met at eleven o'clock—the Rev. Dr. Crombie, Moderator.

#### THE JEWISH MISSION.

Dr. BELL stated that Mr. Tait was desirous to make a brief statement to the house.

Mr. TAIT, having been permitted to be heard, stated that Mr. Benoliel had applied to the Committee to be received as an agent in their service in April, 1855. That letters were forwarded to him (Mr. T) from several of the directors of the British Society, highly commending him as a man well fitted for missionary service. Mr. Tait proceeded to read from his letter-book a letter addressed by him to two or three gentlemen, containing minute inquiries as to his character and previous history the date and circumstances of his conversion to the Gospel; his studies, ordination, and missionary services; his prudence, discretion, and general trustworthiness. To these inquiries most satisfactory answers were given. But the Committee resolved to take no step immediately in the matter, and nothing farther was done till nearly a month after the rising of the last General Assembly, when the Convener received a second communication from one of the parties with whom he had corresponded, strongly expressing the hope that a sphere of service could be found for Mr. Benoliel under the Committee, and the persuasion that, if appointed, he would give satisfaction. In consequence of this, the Committee requested the Convener to invite Mr. Benoliel to visit him, and, in compliance with these instructions, he wrote, requesting Mr. and Mrs. B. to visit him in August. They spent three days at Kirkliston, when Mr. B. preached with great acceptance, and his whole demeanour was fitted to convey the most favourable impressions of his character. On that occasion, Dr. Smith, of Tolbooth Church, and Messrs. Playfair and Muir met with him, and were all highly pleased with him. A second visit was paid by this gentleman in November, when he again preached, besides staying three days at Kirkliston: he was for two days the guest of Dr. Hunter, who expressed the highest satisfaction with him. In these circumstances the appointment was made.

Dr. FOWLER expressed his cordial satisfaction in hearing Mr. Tait's statement. He added that in November he had met Mr. Benoliel at Kirkliston, and formed a very high opinion of his qualifications.

#### INDIA MISSION REPORT.

The Assembly then called for the Report of the Committee on Foreign Missions. Dr. Macfarlane, Convener, presented the Report.

In Calcutta the missionaries have been labouring with their wonted fidelity and zeal. The business of the Institution has been carried on, as

heretofore, with an amount of attendance much the same as that of last year, and not without some measure of success. Three pupils of the Institution have, during the year, been admitted by baptism into the Christian Church. They were baptized on separate occasions—the first in March—the second in May—and the third in August, and yet little disturbance of any kind took place when they were baptized, and few, if any, pupils were withdrawn from the Institution. Of the Christian young men who have been engaged in teaching in the Institution, the missionaries can speak with much satisfaction. All of them have done their duties faithfully.

It is only necessary to add that, with the leave of the Committee, the Rev. Mr. Anderson has returned for a short period to his native country, and that his presence there may, under the blessing of God, be anticipated to be productive of much good. The Church at large, as well as the Committee, have now, for about ten years, had reason to congratulate itself on the ability, and zeal, and unwearied steadfastness of Mr. Anderson in the discharge of his duties. The other missionaries at Calcutta are in good health, and in the zealous discharge of their duties.

At Bombay the Institution continues open, and well attended, though the Committee had to report with the deepest regret their discontinuance of the services of the Rev. Mr. Wallace at that Presidency.

The services of Mr. Wallace having been discontinued, Mr. Hunter now occupies his place in the Institution at Bombay. His zeal and energy have been fully appreciated by our esteemed Chaplain at the Presidency; and the Committee's only regret is, that on landing at Bombay he has been met by an amount of duty which the Committee as little anticipated as they would have ventured to impose. It is apparent that, in some way or other, Mr. Hunter must be relieved, and that speedily, from the excessive labour to which he is subjected.

The missionaries at Madras are pursuing with unabated zeal the great objects of this mission. The accession of Mr. Walker to the staff of agents the Committee consider most important. The Committee need only advert to the fact that he has acquired such a thorough knowledge of the Tamil language as to give him the utmost facility in addressing the natives in their own tongue. The Report then proceeds to apprise the Assembly of the more recent acts of the Committee, and of the important proposal now submitted to its review.

At a special meeting of the acting Committee, duly called and held in the month of February last, the Rev. Dr. Muir, the Rev. Professor Robertson, the Rev. Dr. Grant, with the Convener, were named a sub-committee to consider and report. This was done accordingly, and at a future meeting of the Committee the following report was given in:

"Agreeably to the remit of the acting Committee, of date 22d February, 1856, the sub-committee had under consideration the present condition and future prospects of their missionary operations in India, and after several meetings on the subject, and the most ample deliberation, they are at one in the opinion that the time has now come when a change in the mode of conducting the mission is not only advisable but necessary. And, in giving expression to this opinion, the sub-committee have the satisfaction of thinking that they in no wise reflect either on the principles on which the mission was originally founded, or on the mode in which these have been carried out. The increasing means of education among all classes of the community—and more especially the recent introduction of a national system, so much more palatable to the heathen than any school system where religion is taught—constrain us to consider the propriety of our adapting ourselves to the altered circumstances in which we are placed. The preaching of the Word, therefore, presses itself now more on our attention as the most effectual means of doing good, and your sub-committee are of opinion that, to meet the demands of the future (while acknowledging the goodness of God in the



past) care should be taken that all the agencies of the Committee are turned into this channel of proclaiming the Gospel to the heathen. Relieved from their task in the school, your missionaries will now be enabled to devote their time to the public preaching of the Word, enlarging their usefulness among that now important class of the community, who, having received their education in the missionary school, or in the Hindoo school, have gone beyond its precincts into active life, while to those missionaries who have acquired a knowledge of the vernacular tongue, stations may be allotted, which they may most profitably occupy in the towns or villages of India. With such new agencies at work, your mission would, it is evident, lose nothing in its interest, and far less in its usefulness. Its sphere of usefulness, indeed, could not fail to be greatly extended, while, by commending itself still more amply to the sympathy and approval of our people at Home, it might be expected, under the blessing of God, to draw more largely than heretofore on their Christian co-operation and support.

In submitting this Report, it may be proper to add that, as this new arrangement contemplates the discontinuance of the schools in the several Presidencies within a period more or less remote, your sub-committee have reason to believe that the buildings connected with them might be disposed of without any loss to the Committee of the original outlay, as well without prejudice to any other interest at present involved in them. It may be advisable, perhaps, that some portion of these buildings be retained for the purposes of a church or chapel; but this would depend mainly on the question, whether, from its locality or otherwise, our present sphere of labour be best adapted to this end. It is also to be noted, that, while this Report infers a change, and an important one in the work of our missionaries, it by no means implies any diminution to their numbers. What with the work of preaching and that of preparing heathen converts to become preachers, a larger number of advanced missionaries than we at present command would have ample employment. Altogether, then, your sub-committee anticipate from such change, if adopted, a great enlargement of influence as well as a greater unity of action in carrying on their important work—and, with this view, they submit it to the consideration of the Committee, that, with their approval, it may be reported to the ensuing meeting of the General Assembly."

The Committee, having duly considered this Report, approved of it, and agreed in terms thereof, and had nothing intervened, it would have been transmitted *simpliciter* to the General Assembly for their decision and judgement. At a subsequent meeting, however, a communication was received from the corresponding board, Calcutta, which was laid before the Committee, and which, in justice to all parties, must be also submitted to the consideration of the house. It is of date 20th March, 1856, and, *inter alia*, contains the following statement:—

"We have most carefully considered the terms of the Government offer of grants in aid, and the more we consider them, the more are we of opinion that the acceptance of this offer by the General Assembly's Mission would in no way hamper its means of usefulness, but, on the contrary, would place it in a very advantageous position with regard to these, while, on the other hand, to reject the Government offer, is, in our opinion, to give the opponents of Christianity a great advantage in increasing and propagating the darkness which we seek to dispel.

We do not venture to point out the mode in which we would recommend the General Assembly's Mission to take advantage of the Government offer; but we cannot too strongly express our sense of the importance and value of this offer.

"Such, then, being the sentiments we entertain respecting this subject, we now recommend that the first opportunity be taken to bring the question before the General Assembly's Committee for the Propagation of the Gospel in Foreign Parts for their consideration."

"At a special meeting of the Corresponding Board, held on the 17th instant, Hugh M'Ewen, Esq., in the chair—it was moved by J. Balfour, Esq., and seconded by the Rev. W. White, and unanimously agreed to, that the foregoing report be adopted by the Board, and transmitted without delay to Edinburgh. It was agreed at the same time to add, for the information of your Committee, and of all the friends of our Mission at Home, these two facts:—

"1. That Government are prepared to make liberal grants in aid, to the extent of as much as is contributed by subscriptions. Thus, if the Church gives fifty rupees per month for the support of a school in the country, the like sum of fifty rupees per month will be granted from the public funds. Government will likewise assist towards the original outlay for school furniture, &c.

"2. Government will always be ready to make it a condition with mission schools that may accept grants, and at the same time object to inspection by Hindoos, that they shall be inspected only by Christians.

"I am further desired to say that the Board consider it their duty to represent that, in their opinion, no effectual good will result from the Church's accepting these grants, and establishing schools in the Mofussil, unless missionaries are sent out to superintend the work. We are ready, if encouraged, to submit a plan of operations.

"Yours very truly,

"JAMES C. HERDMAN, Sec."

"Calcutta, 20th March, 1856."

This communication having been read and considered, it was agreed it should be reported to the General Assembly as the Committee have no wish to withhold any official document bearing on the subject to which it refers, even though they have not sought the return which has thus been offered.

In doing so, however, they think it proper to say that the proposal of extending their future missionary operations in India, through the school system in the Mofussil—that is, in suburban or rural districts, through the medium of the vernacular language—in no way commends itself to the approval of the Committee.

Having thus reported this important part of their procedure, which they now respectfully submit to the consideration of the House, your Committee cannot conclude without expressing the hope that there is opening up to the Church in foreign lands a larger field of Christian usefulness than has yet been occupied, and with it a large measure of Christian liberality and zeal. It affords us matter of congratulation that, during the past year, the revenue from collections and contributions has not diminished but increased, and that, whereas 866 parishes collected last year, 290 have collected on this—while, as the Church has been already informed through other channels, we have had a considerable accession to our funds in the former donations. Among others the donation of £1,000 by Mrs. Crichton, of Friar's Carse, Dumfriesshire, calls for the notice, as it well deserves the thanks of the Assembly.

The Report concludes with some appropriate remarks on the present state and prospects of the Scheme.

The CONVENER submitted two letters to the General Assembly from two members of the Corresponding Board, Calcutta—the only two missionaries at the Board, and parties to the document submitted in pages 16 and 17 of the Report. The first is from Mr. Ogilvie, dated Calcutta, April 8, 1856, in which, after referring to the proposed government grants, he writes:—

"It is proper that you should be made aware that not a few most intelligent and long-experienced missionaries are of opinion that this whole system of grants from Government is in its very nature of a secularizing tendency. They think that, as a matter of course, the merely secular element of education must needs obtain an undue share of attention. Whether there be any force in this objection I know not; but such is the belief of

many whose opinions are entitled to considerable deference."

Dr BRYCE said that, in any motion for the approval of the Report, it would be proper to reserve that part of it which had reference to the grants in aid of Indian education, till the overtures from the various Synods and Presbyteries of the Church came to be considered.

This was agreed to.

Dr STEVENSON, of Lady Kirk, (late of Bombay), moved the adoption of the Report in a few observations, in which he dwelt on the great difficulties that were in the way of the conversion of the heathenism of India to Christianity, arising from the grossly and deeply rooted superstition of the people. He had had some experience himself in the conduct of education in India, and he considered that, while instruction in the great truths of the Christian religion was the ultimate aim and object of their missionary labours, the groundwork must be laid in the imparting of secular knowledge. The preaching of the Gospel could only take effect on those minds which were already enlightened by science.

Sir WILLIAM JARDINE of Applegarth seconded the motion. He concurred most heartily with the statements in the Report regarding the great importance of India as a field for the missionary exertions of the Church. It was one on which, in view of the immense accessions of territory continually making to our empire there, we could not look with too much consequence.

The MODERATOR then conveyed the thanks of the Assembly to Dr Macfarlane for his Report and for his arduous labours as Convener of the Committee of Indian Missions. These had for their object to confer the greatest boon which man could confer on his fellowmen. Britain had received largely from India of her temporal goods, how better could she reciprocate than by supplying India with spiritual good, and fulfilling the command of the Saviour, "To go forth and preach the Gospel to every creature." If the full amount of success—man was always inclined to be sanguine in such matters—had not been attained, still a great work had been done; and, indeed, in some parts of that great continent, he thought, more had been accomplished than could reasonably have been expected. This must have given him and the Committee great satisfaction; and, while the thanks of the Assembly would not be ungrateful they have a still higher reward in the approbation of their consciences in the discharge of their important and onerous duties.

#### GRANTS IN AID—EDUCATION IN INDIA.

Overtures were read from the Synod of Glasgow and Ayr, Presbytery of Edinburgh, Presbyteries of Chirnside, Stirling, Irvine, Jedburgh, Garioch, Brechin, &c., anent the acceptance of educational grants of the East India Company, and to reconsider the finding of the last General Assembly, rejecting the grants in aid offered to certain educational establishments in India.

The Rev. Dr BELL said he would not detain the Assembly with any lengthened observations. The question before them was whether they ought to receive grants from the Indian Government in aid of secular education. There was no party who did not think that secular education in itself was a good object, not the highest object, but still one so far precious.

The intellectual culture of the youth of India was to be viewed, not as the end, but as the means of enabling the mission to accomplish its end. They were left at perfect liberty to carry on their great work of instruction in religious knowledge. He then pointed out the evil which would result from refusing these grants—their schools would be shut up, and their representatives become a purely missionary body. The time might come when that change would be expedient, but, in his opinion, it had not yet arrived. If they refused these grants for the secular instructions of the natives, could they hope to receive from the Christian benevolence of this country the aid they had hitherto extended to their operations. He felt assured that, if they looked at this matter in the right spirit, they would see it to be their duty

to accept of this aid, and he believed much good would result from such a course. He did not think that they would be at all trammelled in their efforts for the training of the youth in the truths of Christianity; but, if they still find themselves fettered, they can at once give up the connection.

He would only add that he felt assured that, if they adopted the course he proposed, contributions to carry out the religious objects of the mission would flow in upon them to an extent beyond their previous experience. The Rev. Doctor concluded by submitting the following resolution.

"The General Assembly having had before them overtures from many of the Synods and Presbyteries of the Church on the subject of 'Education in India,' in connection with a 'Despatch,' relative thereto, from the Court of Directors to the Governor General in Council, and having duly considered the same, resolve that, while the General Assembly cannot but regret that the authorities of India, in the view of the great and interesting object which they seek to secure, consider themselves precluded, by the present state of the general population, from making religious instruction, according to the Truth as it is in Jesus, imperative in every seminary to which they give special countenance and pecuniary assistance, the General Assembly, at the same time, are now, on farther and maturer consideration, fully satisfied that the terms and conditions, as set forth in the 'Despatch,' on which grants in aid are offered, are such as, in perfect consistency with sound principle, and in accordance with the duty of the Church in this matter, may be taken advantage of for the benefit of the schools established in connection with the General Assembly's Mission in India; the General Assembly accordingly resolve to sanction and authorise the acceptance of said grants."

Professor CAMPBELL SWINTON seconded the motion.

Very hard words had been used in various quarters in regard to this scheme of Indian Education. It had been denounced as a godless and unchristian system, but he thought that the very mention of some of the names by whom it had been defended might be held a sufficient reply. His friend, Dr. Bryce, who formerly held a high position in their missionary institution in Calcutta—his own venerated pastor, Dr. Clark, and Dr. Duff, had within that Assembly declared that even a secular system in India was itself a religious system, in so much as it tended to undermine the strongholds of error.

Professor HILL rose to support the deliverance of last Assembly, refusing the grants. He adverted to the terms of the Despatch of the Indian Government, and regretted that it did not contain a single sentence to show what religious opinions they themselves entertained. He would remind them that a principal feature in the design of the founder of this mission was the early education of the natives of India; but there was this peculiarity in it, that it was to be permeated by a thoroughly religious spirit. According to the Despatch, while the schools were to be affiliated (he would not lay too much stress on that word, although he thought there was a great deal in it), to the government universities, and, while there was to be no interference with the imparting of religious instruction, there was to be no encouragement given in it. Secular education alone was taken cognisance of, they might rest assured that nothing but secular education would be attended to; were they now to unsay all they had been lately saying as to the importance of religious education? Many of his friends throughout the country had taken different views, but, if that Assembly should come to a decision opposed to that view which he entertained, he would pray earnestly that their proceedings might be overruled for the advancement of the kingdom of Christ in that most interesting department of the World. He referred to Dr. Bell's observation, that, if their expectations were not fulfilled, they could withdraw from the connection at any time, but,

having the conviction on his mind to which he had given expression, he was not desirous to make the experiment. He alluded to the letters of Mr. Ogilvie and Mr. White, which materially strengthened his views. The Rev. Doctor concluded by proposing the following resolution as the deliverance of the Assembly:

"The General Assembly, having maturely considered the Overtures respecting the grants in aid, adhere to the decision of last Assembly to decline said grants, and having considered that part of the report of the India Mission's Committee which proposes a change in the mode of our missionary operations in India; resolve, that the time has now come, when, by the employment of preaching through ordained missionaries—European and native—a larger sphere of usefulness may be opened up for the accomplishment of the great object of their missions to India—namely, the bringing the heathen within the knowledge of the Truth; the General Assembly, further considering that in carrying out this plan they are giving effect to the Scheme as originally founded, resolve that the change, now proposed, be submitted to the consideration of the corresponding Boards at the several presidencies that they may furnish the Committee with such suggestions as may enable them to carry it into effect at such a time, and in such a way, as may best promote the usefulness of the Mission.

The Rev. Mr. ANDERSON, of Walls and Flotta, seconded the motion of the Rev. Dr. Hill. He believed that the acceptance of these grants would have a damaging effect on the Church of Scotland and on the cause of religion both at Home and in India.

Rev. Mr. IRVINE, of Arbroath, said it appeared to him not to be the time to talk of giving up their mission schools. In the Report read by the Convener of the India Mission Committee, they were told that their missionaries had baptised ten converts during the past year. This of itself seemed then a good reason for continuing the system of early education in secular branches of knowledge as an introduction to religious instruction. He rose chiefly to read to the Assembly a letter he had received in answer to one he had addressed on the subject of these grants to Sir James Melville, the Secretary of the Indian Board. In reply to a query, whether the schools referred to in the fifty-third paragraph of the Government Despatch (the class of schools under which the Assembly's would come,) will become Government institutions? Sir James Melville answered that the Government would not interfere beyond the right of inspection, and that these schools would not become Government institutions.

The Rev. Mr. GIBBOX, of Lonmay, believed that the relinquishment by the Assembly of their educational institutions, and confining their efforts to the preaching of the Gospel by ordained ministers, is the most fatal step that they could possibly adopt towards India; and he trusted, therefore, that the Assembly would agree to the motion of Dr. Hill.

The Rev. Mr. FRASER, Colvend, was of opinion that secular education, so far from being, in their efforts for the conversion of India, the hand-maid of religion, would prove the very destruction of it. If they broke down superstition, yet substituted nothing else in its room, no good would be attained. He coincided in the views of Dr. Hill.

Professor Robertson said that, instead of depending upon a process of undermining of the errors, and the superstition and idolatry they were called to combat, the Apostles went forth strong in the might and confident in the power of the simple truths which they had committed to them to proclaim, and disdained anything like that circuitous mode in which it was now sought to bring down the strongholds of superstition. From the Word of God the Apostles drew that power which policy and science were now appealed to in vain to supply. He was afraid that a great deal of all this policy arose from the fact that our missionaries had never yet come in contact with the national mind of India—

had not yet stirred to its depths that heart. There might, indeed, sometimes be a slight commotion about the mission-house when a convert native is baptised, a mob may be assembled around the premises, and greeting the missionaries with hootings and execrations; but that was the amount of opposition to which they had been subjected, they had not stirred the antipathies of the national mind because they had never yet come fairly into contact with it.

## EVENING SEDERUNT.

The Assembly resumed at eight o'clock. After speeches of considerable length by Dr. Bryce, Dr. Pirie, of Aberdeen. Dr. Brown, of Greenock, and Dr. Robert Lee, of Edinburgh, the vote was taken, 1st or 2d motion, the first being the motion of Dr. Bell, and the second, that of Dr. Hill, when there voted 195 for the former, and 64 for the latter, majority in favour of Dr. Bell's motion, 131.

## THE SERVICES ON SABBATH BEFORE THE ASSEMBLY.

In the forenoon the Rev. Mr. Wilson, of For-gandenny, lectured from 1 Peter i. 9 and following verses:—"Receiving the end of your faith, even the salvation of your souls." He afterwards preached an eloquent and appropriate discourse from Matt. xxvii. 46:—"Jesus, when He had cried again with a loud voice, yielded up the ghost." In the afternoon the services were ably conducted by the Rev. Mr. Mitchell, of Peterhead, who selected his text from Exodus xv. 15:—"This is the bread which the Lord hath given you to eat."

At both diets the Church was filled in every part with a deeply attentive audience; while hundreds who could not obtain admission had to crowd into the two adjoining churches.

Wednesday, May 28.

The Assembly met again this morning at eleven o'clock—Dr. Crombie, Moderator.

## ANSWER TO HER MAJESTY'S LETTER.

Principal LEE read the draft of answer to Her Majesty's letter, responding to her gracious assurances of continued favour, and to her expressions of satisfaction that the war had resulted in an honourable and happy peace.

The draft was approved of and the Moderator requested the Lord High Commissioner to transmit it to Her Majesty.

## ADDRESS ON THE RESTORATION OF PEACE.

Dr. BELL then read the draft of an address to Her Majesty, stating that the Assembly gladly availed themselves of the occasion presented by their present meeting to renew the expression of their loyalty and attachment to Her Majesty's person and Government, and to congratulate Her Majesty on the restoration to her dominions of the blessings of peace.

The address was adopted.

## SERMONS BEFORE THE COMMISSIONER.

The Rev. R. W. THOMSON, Minister of Ormiston, was appointed to lecture and preach before the Lord High Commissioner on the forenoon of Sabbath first, and the Rev. A. K. H. BOYD, Minister of Kirkpatrick-Irongray, was appointed to preach in the afternoon.

Mr. BELL, Procurator of the Church, took the opportunity of expressing to the House his thanks for the kind and unanimous manner in which they had received his application for aid and relief in the discharge of his duties.

## FOREIGN MISSION COMMITTEE—RESIGNATION OF DR. MACFARLANE.

The MODERATOR read a communication he had just received from Dr. Macfarlane, stating that, after the decision of the General Assembly on the subject of grants in aid to their schools in India, he felt constrained most respectfully to tender his resignation as Convener of the Committee on Foreign Missions. He said he needed scarcely add that nothing but a sense of duty compelled him to take that step; and that, in retiring from that honourable office, which he had now held for six years, he should ever cherish with grateful re-



membrance the kindly sympathy and support which he had uniformly received from all the office-bearers and members of the Church.

A Committee was appointed to confer with the Convener and the Committee on Foreign Missions, and consult with them as to such arrangements as might be deemed necessary. Dr. Pirie, expressing his opinion that, should the Committee be unable to persuade Dr. Macfarlanet to withdraw his resignation, they would lose the services of a most invaluable Convener.

#### OVERTURE ON ECCLESIASTICAL RECORDS.

The Assembly then took up an Overture from the Synod of Lothian and Tweeddale to the following effect:—"Whereas it deeply concerns the Church that the records of the spiritual and ecclesiastical proceedings of her various courts should remain in her custody; and whereas the General Assembly of 1854, when assenting, through its Registration Committee, to the passing of the Registration Act, then before the Parliament, stipulated for the insertion of a clause therein, which should prevent said records from being taken away from her; and whereas though such a clause (viz. clause 19) was inserted, an attempt is now being made by the Registrar-General to give an interpretation to that clause which will enable him to take and retain permanent possession of many, if not of all of the records of the spiritual and ecclesiastical proceedings of the sessions of the Church previous to 1820: it is humbly over-tured to the General Assembly, that it will take such steps as it in its wisdom may deem most suitable for preserving said records in the custody of the Church."

Mr. Muir, Dalmeny, supported the Overture.

He moved that the Assembly, without expressing any opinion on the interpretation of the clause under which the Registrar-General felt constrained to demand the custody of the records of the Church, express its sense of the great hardship to the Church involved in that demand; and appoint a Committee to put themselves into communication with the Registrar-General and other parties on the subject, and to take such further steps as might be deemed necessary to prevent the Kirk-sessions of the Church being deprived of the records of their spiritual and ecclesiastical proceedings.

After some remarks from Principal LEE and Dr. ROBERTSON, the motion of Mr. Muir was approved of, with an addition proposed by Mr. Brewster to the effect that, in the event of not otherwise obtaining redress, the Committee should petition the Legislature.

#### OVERTURES ANENT REGISTRATION OF BAPTISMS, &c.

Mr. WALKINSHAW, Lyne, then moved the following resolution giving effect to the two Overtures which was unanimously adopted:—

The General Assembly, having taken up the Overtures on the registration of baptisms and proclamations of banns for marriage, resolve—That, whereas it is essential for the discipline and rights of Church membership that registers of baptisms and proclamations of banns of marriage should still be kept in every parish as heretofore, instructions should be sent down to Presbyteries, directing them to see that registers be kept and annually examined in every parish within their bounds, of proclamations of banns of marriage, and the names of all who are baptised, with the names and designations of their parents, the time when the ordinances of baptism were administered, and the names of two witnesses when baptism is not administered before the congregation.

#### DEPUTATION FROM CENTRAL PROTESTANT SOCIETY OF FRANCE.

The Assembly then agreed to hear the deputation from the Society, consisting of M. Frossard, *père*, *pasteur*, Bagnères de Bigolles, Pyrenees; and M. Frossard, *fils*, *pasteur*, Lille.

M. FROSSARD, *fils*, first addressed the Assembly briefly and gracefully thanking the Church of Scotland for its former liberality to this Society, and soliciting a continuance of the same spiritual

and temporal assistance that had on former occasions been awarded them.

M. FROSSARD, *père*, then delivered an interesting address on the state and prospects of Protestantism in France. He stated that, since he had visited the Assembly in this church, he had been a witness to the heart-stirring but trying scenes on the shores of the Crimea, with which the World had been thrilled. Though worn and weary with his labours there, he had not, however, hesitated to come fifteen hundred miles distant to visit this Assembly, feeling assured that he would again receive, as heretofore, a kind and hospitable reception. The Central Protestant Society of France was well known to many members of this Assembly. Their confession was similar to that of this Church in matters of faith, and with regard to ecclesiastical principles they were connected with the established Protestant Churches of France, those old Huguenot Churches among whom thousands of martyrs had sealed the Truth of God by their generous blood. (Applause.) They were attached to the Presbyterian forms on which this Church was instituted, and they believed these forms to be peculiarly calculated to quicken Christian life, and to preserve order in the Church. Their affection to their own established Church was warm, but it was unselfish. They still loved those who had left them as brethren, they rejoiced to see their progress, and they rejoiced to see that they were sympathised with by the Free Church in Scotland. The field of action for them in France was wide, and their number might be tenfold without interfering with each other's labour. The Society was in its operation a home mission. It had established about fifty stations in which the Gospel was preached, at some of which they had gathered about 800 Romanists. This movement had not been transitory. It had been strengthened by time, proved by personal sacrifice, and tried by persecution. It was within the last eight or ten years that the greatest advances had been made, and within that time numerous congregations had been gathered, and had built for themselves places of worship. In 1802, when public worship was restored in France, an allowance was made by Government for Protestant as well as Roman Catholic worship. From that time their ministers had been supported, and their churches built with the help of the State. During that time the Reformed Churches had inwardly enjoyed perfect liberty, and those who were connected with Government at least might preach the Gospel without any sort of hindrance, and Government, though it might veto, did not interfere in the election of their ministers. Since 1814, which might be considered the time of religious revival in France, the number of their churches and ministers had doubled. Then they had few ministers who knew anything of the vital truths of the Gospel—they might count perhaps ten; now, of a body of 700 Protestant ministers, the great majority had accepted in heart, and were preaching with fidelity the doctrines of evangelical truth. But, whilst inwardly they were free from persecution, still this was not the case with their brethren who had left the Church of Rome. There had always been a regulation in France to prevent assemblages of more than a few individuals, unless allowed by Government, a law which had been in not a few instances enforced against their converted brethren. Through this law five of their churches which had been built were yet unopened, and two schools had been shut up—and their ministers had been more than once heavily fined for what seemed to be an infraction of that law. Their brethren, however, bore all the persecution to which they were exposed, both from the Government and from the priests, with Christian mildness, charity, courage and perseverance. They had sent petitions both to the Emperor and the Minister of Public Worship, but hitherto they had received nothing but kind words. But, notwithstanding all their difficulties, they were making progress. When he addressed this House in 1852, the Society had only seven or eight different stations; now they had invaded thirty-four out of the eighty-six departments of France. They had now forty-six

stations, they had twenty-one young men in training for the ministry, and their expenditure had in four years increased from 54,000 to 82,000 francs, most of it French money. M. Frossard then exhibited a map of France, showing the districts in which Protestantism, having a footing, or was endeavouring to establish itself. He said the map showed that the Protestants of France were chiefly settled on its coasts, on its frontiers, and in its mountainous regions. This was a subsisting evidence of the effects of the Revocation of the Edict of Nantes and the bloody persecutions directed against their Huguenot fathers. They had gathered on its borders in readiness for flight, and in its mountains in hope of safety. The map, however, showed other districts where Protestantism had been long unknown, but where it was again attempting to spread; but very large portions were still entirely blank, and which Romanism, superstition and infidelity entirely occupied. The Rev. *pasteur* concluded by expressing his reliance on the Christian brotherhood and in the hospitality and generosity of this Church, and his trust in God above all. (His address was most attentively listened to, and frequently evoked marks of applause.)

Mr. BREMNER, Banff, moved that the thanks of the Assembly be given to the Deputation for their interesting address, and that the House express the feelings of gratification with which they had listened to their statements; that a collection be appointed to take place in all the churches and chapels on a day to be fixed, and that the Assembly earnestly recommend the object to the liberality of the Church. The rev. gentleman remarked on the touching and interesting addresses to which they had listened, and said it was fitting that this Church should now do something to repay the obligations contracted by their fathers from France at the period of the Reformation.

Dr. ROBERTSON seconded the motion. He expressed admiration of the beautiful addresses of the rev. gentlemen, and said he was sure there was not one among them who from the bottom of his heart would not bid them God-speed. He trusted that the alliance, that had been formed, on political grounds, with the gallant and chivalrous people of France, would not be without its fruits in the interchange of spiritual benefits. He trusted that from one end of Scotland to the other there would not be a congregation nor an individual who would not take to themselves the honour of contributing, when the opportunity was offered, to the diffusion of sound evangelical truth in France.

The motion was then adopted; and the Moderator in appropriate terms conveyed the thanks of the Assembly to the deputation.

#### SCOTCH SYNOD IN ENGLAND—ADDRESS OF DR CUMMING.

A letter was read from the Scotch Synod in England, repeating their assurances of attachment to the Church of Scotland, and giving a satisfactory account of their operations during the past year.

Dr. CUMMING, who was commissioned as the bearer of the letter to the Assembly, then, with permission, addressed the House. He said, since he last addressed the Assembly, five years ago, their churches in England had, on the whole, been in a prosperous condition. Some were full, others were growing; and, in reference to their schools, they never were in a more promising state. After giving several instances of great prosperity and increase in their congregations, he referred to the Synod having petitioned against the Lord Advocate's Education Bill. In all their schools, he said, along with a thoroughly sound secular education, there were inculcated and taught those great religious principles without which education could scarcely be said to be a blessing, and in many instances had proved the reverse. Knowledge had often been defined to be power, but if they gave increase of power and withheld increase of principles wherewith to regulate it, they but imparted a giant's strength and an infidel's heart to use it. When, therefore, it was proposed in the Synod to petition against the Lord

Advocate's Bill, there was not a single dissentient voice among their clergy or their laity. He might also say that among pious reflecting men of the Church of England there was growing admiration of the noble stand this Church had made for Christian education. (Applause.) Throughout England he might say that he did believe that error was losing ground, and that true religion was gaining every day. For instance, on the Sabbath question, it was the pressure of religious principle perfectly saturating the nation that had resisted what they believed to be a very great national desecration of that most precious day. Religious principle was also, as it appeared to him, being more and more recognised in the highest places in the land, and those deadly errors of which he had spoken when he last had the honour of addressing the Assembly, did seem to be giving way. He believed that immediately after the Papal aggression—the greatest blunder an infallible Pope had ever perpetrated—His Holiness would have gladly undone the act if he could, and that he would not again mistake the beat of the pulse at a Roman Bishop's wrist for the beat of the heart of England. (Applause.) As to the mimicry of Rome, known as Tractarianism, a few noble persons and a few sentimental curates had gone over to the Church of Rome, but he believed that the heart of the country, that the great mass of the middle classes, was intensely and entirely Protestant. He feared now, however, they should have to grapple in England with what was, if possible, a still more deadly and destructive heresy than even Puseyism or Popery, namely, what was called Germanism—a sort of German theology, which used to be called, in its full development, rationalism, but which, in homœopathic doses, was called Germanism. He feared that it had been gaining ground in the universities and influential places in England, though he had reason to believe it had no hold whatever in this country. Satan was evidently feeling that he had but a little while. He had tried the old blunder of Romanism; he had now tried another scheme, which he (Dr. Cumming) believed would be another blunder. He believed both would ensue in his own ruin, and in the greater spread of the Gospel of Christ. Dr. Cumming concluded by remarking that, the longer he lived, the more he felt that all their sermons ought to be saturated with living, true, Protestant Christianity, and that their work should be not to presbyterianise but to evangelise those around them.

Dr. HILL then, after a few laudatory remarks on Dr. Cumming, moved that the thanks of the House be tendered to the distinguished Doctor for his eloquent address, and that the Assembly express its satisfaction at the account he had given of the welfare and prospects of the Church in England.

The Moderator, amidst considerable applause, expressed the thanks of the House, and lauded the services of the rev. Doctor, with whom he had seen some time associated as a fellow-labourer in the metropolis.

A Committee was appointed to prepare an answer to the address from England.

The Assembly adjourned shortly before five o'clock till the evening.

#### EVENING SEDERUNT.

The Assembly met in the evening, and took up the

#### CASE OF FORTINGALL.

The Assembly adjourned at one o'clock on Wednesday morning till Thursday at twelve.

Thursday, May 29.

The Assembly met to day at twelve o'clock—the Moderator presiding.

The Presbytery of Dalkeith obtained leave to meet to-morrow, in consequence of the death of the minister of Borthwick.

#### REPORT ON DUTIES OF PROCURATOR.

Mr CHEYNE, W. S., read the Report of the

Committee appointed to consider the duties of the Procurator.

The Committee stated that they had given the subject their utmost consideration, assisted by the knowledge which Principal Lee was able to bring to it, and that the result of their inquiries led them to recommend to the Assembly to "declare that the duties proper to the office of Procurator, and met by the salary and advantages of the office, shall be held to be as follow:—

"1. The Procurator shall give his presence at all diets of Assembly for transaction of business, with the view, if necessary, and called upon, to afford them the benefit of his legal advice. 2. The Procurator shall consider and report on all matters that may be specially remitted to him by the Assembly. 3. The Procurator shall revise all libels or other proceedings requiring his revision, in terms of any Acts of Assembly. 4. The Procurator shall advise all Presbyteries and Synods in regard to any points and difficulties arising on matters coming judicially before them in their corporate capacities, in so far as they shall apply for and afford to him the means of giving such advice. 5. The Procurator shall hold himself as retained for the Church, without special retainers, in all questions arising in which her interests are directly or indirectly concerned.

"The Committee think that the above comprehend all the duties that, according to present understanding, devolve on the Procurator, as such. They are, however, of opinion that these duties fall properly within those that he is called on to discharge as salaried officer; and they have reason to believe that the duties, as here defined, are entirely in conformity with the understanding of professional gentlemen who may aspire to the office. At the same time the Committee wish the Assembly to keep in view that it has often been proposed to place all judicial proceedings before Church courts more directly under the control of the Procurator; and the Committee would therefore recommend that any appointment now made be made and taken under condition of being subject to all such changes, as to duties and emoluments, as future Assemblies may see fit to make."

Dr. W. PAUL said he thought it a very desirable thing that the report should be engrossed at length on the proceedings of the Assembly, that it might remain as a standing record for the information of the Church as to the duties of the office.

The motion was then put and carried *nem. con.*

#### ELECTION OF JOINT PROCURATOR.

Dr. BELL said he had now to propose the name of a gentleman to fill the office.

Dr. BELL said—I have now very great pleasure in naming for the office of Procurator a gentleman who is well known to all the members of this House—indeed, I may say, well known to all the members of the Church of Scotland—a gentleman towards whom the eyes of all of us were at once turned when first notice was given to us by the learned Procurator that he desired assistance in the discharge of his duties. The gentleman I refer to is Mr. Alexander Shank Cook—(applause,) whom I believe to be eminently qualified to discharge the duties of the office to which I propose you should now appoint him. I have mentioned his personal claims to the office, and his fitness for the discharge of his duties. I may add that he has also hereditary claims on the Church of Scotland. (Applause.) He is descended from a long line of ministers of the Church of Scotland. The blood of Principal Carstairs, that eminent friend of our Church, flows in his veins. It must also be a source of great satisfaction to all the members of this House that, in appointing him to an office which he is personally so qualified to fill, we are at the same time paying a graceful and a grateful tribute to the memory of his father, Dr. George Cook, whose services to the Church of Scotland well entitle his descendants to our respect, and whose memory will long be cherished in the hearts of the ministers of the Church of Scotland,

and will, I trust, go down to the latest posterity. I beg to propose that Mr. Alexander Shank Cook, advocate, be appointed Joint-Procurator to the Church of Scotland under the conditions of the Report which has already met the approval of the Assembly.

Professor CAMPBELL SWINTON said—I have very peculiar pleasure indeed in seconding the nomination of Mr. Cook, as a proper person to be associated with my learned friend, Mr. Bell, in the office of Procurator for this Church.

The office in which it is proposed to associate Mr. Cook with the learned Procurator is one which may well be an object of ambition to members of the bar, but I think I may venture to say that the bar is as unanimous as this House will be in the opinion that the Church is fortunate, indeed, in having among the most zealous and efficient of her office-bearers one so admirably qualified to discharge the duties of that office to which, I trust he will now, by your unanimous vote, be appointed. (Applause.)

Mr. Cook was then unanimously elected, and, on being introduced to the House, the Moderator intimated to him that he had been appointed, not only unanimously, but with the acclamations of the whole Assembly, and expressed the hope that he might be long spared to be useful to the Assembly and to the Church.

Mr. Cook briefly expressed his gratification at receiving the appointment, and especially at being associated in the office with his respected friend Mr. Bell.

The oath *de fidei* was then administered to the learned gentleman, who took his seat at the Table.

#### DISPENSATION OF LORD'S SUPPER IN PRIVATE HOUSES.

An Overture was read, praying the Assembly to allow the celebration of the Sacrament of the Lord's Supper in private houses, in the houses of invalids unable to attend public worship, and under the sanction of the ministers and members of kirk-session. It was considered, and two motions were submitted, one for the appointment of a Committee to consider it, the other to reject the Overture. The latter was carried.

The Assembly adjourned at half past six till eleven o'clock on Friday.

Friday, May 30.

The General Assembly met at eleven o'clock the Moderator, Dr. Crombie, in the chair.

#### MINISTERS' WIDOWS' FUND.

Dr. GRANT, the Collector, presented a verbal Report of the Ministers' Widows' Fund, which showed that its affairs were in a most satisfactory state. There had been a considerable surplus laid aside, upwards of £4000. During the past year and on the twelve years past there had been an increase in the capital sum of £67,000. He might state to the Assembly that the fears, which had been widely entertained that the great increase of subscribers, which took place after the Secession of 1843, would materially affect the stability of the fund, might now be held as effectually dispelled. There had been no material increase in the number of annuitants up to this date, and he thought that in the course of a few years it would be proper to take the opinion of an actuary as to whether the surplus then available might not be sufficient to meet the extra liabilities, and the yearly surplus in future appropriated to increasing the annuities now payable.

On the motion of Dr. Hill the thanks of the Assembly were conveyed by the Moderator to Dr. Grant for his able management of the Fund.

#### SUPPLEMENTARY ORPHANS' FUND.

Dr. GRANT, in absence of Dr. Paul, of Tully-nestle, the Convener of the Committee on the Supplementary Fund, reported that the fund now considerably exceeded in amount £1500, suffi-

to carry out the first of the objects contemplated by the establishment of this fund. Many ministers, however, had not yet subscribed, and the Committee thought it desirable not to bring the fund into operation for another year.

The Report was agreed to, and the thanks of the Assembly passed to the Convener, Dr. Paull, and the Committee.

#### LAY ASSOCIATION.

Mr. DAVID SMITH, W. S., read the Report of the Lay Association in support of the Schemes of the Church (which appears in the report of the annual meeting of the Association in another column.)

Dr. ROBERTSON moved that the General Assembly receive this Report with the highest satisfaction, and return their thanks to Mr. Walter Cook and the Committee, and recommend to all ministers to encourage the formation of branch associations in their parishes, and enjoin Presbyteries to give every facility in their power for the extension of the operations of the Association; also that the testimony of the great loss this Association and the Church at large had sustained by the lamented death of Professor Menzies, should be recorded on the minutes. The Rev. Dr. paid a high tribute to the memory of Mr. Menzies, and said that from a long and intimate acquaintance with him he, of all men he had ever known, had formed the nearest approach to the character of a perfect man—to the measure of the stature of a perfect man in Christ Jesus. The Association had been fortunate in securing the services of so suitable a successor to the late Secretary and Treasurer as Mr. Grant promised to prove. From his past efficiency and zeal in the discharge of the duties of the office to which he had been appointed, he thought they might congratulate themselves on thus seeing the worthy son of a worthy sire coming forward and giving his talents to the management of so important an association.

The motion was seconded by Dr. Hill, and unanimously agreed to.

#### COMMITTEE ON PARISH SCHOOLS.

On the motion of Professor CAMPBELL SWINTON, Dr. Cook, of St. Andrews, and Mr. David Smith, W. S., were appointed Joint-Conveners of this Committee.

#### MANAGEMENT OF THE SCHEMES OF THE CHURCH.

Mr. DAVID SMITH, W. S., read the Report of the Committee appointed on this subject. He moved that the Assembly should approve of the Report, again approve of the gradual concentration of the Schemes, and cancel the appointment of a new Secretary to the Colonial Committee, and reappoint the Committee, and enjoin them to see the principle of gradual concentration carried out.

Mr. HUGH BRUCE, advocate, seconded the motion.

On the suggestion of Dr. PRIE, Aberdeen, it was agreed to postpone the consideration of this matter until the Report of the Colonial Committee was made to the House.

Mr. SMITH expressed his concurrence in this proposal.

#### COLONIAL MISSION.

The Assembly called for the Report of the Committee on the Colonial Mission Scheme, which was read by Mr. Walter Malcolm, W. S.

#### COLONIAL SCHEME.

Report of the Committee on this Scheme:—

"Canada.—The accounts from Queen's College, Kingston, continue to be very satisfactory. In consequence of a purchase, made by the trustees, of buildings and adjoining ground, extending to about acres on an elevated and healthy situation, they incurred a debt of £6000 currency, to be paid by annual instalments.

From the annual statement received by the Committee from the trustees it appears that there has been an increase in the number of matriculated

students in the faculties of Arts and Theology. The whole number in those departments is 40, of whom 10 are in the Divinity Hall, and in all 23 are studying for the ministry. Last year a medical faculty had been established in connection with the College, and there were attending it all 23 students, a greater number than had attended any other medical school in the Province during its first session; and during the past session the number of medical students had increased to 47. In the Preparatory or College School there were 66 pupils, making the whole number receiving instruction in connection with Queen's College 153, and showing a very considerable increase over any previous year.

The trustees entertain the hope that, by the divine blessing, the College may prosper, and the number of Divinity students greatly increase, though they do not expect to supply fully the wants of a population increasing so rapidly, and earnestly invite the attention of your Committee to the great scarcity of ministers for the vacant congregations in the Province.

"The Committee have continued the benefit of bursarie to two students of £10 each, and to another of £15, to enable them to prosecute their studies for the ministry.

"The Committee had sent out the Rev. J. Ogilvie to Montreal Mr. Ogilvie, having caught fever on the passage, died before the vessel reached Quebec.

"The Committee also sent out to Montreal the Rev. Peter M'Vicar, who has received a call from the members of the Church at Martintown in the Presbytery of Glengary, and his ordination was fixed to take place on 23d April.

"The Committee also sent out the Rev. Alex. Buchan, and have since learned that his services had been of great value to the Presbytery.

"The Committee adverted to the loss sustained by the removal of several ministers by death in the Presbytery of Glengary and other districts. As yet the Committee have been unable to send out any to supply the vacancies, several of which are in Gaelic congregations.

"Nova Scotia, New Brunswick, Prince Edward's Island, and Cape Breton.—The demands for missionaries and ministers has been great.

"One missionary was sent out in autumn to the congregation worshipping at Moncton in the Presbytery of Miramichi, viz; the Rev. William Murray, who was well received, and the Committee have received very satisfactory accounts from the Presbytery of the manner in which he has discharged his duties.

"From Prince Edward's Island very urgent applications have been repeatedly received during the year for an additional supply of missionaries and ministers. The population in Prince Edward's Island alone, adhering to the Church of Scotland, according to the last census, numbers upwards of 10,000.

"The Rev. Mr. Spratt, of Halifax, visited the University seats and addressed the Divinity students, with the view of enabling some of them at least to consider whether they would not devote themselves, after receiving license, to the missionary work in the colonies. Mr. Spratt accordingly did so, and the Committee have reason to think that, ere long, the best results may be expected, by a number of Divinity students coming forward to undertake the work. The Committee have appointed the Rev. Thomas Duncan as a missionary to Prince Edward's Island, giving him the usual guarantee of £150 for three years, with a grant for outfit and passage money.

"The Committee have much pleasure in stating that the Presbytery of Pictou have again sent a remittance of £25 towards the expense of the young men sent to this country to be educated for the ministry. The Presbytery of St. John, New Brunswick, also transmitted £60 towards the expense of educating three young men at the University of Edinburgh sent from that quarter.

"The Committee had granted £60 to the M'Lenan's Mountain, and £100 to St. Andrew's Church, Halifax.

"The Committee had also brought under their notice an Overture and Appeal from the Synod of Nova Scotia for a deputation of Gaelic Ministers, in consequence of the great want of spiritual labourers, there being no fewer than 10 large congregations vacant in the county of Pictou, besides great multitudes in Cape Breton and Prince Edward's Island, firmly attached to the Church of Scotland, but wholly destitute of religious ordinances. The Committee left the subject to the determination of the General Assembly.

"British Guiana.—The Committee regret to announce the death of the Rev. Francis Forbes, of St. Luke's, Demerara, which happened a short time ago. They are taking steps for the appointment of another.

"The Committee reported last year that the Rev. Dr. Struthers was in this country on leave of absence, and that his duties were performed by the Rev. A. D. Murray. Dr. Struthers is still here in bad health.

"The Committee continue to receive from Mr. M'Kinnison, Mr. M'Culloch, Mr. Bell, and others, satisfactory accounts of their labours.

"New Zealand.—The Committee have nothing of any interest to report in regard to Mr. Kirton's services, but continue to receive of them favourable accounts.

"Jamaica.—The Committee had obtained the services of Mr. Milne, a licentiate of the Presbytery of Aberdeen, to undertake the academic department at Jamaica, and to act as Mr. Radcliffe's assistant. Mr. Milne was ordained by the Presbytery of Aberdeen before he left; and, since his arrival in the colony, has relieved Mr. Radcliffe of some of the duties which devolved upon him.

"Grenada.—The Committee have received from Mr. Beaton very satisfactory accounts of his proceedings.

"Ceylon.—The Committee continue to receive the most favourable accounts of the ministrations of the Rev. J. M'Bean, and of his active service in the cause of the Church. Mr. M'Bean had communicated to the Committee the circumstances connected with the Scotch Church at Kandy, which led them at one time to fear that an attempt would be made to appoint a minister not belonging to the Church of Scotland to that station. This difficulty had, however been obviated, the Rev. H. Smith, of Melville Church, Montrose, having been appointed, on the recommendation of the Committee, by the Secretary of State. The salary given is £450 a year, with a house, and an allowance as outfit and passage-money, of £150.

"Mauritius.—The Rev. P. Beaton still continues to labour here. The Building Committee of the Church at Mauritius having made an urgent application for a further grant towards the expense of finishing the same, Captain Ireland, a zealous friend of the Church, has subscribed £150 towards the building, and given, in addition, a bell, the expense of which was about £90. The Committee made a grant of £400. It appears that the Indian population in Mauritius number 130,000, and no provision has ever been made, either by the Government or otherwise, to convey to the children the elements of education, although the subject has been repeatedly brought under the notice of the local government. The children under 14 years of age, according to the census of 1851, number 10,500, and these numbers now exceed 13,000, without any prospect whatever of their obtaining education. Your Committee were asked to give an annual grant of £400 for religious and educational purposes to the Indians in Mauritius, but did not consider themselves warranted in making any grant.

"Australia.—Reference was made, in the Report of last year, to a contemplated union among the different Presbyterian bodies for the establish-

ment of an Independent Presbyterian Church in Australia, having no denominational connection with any Church in the United Kingdom. The Committee, throughout the whole of the past year, have experienced much painful anxiety on this subject. Reports appeared in the newspapers transmitted to this country of a nature calculated to increase that anxiety, and, not having any authentic information either way, the Committee resolved that they would not be justified in sending out additional ministers until they should receive satisfactory intelligence of the real state of matters. From a communication made to your Committee a few days ago by the Rev. W. K. Smythe, who had laboured long and successfully as a minister of the Church in Australia, and who is at present in this country on leave of absence, your Committee have been relieved of their anxiety. They have great pleasure in reporting that the Synod of New South Wales are firmly attached to the Church of Scotland, and that at a late meeting of that body they adopted a resolution to the effect that, while they would always be happy to maintain friendly relations with other Christian bodies, they did not feel called upon to move farther on the necessity of a union.

"There are excellent openings for ministers at Stroud, Dungor, Maxwellbrook and Paterson. The foundation stone of a church has been recently laid at Stroud, and a similar erection is about to be commenced at Dungor.

"The accounts of the Fund showed the following results:—Collections and contributions from 860 parishes and chapels, £264 10s. 6d.; associations, £146, 10s. 3d.; from individuals £60, 1s. 11d.; legacies, £81 7s. 8d.; lay associations £220, 19s.; interest, £199, 9s. 5d. Total, £3332, 18s. 9d. There were, besides, £8236 7s. 1½d. at the credit of the Committee."

Dr. BELL said he would simply move that, with the exception of the matter brought under their notice by the Committee in regard to their appointment of a new Secretary, which they reserve for future consideration, the Assembly adopt the Report, re-appoint the Committee, Convenor and Vice Convenor, return the thanks of the Assembly to the gentlemen, and commend the diligence, fidelity and zeal with which they have discharged their duties. He reserved the point referred to on the ground that he felt it would be lacerating to the feelings of every member of the House, if, in returning thanks to the venerable Principal Macfarlan and his colleagues, anything approaching to acrimonious discussion should arise. He needed not enlarge on the lengthened and valuable services the venerable Principal had rendered to the Church. They had long been accustomed to look up to him as their guide and father, and his great and extended services could never be forgotten.

Dr. FOWLER was anxious that the Report should not altogether pass without remark in the Assembly, but that expression should be given to the fact that their Colonial brethren had their warmest sympathies, and that no effort should be spared on their part to provide them with the consolations of the Gospel. In regard to that part of the Report which referred to the retirement of the Rev. Mr. Martin, of Halifax, in consequence of age and increasing bodily infirmity, from the active discharge of ministerial duties, he could bear testimony to the very eminent services which that venerable minister had rendered to the Church of Scotland in Halifax for so lengthened a period. He thought it worthy of special observation that there existed a Lay Association in aid of the Colonial Scheme in Halifax, which yearly transmits a considerable sum to Scotland in its behalf. During a recent visit to Nova Scotia he had the pleasure of meeting with Mr. Martin and with most of the influential gentlemen of Halifax belonging to the Church of Scotland, and with the Lay Association, the President of which at the present time, he believed, occupied the honorable position of mayor of the city.

Dr. TAYLOR, Anstruther, called special notice to the reference in the Report to the proposed Union of Presbyterian Churches in Australia. This he said was no cause for regret as expressed in the Report as to the Union. He thought such a union of the Presbyterian bodies, holding the confession of faith and the principles of an establishment, desirable in the Canadas also.

Dr. BRYCE said that the rumour which reached the Committee was that the ministers whom the Church sent out were to join themselves along with the Free Church into an independent body, having no connection with any Church in this country, and he maintained the Committee was justified in what they did.

Dr. R. LEE took a very different view of this matter. Is union a sinful thing or liable to suspicion? Schism, he always thought, was to be deprecated, not union. If the Committee had told the Assembly that the ministers sent out had deserted their principles, it would have been different; otherwise there was no room for anxiety on the part of the Committee. Did they not say those who separated from them did so on insufficient grounds, and was it for them to say that the matters which did not justify separation here should do so in Australia? We could not judge of the circumstances of ministers in Australia. He did not approve of the Committee discontinuing to send out labourers to Australia; they should rather send out men in whom they had full confidence, and who would not desert their principles.

Mr. Gibbon sympathized in the remarks of Dr. Lee. Some time ago he was delighted to hear that the missionaries of this Church, and of the Free Church in India, had come to an understanding not to enter upon the differences between the bodies, and, though he feared this had not been fully done, yet he thought the Assembly should rejoice in the progress of this work of union.

Dr. Brydone, Kirkaldy, thought the movement was in the right direction. Ministers were far apart in Australia, and found the desirableness of consulting brethren of the Free and United Presbyterian Churches.

Mr. Wilson, Paisley, sympathized in the views expressed. They should not perpetuate the weakness of Presbyterianism.

Mr. Muir, Dalmeny, said the Reports in the newspapers justified what the Committee had done. One of the conditions proposed by one of the bodies was that in the union certain points in the Confession of Faith should be held in abeyance, a condition the Assembly could not sanction.

Mr. Anderson, Marnoch, agreed in the desirableness of union, but the reports which had appeared in the papers mentioned that a leading member of the Free Church in Australia had stated that the members of the Church of Scotland had come over to them. This had been considered highly objectionable by the parties referred to, but had not been recalled. The Committee could not have acted otherwise.

Dr. R. Lee moved that the Report should be approved excepting the expressions of regret as to the proposed union, but withdrew his motion, entering his dissent.

Dr. Robertson then proposed that a remit should be made to the Committee to obtain full and accurate information as to the negotiations for union in Australia, so as to report fully to the Assembly of the bases of the proposed union. The Report was then adopted with this addition.

The MODERATOR then conveyed the thanks of the Assembly to the very reverend Principal, to whom the Church of Scotland owed a deep debt of gratitude, for the unwearied interest he had so long taken in this important mission, and for the fruits which had in time past attended his ardent labours, and those of his Committee. It was the earnest prayer of the Assembly that their venerated father should enjoy in the evening of his days a large amount of comfort and happiness, both temporal and spiritual, and that he might, while spared, experience a large measure of that peace which passeth all understanding, and, when

called to rest from his labours on earth, be ushered into a glorious immortality beyond death and the grave.

## MANAGEMENT OF THE SCHEMES.

Mr. D. SMITH, W.S., then moved the following resolution, which was seconded by Mr Hugh Bruce, Advocate:

That the General Assembly regret to learn from the Report now read that the Committee have been unable to carry out to their full extent the resolutions of the Assembly in regard to the management of the Schemes—that the Assembly again approve of the principle of gradual concentration, and as, with the exception of the Colonial Committee, the other Committees of the schemes have opted, and are carrying out to a certain extent, the recommendations approved of by the Assembly, remit to the joint-committee the various reports and resolutions on the subject, which have been submitted to and adopted by the Assembly, with instructions to see that the principle of gradual concentration be carried out under such modifications in the details of the system as may appear to them suitable to the peculiar position of each of the Schemes, and consistent with the resolutions adopted by the Assembly.

That the Assembly disapprove of the conduct of the Colonial Committee, in declining to make any attempt to carry out these resolutions, and in appointing a Secretary who was not actually connected with any of the Schemes. Direct the Colonial Committee to cancel the appointment, and hold the secretaryship vacant, to select for that office, with the approval of the joint-committee, one of the present secretaries of the schemes and on such conditions as to salary as may be arranged between them and the joint-committee. Remit to the joint-committee to allocate the expenses incurred by the Management Committee during the last year, upon the different Schemes.

Principal MACFARLAN explained, on the part of the Colonial Committee, that the duties to be discharged in connection with the conduct of this Scheme were of so numerous and diversified a kind that it would be utterly impossible for the Convenor to perform them without the assistance of a Secretary, whose whole time should be employed for this purpose. It was not easy to understand the great extent of the labour required in conducting the general correspondence, guiding and encouraging candidates for appointments in the colonies. Last year, by the lamented death of Mr. Young, and the subsequent retirement from the vice-convenership, by resignation, of Dr. Arnot, the Committee found themselves without a vice-convenor, and in the appointment of the Rev. Dr. Smith as Convenor, and of Mr. Malcolm as Secretary, they had acted with a perfect conviction of their qualifications for the respective offices. In making these appointments, it was very far from the intention or desire of the Colonial Committee to show any disrespect to the instructions of the venerable Assembly. On these instructions much stress had been laid, but he did not think that they were fairly applicable to the Colonial Committee. The duties of the Secretary were so voluminous, and required every moment of his time, often by night as well by day, that the Committee required an individual in that capacity at their own disposal, if possible one of their number and solely responsible to them. He thanked the Assembly for their continued indulgence to himself during the sixty years of his ministry; of their kindness he would ever have a grateful recollection. The time must now be approaching when he must lay down this convenership, which he had held nominally for the last thirteen years. He had endeavoured to discharge its duties to the best of his ability, consistent with his growing infirmities; but while acknowledging their kind indulgence he might consider himself as addressing the General Assembly for the last time, and with that conviction bade them a long and last farewell.

Mr. WALTER MALCOLM, W.S., said he had not solicited the office of Secretary. It was pressed upon his acceptance.

Dr. BRUCE defended the actings of the Committee. He held it was not imperative on the Committee to discontinue the employment of a special Secretary for this Scheme. As he read the Act of Assembly, it was optional in the Colonial Committee to appoint a successor to their late Secretary. The combination of this officer with that of Secretary of one of the other Schemes was to be with the concurrence of the Committee in which the vacancy had occurred.

After some further conversation the motion was a *reed* to.

The Assembly adjourned at a quarter to six, to meet again at eight o'clock.

#### EVENING SEDERUNT,

The Assembly resumed at eight o'clock.

#### ENGLISH PRESBYTERIAN SYNOD.

The answer of the Assembly to the address of the English Presbyterian Synod in connection with the Church of Scotland, having been read, was unanimously adopted. It was couched in the warmest terms of brotherly affection and sympathy.

#### PROPOSED PRESBYTERY OF KINROSS.

The committee on the petition for the disjunction of certain parishes from the Presbyteries of Perth, Auchterarder, Kirkcaldy, and Dunfermline and their creation into a new Presbytery of Kinross, reported in favour of the proposed arrangement. The report stated at length the objections made to the proposal, but held that no sufficient reason had been given to invalidate their decision. They accordingly recommended to the Assembly to disjoin the parish of Arngack from the Presbytery of Perth, Ballingray and Portmoak from the Presbytery of Kirkcaldy, Fossaway and Muckart from Auchterarder, Cleish, Kinross and Orwell from Dunfermline, and combine them in a new and distinct Presbytery, the seat of which should be Kinross.

The Rev. Mr. ROBERTSON, of Monzievaired, spoke at some length in opposition to the proposed disjunction of parishes. He moved that the Assembly disapprove of the report.

The Rev. Mr. CAMPBELL, of Weem, seconded the motion.

Dr. ROBERTSON supported the report, and declared that the proposed change would tend greatly to strengthen the interests of the Church. He moved that the report be sustained.

The Rev. Dr. BELL seconded the motion.

The House divided, when 20 voted for the motion of Mr. Robertson, 86 for that of Dr. Robertson—majority, 16.

The Assembly then adjourned at half-past one A.M. till eleven o'clock to-day.

Saturday May 31.

The Assembly met to-day at eleven o'clock—Dr. Crombie, Moderator.

#### CONVENERSHIP OF INDIA MISSION.

Dr. HILL moved the appointment of Dr. Craik, Glasgow, as Convener of the India Mission Committee, in room of Dr. Macfarlane, who had resigned.

The motion was agreed to.

#### THE HOME MISSION.

Dr. SIMPSON, Kirknewton, read the Report of the Home Mission Committee.

[For want of space it must lie over till next number.]

Mr. R. H. MUIR, Dalmeny, moved that the Assembly approve of the Report, and request the Moderator to convey their thanks to the Convener and the Committee for the ability, diligence, and zeal with which they had discharged their trust ;

and recommend to all the ministers and members of the Church to give this missionary enterprise increased support.

Baron BAILE RICHIE, in seconding the adoption of the Report, said that the Assembly must feel gratified to learn from the Report that the ordinary revenue, which had some what fallen off, showed during the past year over the preceding year an increase. The chief and important object of this Scheme was aiding unendowed churches, and the employment of probationers as missionaries ; and, when the fact was kept in view that ordinances were maintained in 106 chapels and preaching stations in different localities by aid of annual grants from this Scheme, its importance must be manifest, and should plead strongly for liberal support.

Dr. ROBERTSON said they could not too strongly impress on the Church the deep importance of extending an increased degree of liberality to this Scheme. As a member of the Committee, he could state that claims were often preferred to it even for the supply of ordinances which their funds were inadequate to meet. That was not a slight evil, also, that meanwhile the Committee had been obliged to suspend their building grants. Often, indeed, the cry was raised, Why build more churches!—fill the churches you have already. Now, the Committee was labouring to fill them, and had already done much in that respect ; but he could tell them of dense masses in various parts of the country, of which he had personal knowledge, that required also to have churches built. Repeated applications had been made to the Committee for building grants where they were very greatly needed ; and he trusted the Assembly would not give way to the unreasonable cry he had referred to. He trusted there would be a great increase next year in the funds of this admirable Scheme, so as to enable the Committee not only to provide for ordinances in all places where its aid was required, but also grant those building allowances in various localities which were essential to the fulfilment of the great objects of the mission. He meant no disparagement to the other Schemes, but he certainly did think this a fundamental Scheme, as by its means they extended the living centre from which was diffused the benefits which the other Schemes conferred.

The MODERATOR then conveyed the thanks of the Assembly to Dr. SIMPSON, by whose efforts, he said, the churches that had fallen into disuse had been occupied, and the congregations that had been scattered had been gathered again, and many of them had been erected into parish churches, through the nurture received from the Home Mission Scheme.

#### EDUCATION SCHEME.

Dr. COOK, Haddington, read the Report of the Education Committee.

[This Report must also lie over till next number.]

Dr. BELL said he trusted the Church of Scotland would long be foremost as educationists in the country. There might be exaggeration of the deficiencies that existed, but that they did exist must be admitted by all. Those deficiencies it had been their object for many years to supply, and he trusted that, whatever others might do, they would go on in the prosecution of this great work, until the means of giving such education as they required were provided by the Legislature, and would strain every nerve that schools might be established wherever they were needed. He moved that the Assembly approve of the Report, return their thanks to the Convener and the Committee, and enjoin ministers who had omitted to make the extraordinary collection to take an early opportunity of doing so.

The motion was unanimously agreed to, and the Moderator expressed the thanks of the Assembly to Dr. COOK.

#### CONVENERSHIP OF THE COLONIAL COMMITTEE.

A letter was read from Principal Macfarlane,

Convener of the Colonial Committee, expressing his desire that his name should be withdrawn from the Committee.

The Moderator was appointed to answer the letter, and express the veneration and regard of the Assembly for the very reverend Principal, and their regret that he should feel it necessary to withdraw.

#### OVERTURES ON EDUCATION.

The Assembly then took up the following Overture, signed by Dr. Hill, Principal Tulloch Dr. Robertson, Professor Mitchell, Dr. Aitot, and others:—

"That, whereas it is a constitutional principle of the Church of Scotland, that every parish church should have in connection with it a parish school : that, whereas there is not good reason why this principle should not be made applicable to the large towns as well as to the country districts ; and that the fact of its not having been so applied has been the cause of a great part of the educational destitution which at present exists in Scotland : that the Church of Scotland should now take steps either by means of her Education Scheme, or by such other means as may be thought advisable, to inquire into the extent of this destitution, with a view immediately to supply the same. That her efforts in this direction should be, first, to establish such additional schools in town or country, each connected with a parish church, as may be needed ; and, secondly, to endow all such schools as may exist, dependent on yearly subscriptions : it is, therefore, humbly overtured to the General Assembly to take this subject into their earnest consideration."

An Overture was also read from the Presbytery of Cupar, praying the Assembly to adopt such measures as might be deemed advisable for obtaining an extension of the system of Privy Council grants as a basis for a national system of education supplementary to the parish schools.

Dr. ROBERTSON proposed the following motion should be adopted : That, with regard to the Overture from members of the House in favour of inquiry, the Assembly agree to refer to the Education Committee, and recommend it to their favourable and serious consideration. As to the Overture from the Presbytery of Cupar in favour of the denominational system, that the Assembly, having already discussed the question of education in the debate on the Lord Advocate's Bill, deem it unnecessary to entertain the Overture as to do so would only be to renew the former discussion. With reference to the Lord Montagu's bill, his motion would be to petition generally in its favour, as one which appeared to improve the circumstances of the parochial schoolmasters, and increase the efficiency of the parochial schools, and, at the same time, give adequate security for religious education. As to the other Bills before Parliament for education in burghs, he would propose that the Assembly petition against the Lord Advocate's Bill and that of Lord Kinnaird, holding that in these Bills there was no guarantee given for maintaining the religious character of the schools.

The motion of Dr. Robertson was then agreed to.

#### SABBATH SCHOOLS.

Dr. CRAIK, Glasgow, gave in a Report from the Committee on Sabbath Schools, which stated that several of the Synods had made no returns, but that from an abstract made up from those which had done so, it appeared there were 1208 Sabbath schools, 980,685 scholars on the roll and an attendance of 75,000, with 8337 teachers. Adding to these figures the numbers who might be calculated from former returns to attend school in those parishes, from which there were no returns, there would not be fewer on the roll last year than 103,000 at schools in connection with the Church of Scotland, with nearly 8600 teachers.

Dr. PIRIE moved the adoption of the Report, and eulogised the valuable services of Dr. Craik in connection with the subject of Sabbath schools.



The Rev. Mr. ANDERSON, Dornoch, seconded the motion which was unanimously adopted; and the thanks of the Assembly were returned through the Moderator, to Dr. Craik and the Committee. The Assembly then adjourned at half-past five o'clock till Monday at eleven.

MONDAY, JUNE 2.

The Assembly met at eleven o'clock—the Moderator presiding.

CONVENERSHIP OF COLONIAL COMMITTEE.

Mr. HUGH BRUCE proposed as the successor to the venerable Principal Macfarlan, in the Conventership of the Colonial Committee, the Rev. Dr. Fowler, Ratho, who had long taken great interest in the Scheme, and whose visit to Canada some years ago, as a deputy of the General Assembly, had given him great knowledge of the Church in that Colony, and whose eminent talents, great energy, and sound sense and discretion, as well as urbanity of manners, rendered him a person in every way well qualified to discharge the duties of the office.

The nomination was cordially agreed to by the Assembly.

CONVENERSHIP OF JEWISH COMMITTEE.

Dr. BELL moved the appointment of Professor Mitchell, St. Andrews, to succeed Mr. Tait, Kirkcriston, as Convener of the Jewish Mission Committee. That gentleman, he said, was well acquainted with Oriental literature, and could take an active part in the examination of any missionaries the Committee might propose to appoint; he had always taken deep interest in the Jewish Mission, and being unemployed for seven months of the year, he would have the opportunity of visiting the various missionary stations.

This nomination was also approved of.

REPORT ON POPEERY.

Dr. FOWLER gave in the Report from the Committee on Popery:—

[Which we are compelled to defer till next number.]

Dr. HILL said he had been requested to move the approval of the Report. He moved that the General Assembly approve of the Report; request the Moderator to convey the thanks of the Assembly to the Convener and Committee for the prudence, diligence, and zeal with which they had acted; re-appoint the Committee, and instruct them, to continue their attention to the training of missionaries, that they may be prepared to extend their operations, whether in the metropolis or in other quarters of this Church, where it may be deemed advisable to take steps to counteract the errors of Popery; direct them further to adopt such other measures as may appear, after full consideration, to be fitted to oppose the progress of this pernicious system, which the Church had at all times strenuously opposed; and recommend the ministers and members of the Church to aid the Committee in their work by their contributions and their prayers.

Sheriff Barclay seconded Dr Hill's motion. After referring to the admirable lectures delivered in Perth by Dr Fowler and five other members of the Committee on the errors of Popery, and recommending other towns to issue similar invitations to the Committee, he said that

He had greatly more dread of that bastard Popery, which made use of a Protestant ritual, and yet lifted up its voice against all our Protestant Institutions. He thought this Church had great reason to congratulate itself that, whilst a large section of another Church had been acting, but as ferrymen from Geneva to Rome, not one of the Clergymen of this Church had gone over that way. He attributed this to the Scriptural purity of her glorious standards; and that should be a motive to them to abide by them in all their integrity and to see that the Gospel was faithfully preached in accordance therewith throughout the land.

The motion of Dr Hill was then agreed to; and the Moderator conveyed the thanks of the Assembly to Dr. Fowler.

LETTER TO PRINCIPAL MACFARLAN.

The draft of a letter was read, prepared by the Moderator, expressing the Assembly's warmest veneration and respect for the Very Rev. Principal, and their regret that the infirmities of age, and other reasons, rendered it necessary for him to withdraw from the Colonial Committee, and also expressing the hope that he would be spared yet again to appear amongst them. The letter was approved of, and ordered to be transmitted, and a copy recorded on the minutes.

THE ENDOWMENT SCHEME.

Dr. ROBERTSON then read the Report of the Committee on the Endowment Scheme. After referring to the unhappy state of matters prevalent of late in the mineral districts, as betokening the results of an inadequate supply of the means of grace, the Report proceeded:—

The labours of your Committee have been principally directed, during the past year, to the prosecution of the plan of provincial subscriptions, approved of by the two preceding Assemblies. According to this plan, we may remind the Assembly that Scotland, with the omission of Argyllshire and the Western and Northern Isles, is divided into five large provinces, each containing from twenty-six or twenty-eight to upwards of thirty chapels of ease. These provinces are—1st, Lanarkshire, inclusive of the City of Glasgow; 2d, Bute, Arran, Renfrew, Ayr, and Wigtown shires, with the Stewartry of Kirkcubright; 3d, Fife, the Lothians, Peebles, Dumfries with the south-eastern counties; 4th, the midland Synods of Perth and Stirling, and Angus and Mearns, with the Presbytery of Dumbarton; 5th, Aberdeenshire, Banffshire, and the other northern counties, so far as on the mainland. It was farther proposed that, in each of these provinces, subscriptions should be raised within the province for aiding the erection of twenty chapels into parish churches *quoad sacra*. The subscriptions were to be made in each province at such rates per chapel as subscribers might fix upon for each of the first twenty chapels in that province that should be so erected. The plan proceeded on the assumption that, if two-thirds of the requisite endowment capital could be thus raised—in other words, that, if for each of twenty chapels in each of the five provinces a provincial subscription could be obtained amounting to £2000, the resources of the chapel congregations themselves, aided by such grants as might still be afforded from the central fund, would suffice to provide the supplementary balances. As the success of the plan evidently depended on raising in the first instance the required amount of provincial subscriptions, to this, as they have said, the efforts of your Committee have been chiefly directed. They rejoice to be able to report that they have not laboured in vain; and there is one feature of the subscription lists which they have now to present to the Assembly which they hold to be deserving of its special regard. The subscriptions formerly reported on the provincial plan were those almost exclusively of wealthy individuals. The subscriptions to be now reported, though far from indicating any falling-off in the interest taken in the cause by the wealthier members and friends of the Church, are yet to a large extent of a congregational character. . . . The Committee cannot, indeed, repress the joyful anticipation that the congregational subscriptions which they have now to report will open up a brighter era for the Church of Scotland than any that it has yet seen. These congregational efforts they regard as the first throbbings of a great central heart, that shall yet cause its pulsations to be felt to the ends of the earth, and to the uttermost parts of the sea. They regard them, especially, as the first decided indications of the organising of those congregational ministries, which, if they shall only be called into full activity, will assuredly be blessed of God to build the old waste places, to raise up the foundations of many generations, and to establish and make our Jerusalem a praise in the Earth. . . . The Committee gladly persuade themselves that a rich harvest will follow these first fruits. Congregation, they trust, will

provoke congregation to love and good works, until the whole land shall be full of the knowledge of the Lord, even as the waters cover the sea.

The following is an abstract of the returns that have been received during the year now ended, under the several heads of church-door collections, contributions to particular chapels, and subscriptions on the provincial plan, as already explained:—

1. Church door and parish collections, and contributions from Parochial Missionary Associations, paid over to the Treasurer, . . .	£2738 7 11
2. Donations paid over to Do.—	
(1.) Donations to General Fund, . . .	£266 13 10
(2.) Donations specially appropriated to particular chapels, . . .	2104 7 2
	£2371 1 0
Whereof formerly reported, . . .	1680 0 0
Leaving of new donations, . . .	691 1 0
Amount of collections and donations, . . .	£3429 8 11
3. Amount of provincial subscriptions, . . .	35,782 10 0
4. Subscriptions to particular churches	£1644 0 0
5. Value of three manse furnished by contributors in connection with churches endowed, and to be endowed, and cost of erection of one of these, . . .	£1400 0 0
Total subscriptions, &c., during the year 1855-6, . . .	£42,275, 18 11
Amount reported to Assembly, 1855, . . .	194,211 8 8
Gross amount of subscriptions, &c., . . .	£236,487 7 7

The limited amount of the sum received from church-door collections is partly to be explained by the fact that the general collection for the Scheme under the management of your Committee was ordered to be made last year at the same unfavourable season as in the year preceding.

Under the head of contributions to particular churches, the returns, it will be observed, are considerably less than those of some former years. It is not to be thence inferred, however, that there is any falling-off in the interest taken in this part of the work. It is a natural result, indeed, of the plan of provincial subscriptions, which we are now prosecuting, that efforts in behalf of particular churches should be meanwhile suspended. The time for the renewal of such efforts will be when the provincial subscriptions for any of our groups of chapels will be completed.

Dr. BELL said he was sure every member of the House must have listened with great interest to the very satisfactory and encouraging Report now read. When this Endowment Scheme was first projected, he was one of those who considered the object at which it aimed to be impracticable, and, while he had subscribed according to his ability, he feared it was an object that would not be accomplished. The present Report, however, showed how far he had been mistaken. Much success had attended the labour of this Committee before the present provincial plan was devised and brought into operation, but the prospect, which the adoption of this Scheme had opened up, was much brighter than even their past experience would have warranted them to anticipate. It was most gratifying to them to find that so much had been done, and that the prospect before them was so bright. For this they had abundant reason to bless Almighty God; but they must also feel that a deep debt of gratitude was due to the Committee, as the active instrument in God's hand for effecting what had been already done. With regard to the services which Dr. Robertson had rendered to the Church of Scotland, and to the

deep debt of gratitude they owed him, he would not endeavour to calculate. (Applause.) He went into his work with a zeal bearing a proportion to the magnitude and importance of the object he had in view, and no one could be in his company, for even a few minutes, without being satisfied that, next to the well-being of his own soul, the Endowment Scheme was uppermost in his thoughts. He trusted that his valuable life would long be spared to them; that year after year he would see his Scheme reaching its consummation; that he would live to see his magnificent plan consummated; and that, after it had been consummated, he would long enjoy the blessed satisfaction of thinking that he had been, in the hand of God, the honoured instrument, not only of strengthening and extending the Church of Scotland, but, what must be far more precious in his eyes, of imbuing the minds of the people in this country with Christian principles and Christian affections. He moved that the Assembly approve of the Report, reappoint the Committee with the same instructions as formerly, and that the thanks of the Assembly be given to Dr. Robertson and his Committee for the zeal and ability with which they had discharged their duty. (Loud Applause.)

Dr. Bell's motion was then agreed to, and the Moderator conveyed the thanks of the House to Dr. Robertson, and referred to the encouraging prospects of the Scheme, which promised so largely to lengthen the cords and strengthen the stakes of the Church of Scotland.

#### OVERTURE ON PUBLIC WORSHIP.

The following Overture, introduced by Principal Lee and Dr. Hill, was submitted:—

"Whereas it has always been the desire of the Church of Scotland that in every part of its bounds the people should, as far as is practicable, enjoy in an equal degree the benefits of public instruction and the administration of Divine ordinances, it is overtured to this General Assembly that a recommendation or declaratory Act shall be issued for the purpose of reminding all, who labour in word and doctrine, that every congregation, at the several diets of public worship, should have access to the advantage of hearing a portion of the Old or New Testament read—and that there should always be included in the service of every Lord's day, not only a sermon, but a lecture on a passage of Holy Scriptures."

Principal Lee, in supporting the Overture, stated that there had been a considerable disparity in the manner in which public worship had been conducted throughout the different congregations. He adverted to the importance and the advantage of reading a portion of Scripture at all diets of worship, and of having such an exposition as would clear up many passages which could not well be understood, unless by one who was mighty in the Scriptures. He thought there would be no harm but, on the contrary, much benefit in adopting the recommendations which were called for in the Overture.

Dr. HILL thought it highly important that the Church of Scotland should stand up for doing all honour to the Word of God. He regretted exceedingly that in any of their congregations a portion of the Word of God should not be audibly read, and in such manner as to make it acceptable to the hearers. It was not for the ignorant alone that this practice should be attended to; he believed that the enlightened portion of the community would join with the Rev. Principal in thinking that it was due to the worship of God that part of His Holy Word should be frequently read in church. He believed that nothing would be more generally acceptable to the Church than the adoption of the course recommended in the Overture.

Dr. R. LEE admitted that the subject was of the highest importance, but he should have liked better that the Overture had simply recommended attention to those regulations which were contained in the Directory of Public Worship with reference to this very matter. The Overture was considerably short of these regulations; for it recommended only that some portion of the Scriptures be read at the morning service, while the Di-

rectory of Public Worship recommended that at each diet of worship a portion of the Old and of the New Testaments be read. (Hear.) He was one of those ministers who had never neglected the practice of reading the Scriptures at worship, and he had always thought it better that the services should be shortened than that this should be neglected. He should like that the attention of ministers of the Church were called to this matter, for he believed it to be a fact, that in some districts the reading of the Scriptures in church had been neglected for a very long time, and he understood that the neglect still continued. He would have liked the Overture better, had it contained a recommendation as to the reading of the Scriptures at all the diets of worship.

Sheriff BARCLAY said the neglect to read the Scriptures at worship was a widely extended evil, and one to which he had heard many complaints in country churches.

Mr. MUIR, Dalmeny, contrasted the system of the Church of England with that contained in the Directory of Public Worship, and said that the great superiority of the latter was, that it left to the minister to select for himself the passage of Scripture that should be read. He concurred with the remarks of Dr. Lee, and earnestly hoped that the result of this Overture going down to Presbyteries would be to return to the practice of reading a larger portion of the Scriptures, and giving less prominence, if he might so say, to the human instrumentality, and more to the Divine Word.

Mr. LEE, Roxburgh, believed that one of the purposes contemplated by having a portion of the Scriptures read without note or comment was that, in the case of a minister proving unsound in doctrine, his hearers should have the countervailing advantage which the pure and simple reading of the Word of God would have on their minds.

Dr. RUNCIMAN greatly preferred that the chapters should be read without note or comment. He had a great dislike to "small talk" from the Word of God.

Dr. ROBERTSON suggested that, if the matter was left over till the evening, Principal Lee and Dr. Hill might then bring the Overture before the house in such a shape as to meet with general concurrence.

After a few words from Principal LEE, who stated that he had a great objection to lengthened discourses, and a still greater objection to ministers interjecting, in the reading of the Scriptures, remarks of their own, the suggestion of Dr. Robertson was acceded to, and the consideration of the Overture deferred.

#### SABBATH OBSERVANCE.

Dr. HILL, in the absence of Dr. Muir, read the following Note from the Sabbath Observance Committee:—

The Committee ask permission to put in before the Assembly scarcely more than a simple Note. This will indicate, at least, their continued watchfulness over the matter entrusted to their care. And, besides, in presenting even the most meagre communication, they would venture humbly to suggest and to hope that, as giving occasion to the General Assembly to declare the vast importance of the object for which the Committee are appointed, this may afford the means of thus renewing the testimony of the Supreme Ecclesiastical Court on the Divine authority of the Lord's Day, and on the precious effects to society at large, as well as to individuals, of hallowing the Sabbath.

Yet the Committee, in presenting this brief Note, beg leave to state that, during the by-gone year, they have seized whatever opportunities they could employ to protest against encroachments, either made or threatened, upon the Sabbath ordinance, and to promote the due regard for it. Among methods employed for those ends, the petitioning of Parliament has been followed by the Committee; and, wherever their influence might be supposed to reach, has been pressed upon the attention of the ministers and members of the Church. An earnest petitioning of Parliament was specially called forth of late. The renewal had been strenuously made of attempts to gain a Legislative sanction for the very measures that, if

accomplished, would implicate the nation in a daring breach of the Divine law, and entail the miserable consequences of irreligious and profligate Acts. More than once have attempts of that description been, of late, determinedly made. Opinions utterly at variance with the devout celebration of the Lord's Day have been publicly reported, as expressed in the House of Commons; while, emboldened by the support thus given to lax views of the Sabbath obligation, many have taken courage, and planned and carried into practice measures for more widely desecrating the Holy ordinance.

It has to be recorded, however, as the cause of congratulation, that a motion, in the House of Commons, to throw open the Crystal Palace, the British Museum and other resorts for recreation on the Lord's Day, was negated by a large majority of votes. And, though the counter-motion, which, on being carried, negated the original proposal, did not contain a recognition of the Divine authority, yet it is matter of thankfulness, even for the gaining of time in the prospect of better things, that this new attempt to violate the rest of the Lord's Day by Legislative enactment was foiled.

Another occurrence of a similar kind (since the one just referred to) has now to be mentioned, and mentioned even with greater satisfaction. Not long ago an individual, whose official situation gave him the power of successfully attempting it, began to make provision for the desecration of the Sabbath on a more than usually large scale. The facts of this case are notorious everywhere. All are aware of the opening of the Parks in London with bands of music, and other accessories of vain pleasure on the Lord's Day; and equally well known is the result of bringing the pressure of remonstrance and entreaty from religious bodies to bear upon those who had officially authorised the desecration of the Sabbath. Orders were issued for countermanning the performances which had been sanctioned. This event, as might be supposed, was observed and watched by the Committee with deep interest and anxiety. Encouragement in the metropolis to practices such as have now been mentioned would be likely to widen the occasions of Sabbath-breaking both on the spot and elsewhere; and these evils, unchecked, would threaten to spread the whole land with those frivolous and licentious manners which turn a continental Sabbath into a day specially set apart for the demoralising influence of theatres and operas, and other sinful vanities. Your Committee did not fail to petition earnestly against what they considered as the evil beginnings of still greater evils. And they have the satisfaction of stating that, throughout the Church, Kirk-sessions, and Presbyteries, and Synods, were also prompt with their petitions to resist it.

But the necessity for watchfulness and opposition is not done away by the success that has in this case attended them. The most determined efforts are now making among those, with whom the plans of Sunday amusements originated, both to have them resumed and to have them practised on a wider scale and in a more obtrusive form. What is named the "Sunday League" is exerting itself with a great industry to diffuse among all classes, and especially among the working classes, by public meetings, tracts, and placards those opinions of Sabbath observance which, as the members of the League declare, are better suited to the present advance of men's minds than the Fourth Commandment and other precepts of Scripture would allow; while they are using whatever influence they can exert to procure from Parliament a sanction to their schemes. Should this be obtained, it will involve the country in a public act of direct rebellion against God. It will grieve and outrage the feelings of the multitudes of the serious and devout Christians. It will filch from those very labouring classes (whose interests form the pretext for the desired license) the most precious boon that is allotted to them—one day of rest, specially, for religious uses. It will render the ordinances of public worship profitless, and reduce them to

mere formalities. It will disperse the gatherings at Sabbath schools, empty the family circles of the Sabbath eve, and, in short, change the whole aspect of Christian society amongst us, and hasten forward that course of iniquity which is the disgrace and ruin of any land.

The Committee trust, and are, indeed, fully assured, that the General Assembly being pleased to receive this Note from them, will accede to the desire which they respectfully and earnestly express to the Venerable Court, that the Assembly renew the solemn declaration of anxious concern on account of the prolonged endeavours that are made to weaken and destroy in the public mind a religious sense of the Sabbath obligation; that they announce their satisfaction at the success which, through the Divine blessing, has recently followed the means employed to prevent the sanctioning, by Parliament of flagrant desecrations of the Lord's Day; that they again call upon the office-bearers and members of the Church to take opportunities, by all competent methods, of promoting reverence for the Sabbath and the religious observance of it; and, further, that the Assembly now (should they in their wisdom see fit) send a petition to Parliament, deprecating all relaxing of the Sabbath law by Legislative interference, and praying for protection and countenance to the due keeping of the Lord's Day, as directly instrumental to the piety and welfare of individuals, and to the stability and general good of the nation.

In name and on behalf of the Committee,

(Signed,) WILLIAM MUIR, Convener.

Dr. HILL added that the Report which they had just heard laid them under a deep debt of gratitude to Dr. Muir, whose services had been so great in this matter. He proposed, as the deliverance of the Assembly, the following motion:—That the Assembly approve of the diligence of the Committee, approve of the note, and agree to the recommendations it contains: in particular, the Assembly resolve to renew the solemn declaration of the anxious concern of the Church of Scotland on account of the endeavours made from time to time to weaken in the public mind a sense of the sanctity of the Sabbath; the Assembly have learned with high satisfaction the success which, through Divine Providence, has recently followed the means employed to prevent the sanctioning, by Parliament, of the flagrant violation of the Lord's Day, and, in the view of the determined efforts making of having Sunday amusements practised on a wider scale and in a more enlarged form, resolve to send a petition to Parliament, praying for its protection and sanction to the due keeping of the Lord's Day; and again call on office-bearers and members of the Church to take every opportunity, by all competent methods, of promoting reverence for the Sabbath, and the religious observance of it. The motion also proposed the re-appointment of the Committee, with thanks to Dr. Muir and the Committee for their unwearied attention to the subject.

Mr. W. COOK seconded the motion, which was unanimously agreed to.

#### DEPUTATION TO TURKEY.

Mr. WILSON, Paisley, brought this subject before the notice of the Assembly. He stated the reasons which rendered the collection of information from the East at present a matter of great importance to the Jewish Committee. The Rev. Messrs. McLeod and Macduff, of Glasgow, were eminently qualified to undertake the task, and they had offered in the handsomest manner not to put the Church to the smallest expense if they were sent as a deputation from the Assembly.

Dr. PIRIE was disposed to move that the matter be referred to the consideration of the Jewish Committee, with instructions to correspond with the Presbytery of Glasgow.

Mr. W. COOK thought the proposal of the two gentlemen named was so liberal and large-hearted, and the occasion so urgent, that the Assembly would accept it with gratitude.

Professor SWINTON thought it would be quite satisfactory to the parties referred to if power was given to the Jewish Committee to appoint them as a deputation. Their offer was such a liberal one, that he would look on it as a great misfortune if it was not accepted with the enthusiasm which it merited of the Assembly.

Dr. NAPIER, Glasgow, said that the summer months were those in which the gentlemen named could be best spared from their parishes.

Dr. PIRIE moved that the very liberal proposal by the two members of the Presbytery of Glasgow to go as a deputation to Turkey, and the general propriety and necessity of sending a deputation, shall be referred to the Jewish Committee, with authority to communicate thereanent with the Presbytery of Glasgow if they see cause.

Dr. HILL hoped that the two gentlemen named would, if requested by the Jewish Committee, consent to go to Turkey. They were unquestionably the very best men that could be appointed.

The motion of Dr. Pirie was then agreed to, and the Assembly adjourned till the evening.

#### EVENING SEDERUNT.

The Assembly resumed at eight o'clock—the Moderator presiding.

#### CONVENERSHIP OF POPERY COMMITTEE.

Dr. FOWLER intimated that the Popery Committee had met that afternoon, and had chosen as Convener in room of himself, he having accepted the Convenership of the Colonial Committee, the Rev. W. Robertson, of New Greyfriars, Edinburgh.

#### BONA-FIDE ACTING ELDERSHIP.

The Assembly then took up the Overture sent down by last Assembly to Presbyteries, proposing an alteration on the certificate of representative elders in the Assembly to the effect of omitting the words "bona fide acting" elder, and thus to admit persons who had been ordained elders, whether in the active discharge of their functions or not. A majority of 40 to 20 Presbyteries disapproved of the change, and a discussion arose on the question whether it should be re-transmitted.

Mr. STEVENSON, Forfar, moved that the Overture be not re-transmitted. He trusted it would never become a rule of the Church that a person might be allowed to sit here as a representative elder who did not also take part in the duties of his own Kirk-session.

Mr. STEWART, Liberton, seconded the motion, which was adopted on a division by a large majority.

#### REPORT OF THE FINANCE COMMITTEE.

Mr. CHEYNE gave in the Report of this Committee. It stated that the balance in hand at last April, of the general collection made in 1854-5, amounted to £782,—the contributions from parishes, £108; and the annual grant from Government, £1026; making a total of £1932. After the payments of salaries, and debts due by the Church at the date of last Report the liquidation of which had been sanctioned by the Assembly, there was left in hand the sum of £379 9s. 11d. Since the last meeting of Assembly contributions had been received from about 100 parishes.

Mr. SHAND moved the adoption of the Report and the re-appointment of the Committee, with an injunction to parishes to make a contribution towards the fund.

Dr. HILL alluded to a statement mentioned in the Report,—to the effect that, through the liberality of the Elders' Union, the Parochial Committee were able to discharge their duty,—as one that ought to have prominence given to it.

Mr. J. COOK thought the Assembly were under a deep debt of gratitude to the Committee, and he hoped that some means would be adopted to get more contributions.

#### ADMISSION OF DISSENTING MINISTERS.

Dr. RUNCIMAN gave in a Report from the Committee appointed at a previous diet to consider the application of Messrs Dickson, Strachan and Home for admission to the Church. All the parties named had been connected with the Free Church, and the Committee, after giving a brief narrative of the circumstances in each of the cases, recommended that Mr Dickson should be admitted to the position of a probationer, and the cases of Mr Strachan and Mr Home to the favourable consideration of the Assembly.

Dr. R. LEE thought the Assembly could not, on the information that had been afforded to the House by the Committee, agree to the admission of these parties to the Church. With reference to the case of Mr Dickson, he moved that that gentleman be examined by a Committee.

After some discussion,

Dr. ROBERTSON intimated concurrence in the motion of Dr Lee for the examination of Mr Dickson by a Committee.

Some members of the Assembly thought that, as Mr Dickson had complied with the regulations of the Assembly, the recommendation of the Committee should be complied with.

Principal LEE said the regulations in question were intended to apply to Dissenting ministers, and he thought Mr. Dickson was not included in this category, as he had, in the first instance, been licensed by the Established Church.

Mr. MUIR moved that, as Mr Dickson had obtempered the regulations of the Assembly, the recommendation of the Committee be agreed to.

Mr. P. BLEWSTER seconded the motion.

The vote was then taken, when 34 voted for the motion of Dr. Lee, and 58 for that of Mr Muir.

With reference to the application of Mr Strachan, a motion by Professor Swinton, that that gentleman be admitted as a probationer of the Church, was agreed to without discussion.

On the motion of Mr Irvine, Arbroath, Mr Home was also admitted as a probationer without a vote.

#### DEBTS ON CHAPELS.

Professor SWINTON reported that, during the past year, the Committee had been able to release six chapels from debt besides assisting others. Collections had been received from only some 30 parishes during last year. He regretted to say and he had most urgently to request that the Assembly should order a collection in aid of their funds during the current year. He stated that it was exceedingly desirable that Presbyteries should be relieved as soon as possible from the burden which these debts had laid on many of them, and hoped that collections would be received during the current year from every parish throughout the Church.

Dr. ROBERTSON moved the approval of the Report and impressed on the Assembly the desirableness of the debts referred to being discharged as soon as possible.

Rev. Mr. IRVINE, Arbroath, seconded the approval of the Report.

It was agreed to appoint a collection.

#### PUBLIC WORSHIP.

Principal LEE read a proposed declaratory Act on this subject, approving of the Overture that had been submitted, and enjoining all ministers of the Church to observe the recommendations contained in it respecting the reading of the Holy Scriptures at each diet of public worship, and calling their attention to the regulations of the Church on that subject, as set forth in the Directory for Public Worship.

The proposed Act was approved of.

#### ENDOWMENT SCHEME.

Dr. ROBERTSON stated that the revenue of this Scheme for the years was now £44,261, 18s. 11d. He had that day received several contributions, including £400 from the Earl of Selkirk, being

£.20 for each of twenty chapels in one of the provincial groups. (Applause.)

[We must defer the Moderator's concluding Address till next number.]

The Commission, which consists of all the members of Assembly, with Dr Simpson added, was then appointed to meet on Tuesday at twelve o'clock.

The Moderator having engaged in prayer, a psalm was sung, and the proceedings of the Assembly were terminated, at three o'clock A. M., by the Moderator pronouncing the benediction.

## THE CHURCH IN THE LOWER PROVINCES.

### REPRESENTATIVES TO OUR SYNODS.

We were happy to meet, last week, the Rev. William Snodgrass, of St. James's Church, Charlottetown, on his return, in the last Boston Steamer, to Nova Scotia, from his mission to the Synod of Canada, accompanied by the Rev. Dr. James George, Vice Principal, and Professor of Logic, and Mental and Moral Philosophy in the University of Queen's College, Kingston. Professor George has been appointed, we learn, by the Synod of Canada as representative to the Synod of Nova Scotia which meets on Thursday first at Pictou, and intends to spend some time in the Province. A representative, we believe, the Rev. William Henderson, of Newcastle, Miramichi, is also expected from the Synod of New Brunswick, at the meeting to assist in the deliberations, and co-operate in maturing and adopting such measures as may be considered conducive to the prosperity of the Church in British North America.

PRESENT TO THE REVEREND DR. BROOKE.—We are very happy to learn that the ladies of Dr. Brooke's congregation, fully appreciating his services as a Christian Minister, recently, on his return from Canada, presented him with a new silk gown. The following is a copy of the Address on the occasion, with the reverend gentleman's Reply thereto:

REVEREND AND DEAR SIR,—The ladies of your congregation desire to welcome and congratulate you on your late safe arrival from Canada. They have procured this new Silk Pulpit Gown, which they request you to accept as a slight token of their esteem and regard.

It is our earnest prayer that the Divine goodness may always attend you and Mrs. Brooke, and that your ministerial labours may long continue to be blest amongst us.

### REPLY.

MY DEAR FRIENDS,—I should be altogether destitute of gratitude, did I not feel very deeply those expressions of good-will which I have lately received from the people of my charge.

But a few weeks ago, when about to leave you for a short time, on a mission connected with the interests of our Church in these Provinces, a very pleasing address was presented to me by a large body of the gentlemen of the congregation, and now, on my return, the ladies, who are ever foremost in any work of kindness, are the first to welcome me home.

Accept of my warmest thanks for the cordial reception you have given me on resuming my labours amongst you.

But I have more to thank you for than your hearty welcome and kind wishes, gratifying to me as these unquestionably are. The rich and costly present with which you have this day invested me justly demands my sincere acknowledgments.

I receive it with the highest satisfaction, and have great pleasure in considering it (to use your own words,) as "a token of your esteem and regard."

Your good wishes on behalf of myself and Mrs. Brooke are very dear to us, coming, as I fully believe they do, from the heart, and be assured

that we on our part cherish the same towards you all.

I join with you very earnestly in praying for the continued blessing of God on my ministerial labours. I aspire to no higher honour than to be useful to your souls, and to no higher happiness upon earth than to see "the pleasure of the Lord prospering" among the people who, in the course of Divine Providence, have been committed to my care. It has been our privilege, for a number of years and on very many occasions, to unite in the worship of God upon earth; may it be our happiness, in the sanctuary above, to join in that new song which shall arise from the ransomed in glory through eternal ages.

Your affectionate Pastor,

JOHN M. BROOKE, D. D.

Manse, Fredericton, 4th July, 1856.

From the *Head Quarters*, July, 9.

THE JEWS IN JERUSALEM.—It was lately stated that the Jews declined to enter the court of the Mosque of Omar at Jerusalem to pray for rain on the ground that they were ceremonially unclean, and also because they believe that their law was buried under the site of the Temple. Mr. Tregelles of Plymouth, in a letter on this subject in the *London Times*, writes:—"I want to ascertain in what manner this opinion originated among the Jews, that their law was buried there. Is there any historical account of any circumstance of this kind? And, if so, when did this concealment take place? These questions have some interest, because in a dry shaft beneath the Mosque of Omar—the ancient site of the Temple of the Lord—one skin of a roll of the Pentateuch was found. Through the kindness of Mrs. L. Leader of Cairo I possess this relic. It is written in three columns, beginning at Genesis xxii, 1, and going on to the middle of chapter xxiv. The Jews had therefore some ground for their opinion, and that opinion may lead to the discovery of the time of the deposit of this existing portion."

Among the religious and philanthropic meetings held this week were the London Missionary, the Colonial Missionary, and the Peace Societies. It is one interesting fact that all the Foreign Missionary Societies here had to report a considerable addition to their receipts, and foremost among these stands that noble society, the London Missionary, which held its meeting as usual at Exeter Hall, which was crowded on the occasion. Mr. Cheetham, M. P., presided. The report, read by the Rev. Dr. Tidman, stated that at the commencement of the year the Society had a debt of £13,000. The ordinary income amounted to £15,970, exceeding that of last year by £650. The legacies had been £6,427, making a total increase of the annual income, from ordinary sources, of £5,168. A special appeal to the juvenile members of the Society, on behalf of the repairs of the missionary ship, had realized £3,673. Towards the heavy debt, £11,486 had been raised; and the balance had been made up from the ordinary income. The total income from all sources had been £82,381, a total increase on that of 1855 of £22,646. The total expenditure had been, including a reserve of £3,300 £2, for the *John Williams* £79,518, leaving a balance at the banker's of £2,980. From Polynesia news of an interesting character was detailed. In Tahiti Mr. How persevered in printing and circulating books, several commentaries and skeleton sermons having been prepared for the use of the native teachers, and from this source £89 had been received. In Samoa the whole of the Scriptures in the native tongue had been prepared and issued during the past year. In the New Hebrides the missionaries were now increased in number. From various other places the report gave cheering accounts. The speakers were the Rev. H. J. Gamble, Mr. Black, M. P., the Rev. Mr. Rice from India, the Rev. W. Owen, the Rev. D. Katters, of Hackney, Dr. McClure, the Rev. T. Binney, and Dr. Harris.

## SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Rev. T. Fraser Lanark,.....	1856	0	2	6
C. Broadfoot, Owen's Sound,.....	1856	0	2	6
John Anderson, Kingston,.....	1856	0	2	6
John McLean, Markham,.....	1816	0	2	6
Wm. Jardine,.....	1856	0	2	6
Alex. Allen, Hamilton,.....	1855	0	2	6
James Scarth, ".....	1854-5	0	5	0
Wm. Bellhouse, ".....	1852-3-4-5	0	10	0
Robt. Crawford, ".....	1853-4-5	0	7	6
James Birss, ".....	1853-4-5	0	7	6
E. J. Ferguson, ".....	1854-5	0	5	0
John Henderson, ".....	1854	0	2	6
T. C. Kerr, ".....	1853-4-5-6	0	10	0
Alex. Miller, ".....	1855-6	0	5	0
J. D. Pringle, ".....	1855	0	2	6
Rev. John Hebden, Hamilton,.....	1856	0	2	6
John Brown, ".....	1853-4-5	0	7	6
Jas. Hutcheson ".....	1855-6	0	5	0
Wm. Allen, ".....	1856	0	2	6
Robert Laurie, ".....	1856	0	2	6
William Murray, ".....	1857	0	2	6
John Gordon, Howick, P. O. ....	1856	0	2	6
Rev. Alex. McKid, Goderich,.....	1856	0	5	0
Hugh Ross, Ross's Corners,.....	1856-57	0	2	6
Mrs. Johnston, Toledo,.....	1856	0	2	6
Rev. Alex. Ross, Bradford,.....	1855-6	0	5	0
James Fenwick, Markham,.....	1856	0	2	6
A. Alexander, ".....	1856	0	2	6
Rev. J. McDonald, Beechridge,.....	1855	0	2	6

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JOHN PATON,

Secretary to Trustees.

Kingston, July 16, 1856.

## CARD.

MR. BORTHWICK, Principal, Queen's College Preparatory School, Kingston, begs to intimate to Students, not fully prepared for entering College next session, that he will open a class, during the months of August and September, for the purpose of reviewing with them their matriculation subjects.

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