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THE PRESBYTERIAN.

AUGUST, 1868.

We are compelled to leave over a large amount of matter, including a letter from "J. F.", and other communications. A great part of these came to hand very late, and as the discussion on patronage in the Church of Scotland is of great importance, we have given it almost in full.



E have now before us the return to an address of the Legislative Assembly of Ontario, giving a detailed statement of the annual receipts and expenditure of Toronto University and University College from the 1st January, 1861, to the 30th June, 1867. This,

together with the report of the commissioners appointed in 1861-2 to enquire into the management of the University endowment, lays bare the financial history of these Institutions since the passing of the Hincks' Act of 1853. These documents we have studied with much care, and now submit for the information of our readers a few of many startling items which they contain. During our perusal of these, Job's sage remark often suggested itself: "Oh! that mine adversary had written a book," With equal shrewdness might he have added: "Oh! that he had published statistics." or rather that statistics had been *extorted* from him. "Facts are stubborn chieft," so are figures—and in the present instance they tell sad tales of extravagance and wastefulness of a once princely endowment. During the years 1853-54-55 and '56 a surplus of income over expenditures, amounting to nearly \$28,000, had accumulated, of which \$25,624 accrued during the first two years. Clause 54 of the University Act, which reads as follows, makes provision for the disposal of such surplusage "Any surplus of the said University Income Fund remaining at the

end of any year, after defraying the expenses payable out of the same, shall constitute a Fund to be from time to time appropriated by Parliament for Academic Education in Upper Canada," and the principal parties to the framing and passing of this Act have declared that this was intended to be a provision for the other Colleges, as is also indicated by the preamble and whole tone of the Act. Now this sum of \$28,000 has never been handed over to Parliament to be applied in terms of this express enactment, but lies (according to his own acknowledgment) in the coffers of the Bursar. In 1857 a new feature appears—the expenditure exceeds the income by \$785. This state of things is remedied to a slight extent in 1858, when a saving of \$347 for the Surplus Income Fund is effected. In 1859 really commences what from that time became the standing practice, an excess of expenditure over income; and by June, 1866—a period of only seven and a half years, these annual deficiencies of revenue had accumulated to the enormous sum of \$70,215. Take six of these years as a specimen, (we omit the cents.)

	INCOME.	EXPENDITURE.	EXCESS.
1859.	\$51555.	\$70164.	\$18569.
1860.	54375.	63153.	8778.
1861.	49678.	59135.	11057.
1862.	46011.	55913.	9902.
1863.	45207.	52449.	7133.
1864.	49483.	52788.	5300.

(What a fall from \$66,577 in 1856.)

This excess of expenditure over income to the extent of nearly \$10,000 every year on an average, having become systematic and chronic, at last alarmed the authorities, so that in the winter of 1865-66, orders in council were passed setting the University people on a fixed and stated allowance. Where an innate sense of decency and propriety was found to be wanting, the strong arm of Governmental interference had to be put forth. "The whole salary (we quote the words of the

return) of the Professor of Meteorology is to be charged to the Observatory Grant. The salary of the Professor of Agriculture was reduced to \$400 per annum. The Professorship of Modern Languages was abolished. The appointment of two lecturers in French and German is authorized." All these changes are in the direction of reforms advocated by Dr. Cook, then Principal of Queen's College, before the Parliamentary Committee of 1860. The University and College, together with the Bursar's office, are now limited to an appropriation out of the General Income Fund of \$45,000, exclusive of fees. During the year ending June 30th, 1867, when the new system had fairly come into operation, they exceeded this appropriation by over \$1,500, and doubtless two or three years will elapse before they can reconcile themselves to the new order of affairs, for the spendthrift cannot easily accommodate extravagant habits to shrunken commons. But from what source is this deficiency of \$1,500 to be made up? We are not informed. The return merely states that "directions are given for the guidance of the Bursar in case of a deficiency of available income to meet the expenditure of any year." The Return for Upper Canada College is more explicit on this point. That smaller Institution had followed the example of extravagance set by the larger institution, as the small boat follows in the wake of the ship. Hence it also had to be set on an allowance; and if this allowance is exceeded in any year, "pro rata deductions from the salaries are to be made." Is this to be the *modus operandi* for meeting an adverse balance in the accounts of the University and University College? Perhaps a delicate consideration for the reduced circumstances of those who once lorded it haughtily dictated the omission from the return of the larger institutions, or it may not have been inserted for the same reason that, while you snub a little boy, you must say naught to a big boy for a like offence. Before passing from the subject of annual deficiencies of revenue, we may express our curiosity to know how the authorities at Toronto propose to deal with the aggregate of balances against income amounting to over \$70,000 already referred to. Will they take these (say nothing of interest accruing on them since they arose during successive years) out of the Permanent Fund, and thereby curtail the Income Fund in all time coming to the extent of \$4,200 per

annum? Or will they gradually liquidate these past balances out of the savings that may annually be realized from the difference between the Full Income Fund and the appropriation of \$45,000. This they cannot do *legally*, as such savings, by Clause 54 of the Act, go to form the Surplus Income Fund. But, nevertheless, (for why talk of law to persons that have put themselves above all law?) they appear to have devoted to this very purpose the surplus of \$4,430 that thus accrued during 1867—thereby reducing the debt from \$70,215 to \$65,785.

The expenses connected with the Bursar's office, which managed the finances of the University, University College, and Upper Canada College, from January, 1861, to June, 1866, a period of five and a half years, amounted to \$44,586. of this sum \$9,869 were borne by the Upper Canada College, leaving \$34,717, being an average of \$6,312 per annum, as the proportion chargeable to the University and College. By one of the recent orders in Council, already referred to, these expenses have been limited to \$4,000, of which Upper Canada College shall bear one-fourth, and the University Fund three-fourths, i.e. \$3,000 per annum, less than one-half of what was formerly expended. The question arises, is this sum sufficient? Can the office be efficiently managed on this amount? Let us turn for an answer to the accounts for the year, ending June, 1867. What do we find the charges of the Bursar's office to have been for that year? \$3,978, of which Upper Canada College was charged with \$994, and \$2,984 assigned as the quota to be borne by the University and College: thus demonstrating that the appropriation made by the Order in Council was amply sufficient for all necessary purposes; and thus a saving of not less than \$3,300 a year has been effected in this one department, without impairing the efficiency of the management. Had that order been passed thirteen years previously, the Endowment in this one item of expense, would have been richer by over \$50,000, a sum, the interest on which would suffice to meet all the expenses of the office at the rate now fixed.

Our readers are already aware that \$360,000 were expended in the erection of a costly pile of buildings, an expenditure both unnecessary and illegal. Unnecessary because the University and College already had a substantial structure erected especially for their use a few years previously, at

a cost of \$55,000. Illegal, because in direct contravention of the terms of the Act of 1853. And what do the Commissioners say of these new buildings? "Comfort and utility have, it is feared, been less studied than appearance and decoration; and even now (in 1862), when the number of students is far smaller than in this growing country may reasonably be expected to assemble within its walls, complaints are made that the accommodation afforded to University College is limited." We draw attention to this matter now, not so much for the purpose of showing that this and an equally illegal expenditure of \$41,305 on the Library and Museum, out of the Permanent Fund, have curtailed the annual income by \$24,000, a sum greater than the aggregate of the grants in aid hitherto made by the Government to all the other Colleges of the Province; but in order to remark on a largely increased burden, arising from the elaborate apparatus employed for heating the building, which has thereby fallen on the Income Fund, the item of fuel in this Return amounts to \$12,603, for the six and a half years extending from January, 1861, to June, 1866, thus entailing an average cost of nearly \$2,000 per annum. We also find that an engineer and an assistant-engineer (these are the terms used) are maintained at an expense of \$640 to attend to this heating apparatus. Thus the heating of the building costs about \$2600 a year, more than half of the Grant heretofore made to Queen's College.

We observe that in 1861, the first year embraced in the Return, there were employed, besides the two Engineers, a beadle, a messenger, and seven male servants (exclusive of the female servants kept in the residence,) at a cost of \$2,786. In 1867, under the new order of things, the number has been reduced to four male servants, and the expense to \$1,550.

Upwards of \$15,000, apart from the wages of the large staff of servants above mentioned, have been laid out upon the grounds during the past twelve years, mainly (we suppose) for the delectation of the citizens of Toronto. No wonder that the *Globe* and the *Leader* unite in the chorus: "Great is Diana of the Ephesians."

Since January, 1856, the item of stationery and printing (and this apart from advertising) amounts to the large sum of \$21,821, thus averaging \$1,897 per annum.

After having waded through the several

entries in the items of expenditure for Bursar's office, salaries, servants' wages, library, museum, insurance, gas, water, fuel, stationery, printing, advertising, prizes, grounds, repairs, and taxes, we find invariably the item "incidentals." These incidentals, during the six and a half years extending from January, 1861, to June, 1867, make up a total of \$10,851. In the name of Joseph Hume, what can these "incidentals" mean? We thought, in going through the entries previous to this, that we had exhausted every possible source of expenditure, and concluded that certainly there was *here* no room for "sundries." Yet these "Incidentals" which appearing every year seems to be an essential of expenditure, amount to an average of \$1,669 per annum, exactly one-third of the annual grant hitherto accorded to Queen's College. But we must spare our readers in the heat of these dog days, and touch no further the fermenting mass. We conclude with a few deductions, remarking, by the way, that we have been at pains to give in our calculations, the average of several years in succession, so as to be candid and impartial, and not select an item for one year which may happen to be accidentally large.

1. Had the system of spending so largely in excess of income, begun in 1859, and maintained until 1866 with such unvarying regularity that it was reduced to a settled practice and confirmed habits of extravagance, been continued for a few years longer, the once noble Endowment would have become so impaired, that University College would have been forced to do what the other Colleges have long had to do—to go, hat in hand, to the Legislature and beg for an annual supplementary grant.

2. The Bursar states that, if the Permanent Fund had not been trenced upon by the lavish expenditure on buildings, library and museum (all which any one who reads the Act of 1853 can plainly see was an illegal outlay), the Income, when all the lands were sold (and in 1862 only 18,310 out of 226,101 acres remained unsold), would have amounted to the large sum of 284,258. Now if \$45,000 is deemed by the authorities sufficient to maintain efficiently Toronto University and University College, besides meeting all the expenses of management in 1867, surely it was equally sufficient for these purposes when the Province was ten years younger. Hence if they had remained satisfied with the original building and lived within the

limit now set to their expenditure, \$39,258 would have been left at the disposal of Parliament for distribution among the other colleges, and this sum is, within a small fraction, *double* the amount which Parliament has hitherto (distributed annually) among these.

3. On the 8th of February, 1862, the Bursar estimated the future Income, when all the lands were sold or leased, at \$60,258, since therefore, \$45,000 is to be the allowance assigned for the Bursar's office, the Toronto University and University College, there will remain a surplus of \$15,248 annually. How is this to be disposed of? The Act (as we have seen) provides for the disposal of it. So long as this Act is unrepealed (and it is still in full force) the law will place this surplus amount each year as a sacred trust in the hands of Parliament. And what will Parliament do with it? Until they repeal clause 54 of the University Act, already quoted, the silly declaration of last Session anent the illegality of any more grants in aid to Collegiate Institutions is nothing better than waste paper.

4. We find not a single trace in any document on which we can lay our hands, of any instance of private liberality extended to University College from its origin to the present day, except the scholarship granted by Mr. John MacDonald, late member for Toronto. Everything has been furnished out of the public funds; and, if the Income Fund did not suffice, the Permanent Fund was not held sacred. What have the advocates and supporters of this Institution done to evince their zeal, their love for their favourite? Contrast this meanness with the liberal benefactions made by the friends of Queen's College to the Institution of their choice, as, *e. g.*, several valuable scholarships founded, and 4,000 volumes presented to the library within the past four years.

5. Can any motive be found for all this wasteful expenditure? Yes, without looking far, without any breach of charity. The not paying over to Parliament for the benefit of kindred Institutions the sums that accumulated to the credit of the Surplus Income Fund during the years 1853 and 1854, the wanton and outrageous extravagance that has prevailed in every department, showing that ingenuity must have been taxed to the utmost to find ways and means of crippling the Permanent Fund so as to diminish the Income to the size of their own ordinary wants, these

clearly evince a foregone determination (which some of the University College-men, we are assured, have had the indecency to express) to prevent any surplus accruing, with a view to crush out all similar Institutions in the Province, and establish a monopoly at Toronto.

From an extract of the report of Colonial Committee and the draft minute, which will be found in its proper place, it is clear that the General Assembly are desirous of distributing their grants to the colonies, on a plan different from that heretofore followed. The principle which they wish to establish is, that parties receiving the services of missionaries shall come under a guarantee for a certain portion of their salaries. Nothing can be more reasonable than this. There is too much room to fear that the unconditional character of the Colonial Committee's grants in past years has, in many instances, neutralized the supposed advantages. Thus, in the absence of a healthy stimulus to Christian effort, the energies of those receiving the gratuitous services of missionaries have been paralyzed—that thus the interests of religion have been hindered rather than advanced, and that injustice has been done to the people of Scotland, at whose expense at least one hundred missionaries have come to Canada during the last 43 years. Although the Colonial Committee sent none until 1837, it is well known that the Glasgow Society began so early as 1825, to send out missionaries to the colonies in British North America. It is impossible indeed to estimate the amount of influence which this Society exerted on the future of Presbyterianism in Canada. That the men whom they sent out were of the right stamp, we have but to mention the names of such as Principal Campbell, now of Aberdeen, Dr. Romanes, Dr. Muir, of Georgetown; Mr. Tawse, of King, Mr. Montgomery Walker, now in Scotland; or, to recall from the list of those who have ceased from their labours such names as Matthew Miller, George Galloway, Walter Roach, and many other devoted missionaries.

We see no practical difficulty, and hope that our Presbyteries *will* see none, in meeting the Colonial Committee on their own terms, and in complying not only with the spirit but with the letter of the suggestions embodied in the draft minute. The just expectations of a Presbytery may at times be disappointed—here and there may

be found a congregation, or the nucleus of a congregation, professing attachment to the Church of Scotland, yet altogether disinclined to contribute even a small portion of a missionary's salary; but such will be exceptional cases to whom the Presbytery may say "deceive us once, it is your fault; but if you deceive us a second time it will be our own fault."

We are glad to observe that the *entente cordiale* seems to have been established between the Colonial Committee and the Canadian Synod's Committee of correspon-

dence. We feel sure that if our committee give themselves earnestly to the work entrusted to them—uninfluenced by fear, favour, or affection—with a determination that our trans-atlantic benefactors shall know the truth, the whole truth, and nothing but the truth, and we may add that we have every confidence in the wisdom and prudence of the Synod's Committee—then may we expect the best results. The Church of Scotland will be encouraged in giving, and the Church in Canada will reap lasting benefit

News of our Church.

THE PRESBYTERY OF GUELPH—This reverend court, which during the last eight years has done such good service to the Church in the way of missionary extension, and which by the decision of last Synod has terminated its brief but honourable career, the northern section of it having been constituted into the new Presbytery of Saugeen, and the southern reunited to the Presbyteries of Niagara and Hamilton to form with them a reconstructed Presbytery of Hamilton, held its last meeting in Guelph on the 1st ult.: Sederunt, Rev Mr. Muir, Moderator, Rev Messrs Macdonnell, Hogg and Thom, Ministers; and Messrs Allan and Rintoul, Elders. The meeting was held by direction of Synod for the purpose of completing unfinished business and winding up the affairs of the Presbytery. The congregations merging into the Presbytery of Hamilton resolved to augment the balance of funds on hand to \$30 towards aiding the new Presbytery of Saugeen in sustaining the catechist labouring within its bounds, who had been engaged by the Presbytery of Guelph, leaving it to the northern brethren to make up the deficit of \$10, the whole being the usual proportion paid by the Presbytery towards implementing congregational support of catechists within the bounds.

ST. GABRIEL CHURCH, MONTREAL—It will no doubt afford gratification to very many to learn that the plan of improvements at present carrying out by the city council does not embrace, as was at one time feared, the demolition of this venerable edifice, one of the old landmarks of Protestantism in this country. Wherever one goes, to the Townships, to the Chateauguay valley, to Glengary, or to the remotest corner of the western peninsula, he meets with large numbers of Protestants and especially Presbyterians, whose first enjoyment of religious privileges in Canada were reaped in St. Gabriel Street Church, as it was then called. Standing as it did on the threshold of the country, and most families tarrying for a longer or shorter time in the town or their way to the *settlements*, it was there the tender recollections of the Sabbath privileges of their native land were first awakened in the new world, and so it is yet regarded by them, after the lapse of perhaps half a century, with warm affection.

FERGUS, ONTARIO. PRESENTATION TO A. D. FORDYCE, Esq.—On the 15th of June last, the friends of this gentleman, to the number of 152, presented him with a gold hunting-watch and chain, valued at \$127, accompanied by a complimentary address testifying their personal attachment to him and specially their appreciation of his earnest zeal and indefatigable devotedness in the cause of the Church in that locality. Mr. Fordyce made a suitable reply, acknowledging the kindness of the donors. It is not often that space is demanded in these columns for items like the foregoing, but when laymen are found, as a few here and there are, giving largely of their time and energies to forwarding the interests of the Church, to the best of their judgment and ability, it is only meet that a record of the fact should be made.

HEMINGFORD AND RUSSELLTOWN FLATS.—A man named *Charlie Adams* of Havelock, lately deceased, has left a cow each to seven clergymen of the neighbourhood, and among others to Messrs. Masson and Patterson. The deceased in his lifetime sometimes undertook in a small way the duties of a parson himself, being a Methodist local preacher, and the fellow feeling thus established caused him to remember in his last will and testament those with whom he delighted to take sweet converse in the time of health.

PRESENTATION OF COLOURS TO THE 78TH HIGHLANDERS.

At the presentation of colours to this splendid regiment, which took place in Montreal lately, the Rev. J. Fraser, Presbyterian Chaplain, offered the following prayer:—

Our Father, which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil for thine is the kingdom, and the power, and the glory, for ever.—Amen.

Almighty and most merciful Father, without whom nothing is strong, nothing is holy, we come before thee in a deep sense of thine exceeding Majesty and our own unworthiness, praying thee to shed upon us the light of thy

countenance, and to hallow and sanctify the work in which we are this day engaged. Oh thou who art the Lord of battles and the sovereign Ruler of the nations, who of thy good pleasure raiseth up one and casteth down another, we beseech thee to accompany with thy blessing the presentation to this regiment of these colours, which are henceforth to be carried in its ranks; and in thy great name, with all lowliness and humility of spirit, we presume to consecrate the same to the cause of peace and happiness, of truth and justice, religion and piety. Most merciful God, alone giver of all victories, we render Thee most hearty thanks for Thy goodness and sparing mercy to this regiment in times past. We thank Thee that Thou hast made them courageous in battle and faithful to their Queen and country in scenes of blood and death. And we most earnestly pray that Thy blessing may ever go with them, and as they have been in the past, so may continue to be in the future, the honoured instruments in Thy Providence for the conserving of the peace, the honour, and the liberty of our beloved land. Almighty God, we humbly pray that the time may soon come when sounds of war will cease in the world—when all nations shall become the peaceful subjects of King Emanuel; but inasmuch as our lot is cast in troublous times, and to our mortal vision that blessed consummation seems far distant, we beseech thee so to order the course of events that these colours shall be unfurled in the face of an enemy only for a righteous cause, and in that dark hour of trial and death may stain and disgrace fall upon them never; but being borne aloft as emblems of loyalty and truth, may the brave who gather around them go forward conquering for the right, and maintaining, as becomes them, the honour of the British Crown, the purity of our most holy faith, the majesty of our laws, and the influence of our free and happy Constitution. Finally, we pray that thy servants here present, not forgetful of thine exceeding mercies, vouchsafed to them in times generally, and all the forces of our Sovereign Lady the Queen, wherever stationed, may labour through Thy grace, to maintain a conscience void of offence towards Thee and towards man, always remembering that both soldier and civilian have to render the same account at the last great day of judgment; and to meet death, let it come in what form it may, who has made his peace with God through the blood of the atonement. Hear us, O God, for the sake of Thy beloved Son, our only Mediator and Saviour, to whom with Thee, the Father, and with the Holy Spirit, be all honour and glory, world without end.—Amen.

O Lord our Heavenly Father, high and mighty, King of Kings, Lord of Lords, the only ruler of Princes, who dost from thy throne behold all the dwellers upon earth: most heartily we beseech thee with thy favour to behold our Most Gracious Sovereign Lady, Queen Victoria; and so replenish her with the grace of thy Holy Spirit, that she may always incline to thy will and walk in thy way. Endue her plentifully with heavenly gifts: grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may

attain everlasting joy and felicity; through Jesus Christ our Lord—Amen. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all evermore—Amen.

Lady Wyndham then stepped forward, and in a clear voice, though with some nervousness, gracefully presented the colours, with the following address:—

It is with much pleasure I present you these colours in the name of her Majesty. Preserve them as you ever have done in honour and glory, and when called upon to bear them before the enemy, which day is, I hope, far distant, may you fight under these banners as victoriously as heretofore. Wherever duty calls you the good wishes of your country-women will follow the officers, non-commissioned officers and men of the gallant 75th Ross-shire Highlanders

REPORT OF MISSIONARY LABOURS OF THE REV. JAMES M'COLL IN PRINCE EDWARD ISLAND FROM OCTOBER 25, 1867, TO MAY 1868.

I arrived in Prince Edward Island on the 25th day of October, 1867. On the 27th, I preached at Belfast, and on the following Sabbath, the 3rd of November, the Rev. A. McLean of Belfast, went with me to Murray Harbour Road Church, where he preached a Gaelic sermon, and I preached in Gaelic and English. Since that period I have been labouring in the Missionary field appointed me by the Presbytery—preaching on Sabbath days, visiting the people in their houses, and preaching once and sometimes twice during the week.

The field of my labours extends over a large district—about ninety miles in length, from Murray River towards the east end of the island, to Lot 16 toward the west. But to visit all the stations at which I preach, the distance required to be travelled is above two hundred miles. The number of stations at which I regularly preach is fifteen, but since my arrival in the island I have preached at twenty-three different places.

The late Rev. Donald Macdonald who collected all these congregations, came to the island about thirty-seven years ago. At that time and for some years afterwards, he had no church or regular place of worship, but preached in barns or the open air in summer, and in dwelling houses in winter. Now there are fifteen churches, some of them well finished, and quite comfortable in winter or summer. All these churches were built by the people under Mr. Macdonald's ministry, without any assistance from the Church in Scotland or here.

Mr. Macdonald, so far as I can understand, kept no communion roll, but from inquiries I have made, I know the number of communicants must have amounted to about 1,400, and that of adherents to more than 5,000.

Although the stations at which I preach are so far apart, I have experienced no difficulty in visiting them all. The people are ready at all times to drive me from one station to another.

The congregations are composed principally of Highlanders and Lowland Scotch, who always belonged to the Church of Scotland: but some others joined the Church from almost every religious denomination in this part of the world. Some of these make very good church members.

but others since Mr. Macdonald's death have endeavoured to cause divisions among the congregations by trying to make the people believe that Mr. Macdonald long ago had left the Church of Scotland. This Mr. Macdonald himself anticipated, and some time ago told several of his elders that some from among themselves would give them a great deal of trouble after his death. He mentioned the names of some that would cause this trouble, and it is remarkable that those he then mentioned are the very men who are now trying to make divisions in the Church. From Mr. Macdonald's great attachment to the Church of Scotland, this caused him a great deal of uneasiness during the last years of his life, and he took every precaution to prevent it, particularly he left the Churches under the management of Trustees that must be members of the Church of Scotland, and in the deeds of the Churches, it is provided that his successor must be a Minister of the Church of Scotland, elected by at least two thirds of the male heads of families, being communicants.

It gives me great pleasure to be able to state that so very few have joined those who have left the Church. From the largest congregation, that at Murray Harbour Road, none at all joined them, and only two individuals from the congregation at DeSable, the next in size, and from a good many of the smaller congregations none at all joined them. I have good hopes that some who are inclined to follow the men who have caused these divisions in the Church, will soon return to the communion of that Church in which they reaped so much benefit, under the teaching of their late Minister.

In some of the congregations collectors have been appointed to receive contributions for my salary; and some of the elders have said to me that the people are both able and willing to support a minister, and that they will endeavour to relieve the Colonial Committee of all expenses in providing the service of a minister among them.

JAMES MCCOLL.

After posting the letter I sent you to-day, I remembered that I had forgotten to state one fact which shews that the people who attended the various churches in which Mr. Macdonald officiated, are willing to have ordinances administered among them by a Minister of the Church of Scotland. This fact is that I have baptized 104 children among them since I commenced my labours—You can get this put in the report where you think it will suit best.

IN MEMORIAM.

It is with deep regret we record the decease, suddenly, on Friday, the 26th day of June, 1868, of Mr. Joseph Moore Ross, merchant of this city, in his 54th year. For many years Mr. Ross, has been an exemplary member of St. Paul's Church, and a most efficient officer of the Board of Trustees, serving it with great faithfulness, and promoting the general interest of the church with a zeal never before exceeded, and seldom equalled in her history. His promptitude and punctuality, his urbanity and gentle-

ness of deportment won the esteem of all classes in the congregation, while his services, long and gratuitously rendered, were of the greatest value in promoting the peace and prosperity of the church. Deeply mysterious as is the decease of our late friend and brother, and irreparable the loss which it occasions to the congregation of St. Paul's, yet would we humbly and reverently acknowledge the Divine hand in this dispensation, and bow in submission to Him by whose supreme will it has been ordered.

At a meeting of the Board of Trustees of St. Paul's Church, Montreal, of which deceased was a member, the following resolutions were passed:

The Board of Trustees of St. Paul's Church, (with the concurrence of the Kirk Session.) at this their first meeting after the solemn event, would record their sense of the great loss which they have sustained by the sudden death, on Friday last, the 26th day of June, of their late treasurer, Joseph Moore Ross.

"For many years Mr. Ross has been an exemplary member of St. Paul's Church, and a most efficient officer of this Board, serving it with great faithfulness, and promoting the general interests of the Church with a zeal never exceeded and seldom equalled in her history. His promptitude and punctuality, his urbanity and gentleness of deportment, won the esteem of all classes in the congregation; while his services, long and gratuitously rendered, were of the greatest value in promoting the peace and prosperity of the church.

"Deeply mysterious as is the decease of our late friend and brother, and irreparable the loss which it occasions to this congregation, the Board of Trustees would yet humbly and reverently acknowledge the Divine hand in this dispensation, and bow in submission to Him by whose supreme will it has been ordered; praying also the head of the Church to continue in the midst of us a succession of faithful officers, through whose instrumentality St. Paul's church may be maintained and advanced in efficiency and usefulness."

This minute, unanimously adopted, is ordered to be engrossed in the minute book, and a copy of it forwarded by the secretary to the surviving relatives of the deceased, with the assurance of the deep sympathy with them of every member of this Board, and of earnest prayer on their behalf in this trying bereavement.

Given at Montreal, on this thirtieth day of June, eighteen hundred and sixty-eight.

Signed on behalf of the Board.

JOHN RANKIN, Chairman, *Pro Tem.*

A. MACPHERSON, Secretary.

The following is an extract from a funeral sermon, preached on the death of Mrs. G. Cook, at St. Louis Gonzague, 21st June, 1868.

“And now, brethren, I cannot close my discourse to you without calling your attention to the solemn circumstances in which we, a congregation of God’s professing people, are this day placed, by the removal from among us of one who had endeared herself to all and who will long live in our affectionate remembrance—her unwearied zeal in the cause of truth, her benevolent treatment of the poor and needy, her blameless life, her upright conduct, her honest dislike of anything that savoured of injustice or wrong doing, her charitable feelings and sentiments towards the imperfections and infirmities of others, her wise counsel in the day of difficulty and trial, and above all her sterling consistency which led her to lead a life of faith on the Son of God—all these and many other characteristics of the meek and lowly disciple formed a prominent part of her history, and demand from us, the survivors, the tribute of cordial regard for her memory—constituted as we are we cannot but mourn over this sad bereavement—nor is a moderate degree of sorrow at all displeasing to Him who grieves not willingly the children of men nor without some gracious purpose of mercy—Rachel wept and for a season refused to be comforted. Jesus wept at the grave of a departed friend, and so will we weep because of the removal of one whose place in the family circle cannot be filled up, and whose vacant seat in the house of God may never again be so worthily occupied—for the bereaved and disconsolate family let our prayers ascend to heaven’s throne in the belief that He will listen to the supplication of His people when they call upon Him in the time of trouble; let us who are still permitted to live in the enjoyment of many mercies, spiritual and temporal, be more diligent in our endeavour to seek the Lord and to be reconciled to him through the blood of the cross, so that when we, too, are called upon to depart from this sublunary abode, we may, like our deceased neighbour and friend, be prepared to render an account of our stewardship—for her death was deprived of its terrors, and the grave of its gloom—those who had the privilege of surrounding her death-bed during the last few weeks of her career on earth can willingly depose to the calm and quiet demeanour, her unruffled compos-

ure, and her assured confidence as she conversed on death, judgment and eternity. On her past history she could look back with solid satisfaction—in her limited sphere she had hopefully striven to do her duty, in her day and generation, to her God and to her fellow men. Doubtless in the snapping asunder of family ties natural affection would assert its claims to be heard, and the near approach of the last messenger might produce a temporary feeling of disquietude of spirit, but the brilliant prospect, as she looked beyond death and the grave, would dispel every feeling of anxiety and regret.

Let the careless and indifferent, the halterer between two opinions, and the man who would put off the conversation of the things that concern his eternal peace to a more convenient season, draw near this bed of death and let him witness how a Christian can die, let him contrast what he is there privileged to see of the value of sound Christian principle, assured confidence and ever abiding hope, with the vain and transitory pleasures in which he finds enjoyment, and the end may be that he will discover that he has been pursuing a dangerous and if persisted in fatal career, “mark the perfect man, and behold the upright, for the end of that man is peace.”

And now, my beloved friends and sufferers from the Lord’s hand, let me urge upon you to seek the benefit of this your season of sorrow and trial and severe bereavement. All times and seasons come accompanied with anxieties and responsibilities. This is an important season for you; may you have the consolation of the great Comforter, and may the result of your trials be increased diligence in the work of the Lord, and in a growing likeness to his image. May it appear evident to me that you have not been stricken in vain, may you be able to say from experience, “it is good for us that we have been afflicted,” and to exclaim in the language of the inspired penman, “blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law.” Amen.

HOME MISSION FUND.

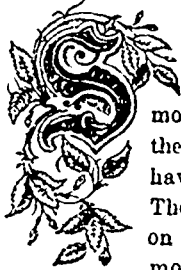
Kingston, per Wm. Ireland, Esq.	\$25 00
North Easthope, per Rev. William Bell.	41 00
Donation from Rev. Wm. Bell, North Easthope	10 00
Donation from Rev. John Davidson, Williamsburgh.	19 00
	\$94 00

JAMES CROLL, Secretary
Morrisburgh, 16th July, 1868.

Correspondence.

THE ESSAYS ON UNION.

To the Editor of the Presbyterian.



IR,—Can you inform us when the Essay question is going to be settled? It is now more than fifteen months since they were given in, and yet we have heard nothing of them. There must be great indifference on the part of the judges in this most interesting matter. And it is not merely indifference, but it is absolute

injustice to the essayists. Judgment should be given on such productions at the time they are written, and not months and years afterwards, when events, which could not possibly be within the pen of the writers, may arise, which may bias unfairly the minds of the judges against him.

I presume the successful essayist will not only get the \$200, which I believe is lodged with Mr. Walker of Montreal, but also the interest thereon, which by this time must be a considerable sum.

E.

Articles Communicated.

LAYING CORNER STONE OF NEW CHURCH AT DUNDEE.

As Dundee is somewhat out of the usual track for travellers, an invitation for Dominion Day was accepted cordially, that day having been taken advantage of to lay the corner stone of the new church in course of erection by the congregation, under the pastoral charge of their excellent minister the Rev. Donald Ross.

Shortly after eight o'clock in the morning, the Bonaventure Station began to assume a busy look, excursionists for different parts of the country assembling to proceed to their various places of destination. A long train had been prepared for their reception, the last car of which had been specially appropriated for the Masonic fraternity and their friends proceeding to Dundee. The morning had that indefinite look which might betoken either a heavy rain, or a close hot day, and the gloom of the station led to the feeling of fear for the former, rather than of hope for the latter. A shriek and the train is off, past the rapidly extending suburbs, and the low swampy lands which border the track, whizzing by the Tanneries junction, skirting the base of the mountain, catching a glimpse of the river, now hurrying through a mass of foliage on each side, now rushing past cultivated fields, a rumble through the bridge at St. Ann's, and we are off the Island, more trees with their green and cool foliage, glittering streams with rumbling bridges, then a sudden halt not far from Coteau-Landing, the cause, a waggon smashed to atoms while attempting to cross

the track, but no lives lost, horses and driver having escaped injury, the broken body, and dismembered wheels being all that showed where the accident had occurred. Lancaster was reached by 11:15. Here flags were flying in all directions, and an extemporised grove adorned the streets of the village, through which the party for Dundee passed, a walk of a mile under a broiling sun, with dust flying in bushels, leading to the wharf. Here the staunch and well found steamer "British American" received her freight, the loud shrieks of a villainously shrill whistle impatiently yelling to the lagging members of the fraternity, some of whom came at last panting and heaving in sight, bearing aloft Masonic insignia, the weight of which appeared to be almost too much to bear, with the thermometer out of sight. The ropes are cast off at last and the wharf begins to recede, as the walking beam labours to drive the paddles, and gaining an offing, an *al fresco* meal is made by those who have had the foresight to provide. The speed of the vessel gave sufficient time to enjoy the sail, and curious speculations are indulged in as to the use of a conical pyramid seen rearing its head on a small island, it being in reality, as we learn, a cairn in honour of Mr. Carmichael, slain in the contest of 1812, and vague guesses hazarded as to the employments of the light-house keepers in a gaily painted house, not much bigger apparently than the one in former days put outside of a caravan, as the town residence of the wonderful dwarf, and out of which a small hand bearing a bell used to proceed at inter-

vale, to give the gaping bumpkins the undoubted assurance that here his dwarfship actually lived and enjoyed his family comforts. A sudden turn brings the "British America" into Salmon River, narrow and winding, with little more than water enough to allow her to float on its surface. every turn of the paddles bringing up the mud in clouds to the top. Low lying flat land stretched on each side, covered with aquatic vegetation growing luxuriantly, the tall rushes, and water grasses being in great profusion, and affording splendid feeding ground for ducks, of which, in the proper season, immense numbers congregate here. Turn after turn of the sad looking stream appears to bring the passengers no nearer their destination, but at last the village comes in sight and the steamer puffs leisurely up to the wharf, her arrival being signalized by the running off of a team, possibly frightened at the formidable appearance of the Masons. The driver, who is alone, makes a flying leap, landing safely on his feet, and the horses tear round a corner and dash up a road, being, as we learn afterwards, safely caught some miles off, having injured neither themselves nor the buggy. The horrors of the Middle passage are nothing to what now befel the unfortunate masons. A variety of instruments of torture, known as lumber-waggons, were ranged near the wharf to receive their live freight. Across these were placed boards, some covered with buffaloes, which somewhat broke the shock: others bare, and which, shuffle as the passengers might, were rough deal, a deal too rough for the road to be travelled. It was of the pleasant kind known as corduroy, intersected with large boulders, great sprawling pine roots, and bridges of an ancient construction, which threatened to give way and land the voyagers in the dry bed of the streams they crossed. The distance was given as four miles, but as there is a large Gaelic population here, they had added a *bittock*, a word the meaning of which every one who has travelled in the Highlands knows. Along the road, however, are thriving looking farms, good crops, and neat farm houses, the cattle grazing giving abundant evidence of plenty of feed. At last groups of people are seen, flags are flying, and the strains of the pipes can be heard, Pipe Major MacKenzie and Piper Holmes of the 78th having come up to do honour to the occasion. Hearty cheers greeted the Montreal visitors, and the motto "Welcome to Dundee" be-

ing conspicuously placed, was the first to meet the eye. The British flag, Ensigns, Union Jacks, and in token of friendship, the Stars and Stripes, blew out gaily in the breeze. The mottoes, "God Save the Queen," "Dominion Day," "Success to the Building," and in hieroglyphical characters, "May the hand of friendship ever be extended," were so placed as readily to be seen as the cavalcade drove up. These were all painted by Mr. John Davidson, farmer, Dundee, the work being such as would do credit to an artist by profession. The old Church, soon to give place to one of more modern type, is of wood, and was built during the stormy days of 1837-'38, under the ministry of the Rev. Duncan Moody, a licentiate of the Presbytery of Ayr, who was sent out by the Colonial Committee of the Church of Scotland, on the requisition of the Rev. Dr. Mathieson, the founder of this congregation, as of so many others in this district, whose absence was greatly regretted on this occasion. Mr. Moody remained here till his death in 1855. In November, 1859, the Rev. John Livingstone, a native of Nova Scotia, was ordained and inducted to the charge, but consumption carried him off after only nine months pastorate. The Rev. John Cameron, also a Nova Scotian, succeeded in 1862, but in 1865 was appointed to a charge in Scotland, and the present pastor, the Rev. Donald Ross, another Nova Scotian, was inducted in 1866, the progress of the congregation being very marked since his induction. Previous to the arrival of the Montreal visitors, a meeting of the congregation and their friends had been held at the new church, at which after devotional exercises, the Rev. Donald Ross, who occupied the chair, gave a historical sketch of the charge. Those then present numbering about 600 dined together, the ladies having provided bountifully for the occasion. The Masonic bodies represented were as follow, two of the American lodges having joined here:

Lodge of Antiquity, R. C.; St George's Lodge, 19 C.R.; Zealand, 21 C.R.; Montreal Kilwinning, 124 C.R.; Royal Albert, 167 C.R.; Victoria, 173 C.R.; Mount Royal, U.D.C.R.; Elgin, 343, R.S.; St. Lawrence, 640, E.R.; One and All, E.R. 413, Greenock St. John, 176, R.S.; Barton 6, Hamilton Ky; Aurora Lodge, 383, Am. R.; Franklin Lodge, 216, Am. R.

Having entered the old church, the door was tyled, and the Grand Lodge consti-
ta-

ed with the following office bearers:—R. W. A. A. Stevenson, G.M.; R. W. Alex. Murray, Dep. G.E.; R. W. M. Gutman, G.S.W.; R. W. R. Irwin, G.J.W.; W. W. Armstrong, G. Treas.; W. J. P. Peavey, G. Reg.; W. W. Angus, G. Sec.; W. Charles Storer, G.S.D.; Bro. A. Coultry, G.J.D.; Bro. Charles Walters, G.S.W.; Bro. H. Grant, G.D.C.; Norman McLeod, G.S.B.; W.T. Franklin, A.G.D.C.; G.A. Pearce, G.O.; W. M. Somerville, G.P.; R. W. Thos. Miller, G. S. Montreal District; R. A. of Canada.

Forming in procession, after the solemn and secret rites had been duly observed, the masons advanced to the platform, where they took their places, and the Grand Master delivered an eloquent address. The Grand Chaplain then, in solemn terms, offered up a dedicatory prayer, a hymn being afterwards sung. Rev. Mr. Ross then, in the name of the Building Committee, in suitable terms presented to the Grand Master a beautiful silver trowel, furnished by Messrs. A. Hendery & Co., of Montreal. A bottle hermetically sealed was then placed in the cavity prepared for its reception. The following is a list of its contents: 1. Church Agents' Report. 2. Copy of Synod minutes, 1867. 3. Synod minutes of Canada Presbyterian Church. 4. Presbyterian for June. 5. Juvenile Presbyterian. 6. Sketch of the origin and progress of Congregation. 7. Copy of Constitution and By-laws. 8. Copy of deed of property. 9. List of contributions. 10. Copies of Montreal "Herald," "Gazette," "Daily News," "Huntingdon Journal," "Gleaner," "Toronto Leader," "Educator." 11. Portraits of Rev. Dr. Mathieson, Rev. J. Livingston, Rev. John Cameron, Dr. Muir, Georgetown, Rev. W. C. Clarke, Hon. John Rose, Rev. Mr. Ross, and Messrs. McKinnon and Fraser, contractors. A number of current coins were also put in. The stone being lowered to the solemn music of the pipes pouring forth a pibroch, into its place, was duly levelled, squared and adjusted, and the Grand Master gave the three taps with a gavel, afterwards peuring corn, wine and oil over the stone. The ceremony being completed, the procession reformed and proceeded to Church, where the Lodge was closed. The masons were then entertained most hospitably, and proceeded to retrace their steps to Dundee to the steamer, loud cheers and hearty wishes for their catching the train at Lancaster being expressed, but very strong doubts of the latter event being felt. Immediately

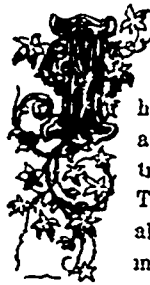
on their departure the crowd gathered round and beneath the corner stone, where the pipers blew "wi' a' their birr," and speeches were delivered by the Rev. W. C. Clarke, of Ormstown, Rev. Joshua Fraser, Montreal, Mr. Douglas Brymnér, Montreal, Rev. Mr. Wallace, Huntingdon, who, in conclusion, moved a vote of thanks to the strangers who had honoured them with their presence. Rev. Mr. Clarke moved a vote of thanks to the pipers, Rev. Mr. Fraser to the ladies; and, God Save the Queen having been sung, three cheers were given for the Queen, for the Dominion, and for Mr. Ross, when the public proceedings terminated. A collection made on the corner stone was found to have yielded a gratifying addition to the building fund of the Church, \$62 of this being contributed by the "Sons of Temperance." \$25 by an American friend in Fort Covington, and sundry small sums, besides the proceeds of extra refreshments in the shape of ice cream, &c., furnished on the ground, the whole amounting to upwards of \$300. The building committee, to whom every credit is due for their energy, consist of Messrs. Angus McMillan, Chairman, John McMillan, Allan McMillan, William Smallman, Capt. John Rankin, Alex. Cameron, Alex. H. Cameron, Farquhar McLellan, and Daniel Cameron. A quiet night's rest, uninterrupted by the musquitos, was brought to a close about four o'clock by a call to move. A hospitable breakfast at the manse, and off again to St. Anicette, a journey of twelve miles, through Stove pipe city, and by the sandy district, which breaks upon the continuous clay, brought us to the place of departure. Here the pipers called around them an admiring and wondering host until the arrival of the "Louis Renaud," whose advent was greeted with the wail from the pipes of "Oh! but ye're lang o' coming," which the gallant Cap. Rankin duiy acknowledged on reaching the shore, by saying that business must be attended to, even at the risk of a little delay. The day was bright, the breeze refreshing, and after a zig-zag course from side to side of the river, the Rapids were neared, and passed in safety, and the voyage of discovery ended. B.

Montreal, 3rd. July, 1868

TIME.

Time is indeed a precious boon,
But with the boon a task is given,
The heart must learn its duty well,
To man on earth and God in heaven.

CHARACTERISTICS OF THE LATE SYNOD.



It must be evident to any attentive observer of our Meetings of Synod, that they have many beneficial results quite apart from their direct object—transaction of Church business. The Scottish fellow labourers from all parts of our wide Dominion meet together to feel anew the bond of a common work and common interest,—long separated College friends grasp each others' hands and renew the pleasant intercourse of old,—the Minister from the far West hears how the Church is prospering in the East, and catches from his brother's experience suggestions to help him in his own work; in the free discussion of subjects which takes place, one sided opinions are enlarged or modified;—prejudices gradually disappear, and minds receive a quickening impulse, even as "iron sharpeneth iron;"—and when the Synodical works come to an end—as all things will do,—each member must return to his sphere of labour, refreshed by the change, and cheered and strengthened to prosecute his work with fresh vigour, by the pleasant interchange of sympathy with those who know its difficulties and appreciate its importance.

The past meeting of Synod, held at Kingston, was, it seemed to be agreed by all, as pleasant a one as our Church in Canada has ever known. There were no unpleasant or acrimonious discussions such as have often brought the charge of unseemly wrangling upon these Church Courts,—there was scarcely a word or incident to mar the brotherly feeling which should characterize an assemblage of ministers of Christ. On all important subjects there was harmony, if not unanimity;—on unimportant ones the difference of opinion was for the most part only such as to cause a good humoured discussion, presenting the various sides and bearings of the subject under consideration, and the freedom so fully exercised seemed nearly to realise the happy definition of what it should be, given by the distinguished President of the Wesleyan Conference, in his opening address,—“the harmonious combination of varieties.” Had a suggestion at one time under the consideration of the Synod, but put aside on account of some slight opposition, scarcely intelligible to a looker on,—been put in practice,—that the members of Synod should partake together of the Lord's Supper on this, the only occasion when they could unite in the Holy Ordinance, it would have seemed as if nothing had been

wanting to the happy influences of the time. It is to be hoped that before another Meeting of Synod, all opposition may have disappeared, and this most excellent suggestion of a most becoming and most beneficial act of Christian fellowship may be adopted as a regular custom at Synodical meetings.

The crowning incident of this Synod,—both to pleasure and interest, was the interchange of fraternal greetings between our own Church Court and the Methodist Conference at the same time in session at Kingston, under the presidency of Mr. Punshon. The liberal and Catholic sentiments, so nobly expressed by our own deputation, and so warmly responded to and reciprocated by the Representatives of the Conference,—seemed to find an echo in the hearts of all, if one might judge from the expression of interest and satisfaction characterising most faces in the large assemblage of ministers who witnessed both receptions, comprising on each occasion nearly the whole of the respective bodies. That memorable day was well characterised as a happy epoch, the blessed omen for our young Dominion,—when two bodies which, under considerable differences of dogma and of organization, are following the same Master and seeking to extend the same blessings of the same gospel, thus cordially and formally recognized each other as fellow-labourers in the same work, and gave one another the right hand of fellowship. It is pleasant to see how, both here and else where, the great force of Christian affinity is more and more overcoming the minor, repelling forces of external dissimilarity, and when by a happy inspiration, Dr. Cook, in his melodious tones, gave out the 133rd Psalm to be sung by the large assembly as the closing act of the proceedings, no one could help feeling, as our simple Scotch version runs,

“How good a thing it is,
And how becoming well,
Together such as brethren are,
In unity to dwell!”

It only remains that those who listened with such interest and emotion to the interchange of Christian salutations with which, by a formal act, they identified themselves, should carry with them the recollection that they have pledged themselves to treat these brethren as brethren,—to co-operate with them as far as possible in the great work of evangelizing all portions of this wide-spread Dominion, and to abstain from all interference or aggression, remembering that “the land is wide enough for both.”

If we may judge from certain signs, and from expressions in the Moderator's excellent

charge, which, it is to be regretted, was heard by so comparatively few,—there seems in our Church a growing feeling in favour of a service at least partially liturgical. A book containing forms of service for various occasions, collected from several excellent and ancient sources, which has been published by the Church Service Society in Scotland, has been exciting considerable attention among some of our ministers, though, no doubt there still exist considerable prejudices against their use. Our Church at its first establishment was a liturgical church,—John Knox, at all events, wished it so to be. Certainly, though much is to be said in favour of extemporaneous prayer, and though, were all ministers endowed with Pauline eloquence and fervour—nothing, could be more desirable; still, as things are it does seem as if it would be well that we had at least a *partially* liturgical service, or at all events certain approved forms, worthy of us as a Church, to which, when expedient, ministers might have recourse. In regard to marriage, baptismal and burial services, there can be no doubt at all that the adoption of an authorized form would materially add, as a general thing, to the dignity and solemnity of such services. One thing to which the Moderator directed a not unneeded attention is the undue predominance generally given in the minds of members of our Church, to the *sermon*, in contradistinction to the *service*. Certainly, the *primary* end of the “assembling ourselves together,” should be the social worship of God, not the listening to a human exhortation, and it is by no means an insignificant error when the importance comes to be attached to the adventitious, rather than the essential element. Were this erroneous impression eradicated, it might help to make us Presbyterians a more *devotional*, rather than a merely *intellectually* religious people, which latter is too much our characteristic.

A spirited discussion took place upon one important part of our Church worship, the question of Hymnology. It seems a pity that more definite action was not taken by the Synod in this matter, as the want of a really good collection of hymns, to supplement the comparatively few Psalms practically of use for public worship, is becoming more and more felt by our people. The collection need not be a cumbersome one, for most collections contain a considerable number of hymns which are hardly ever used. A collection of a hundred and fifty, or two hundred, might, one would think, contain all the really choice, standard hymns familiar to the religious world, and give us a sufficient variety for all occasions.

The subject of the finances of Queen's College, so seriously impaired by recent losses, and threatened with the removal of the Government grant, claimed, of course, the Synod's attention. Certainly, if proof were to be required of its efficiency to our Church, it requires no other than the general appearance of the ministers trained within its walls, who, for ardent and telling speeches, zeal for the Church, and practical sagacity, do not lag behind their brethren who claim an older *alma mater*. We cannot doubt that an instrumentality so efficient in training labourers for our Church will not be suffered to fall, but that the public spirited and patriotic men of our Church, and they are not few, will liberally come to the rescue.

One most interesting feature of the past Synod was the presence of the delegates from Nova Scotia, who pleaded warmly and eloquently for a closer union between our maturer strength and their weaker youth. There could scarcely be a doubt, one would think, of the propriety and expediency of granting their request, and it was pleasant to listen to the earnest and patriotic, yet modest manner in which these young men expressed their conviction that the Church must learn to adapt itself to the circumstances and wants of our new country, that it must cease to be an *exotic* Church, and presenting a more united phalanx, endeavour to become the Church of the country, so far, at least, as Presbyterians are concerned. On the wider question of a general union with the other Presbyterian bodies of Canada, opinions in our Synod are still a good deal divided, and while so divided it would not be wise to press a course which, to be taken *gracefully*, must be taken *unitedly*. But as the composition of our Synod alters, and that it is altering is painfully forced on our notice, as we miss one venerable form after another, of those whose wisdom and experience used to guide its deliberations, and see the prophecy often *litera*ly fulfilled,

“Instead of those thy fathers dear,
Their children thou may'st take.”

it cannot be expected that those whose education and feelings are almost wholly Canadian can allow the *sentiment* of connection with the Church of Scotland to overpower the sense of the practical advantages of a united *Canadian* Presbyterianism. And painful as it may be to part with the direct possession of that glorious inspiration of history to which the eloquent President of the Wesleyan Conference so touchingly alluded, and which we shall always claim as our heritage, one cannot but feel that Canadian Presbyterianism cannot realize its

full efficiency till it becomes a united and compact Church. In the meantime, we are sure the "union men" are not less loyal than the others, to the Church of their Fathers, that none joined more heartily than they in the touching strain with which the Synod of 1868, like all others, concluded.

"Now for my friends and brethren' sake,
Peace be in thee, I'll say,
And for the house of God our Lord,
I'll seek thy good alway

IONA.

Notices and Reviews.

PSALMS AND HYMNS FOR DIVINE WORSHIP.

LONDON: JAMES NISBET & CO. 1877.



THIS book has been prepared by a committee of ministers and elders of the Presbyterian Church of England, for the use of their congregations. It has evidently been got up with great care and regardless of expense. It comes to us highly recommended, and upon examination, fully sustains its reputation. Published in England in the great metropolis, its editors have enjoyed signal advantages which they have not neglected; not the least of which is the comparative freedom from the narrowness and prejudice which still clog the hymn movement in communities more Presbyterian. It might indeed have been expected that from the English section of the Presbyterian Church improvement in our psalmody would come. The example and influence of other religious bodies of the highest standing are too powerful to be resisted, and Presbyterians gradually grow out of their prejudice, and cease to repeat the stale arguments by which they have been accustomed to meet every step in the way of advance.

In an exceedingly compact and neat form, this volume presents us with the Scottish version (so called) of the Psalms of David set to music, and a collection of hymns numbering more than five hundred, also set to music. If the hymns be not too many, and have been selected with judgment and care, if the music attached to the psalms and hymns be of a suitable kind and well harmonized, we would say that this is just the book for use in church, and calculated to minister largely to the comfort of our congregations. It is a very great matter now that the knowledge of music is extending so much, to have the psalm and the music together in the worshipper's hands.

We have, however, qualified our approval of this volume with important conditions. The number of hymns will stagger many who sincerely desire the improvement of our psalmody. It was Dr. Candlish who, in the Free Church Assembly, suggested twenty-five as a suitable number, thereby leading Dr. Gibson, who prefers none at all, to say that the doctor had been evidently thinking of four-and-twenty black birds in a pie, a new line of remark for which we should think the Glasgow doctor is not particularly qualified; and we had the very same suggestion this year from a well known and highly respected divine in our own Synod. Others again, influenced perhaps by the number of the paraphrases, speak of one hundred hymns. But we may rest assured that neither the one nor the other will satisfy the demand of the present day, nor do anything like justice to the rich stores of hymnology now in existence. We need not conceal the fact from ourselves, that it is not a few hymns-lashed, as it were, to the paraphrases, that are now wanted. But a hymn-book breathing the Gospel of our Lord and Saviour, such as every other Christian denomination possesses, and which may be used simultaneously with the Psalms of David. This book must not be contemptible in point of numbers no more than in any other thing. Yet five hundred is a formidable number, and if this collection maintains a high character throughout, it is the first of its extent which has done it. Far better to have tried half the number. It is all very well what is said in the preface, that "admission has been given to many compositions which are less remarkable for their literary merit than for the spirit which they breathe, the clearness and the warmth of their utterance in experience." And again, that "much diversity in habits of thought and feeling, and great variety of taste, exist in every Christian community, and it is right in a Book of Psalms, designed for general use, fitting expression should be found for all. There are many hymns to which a rigid criticism

might take exception, but which are nevertheless so enshrined in popular sympathy and affection, that any collection which excluded them would be felt to be incomplete." And of course we are favoured as usual with some "original compositions and new alternative versions of the psalms," upon which we always look with great suspicion, unless some well known, well proved name be given as the author.

There is nothing easier in the world than to string a few lines together as sound in their doctrine as pulpit discourses are, and with a measure of, it may be, merely a semblance of proper feeling. The early English hymn-books are full of these commonplace hymns, always excepting the collections of Wesley, Watts, and Doddridge, and the number of those who felt an ambition to write for the service of the church was legion. There is a dreadful onslaught upon these ordinary hymns now-a-days, and we have no doubt that many who were trained to their use are now crying out about the degeneracy of modern times just as we have found in our own experience about the Psalms of David. When a hymn becomes extensively popular there is always some excellence in it, though it may possess cardinal defects; and it is difficult sometimes to say what should be done with it, whether we should try to improve upon the popular voice or give way to it. The difficulty, however, is not so great with us, in this respect, as we cannot say that hymns of any kind, except the psalms and paraphrases, have ever been generally popular. We have been well schooled to admire what authority sanctioned. If there are serious defects in a popular hymn, and it cannot well be purged of them, then it is better to leave it out. There is a great variety of taste indeed, as is stated in the preface, and allowance should very properly be made for it, but we cannot suffer this reason to pass for anything inferior or unworthy. We shall never get a good hymn-book, never do justice to good hymns, until we rigidly exclude whatever is inferior. A compromise may be necessary for a time between the actual knowledge of the people and the aim of the church, but every move should be a step nearer to the right.

The selection shows great care. The best hymns of our best English writers are given, and the Latin and German have been laid under contribution. No liberties are taken with the text, save such as are absolutely necessary, and so great is the

scrupulous accuracy from respect for the author, that stanzas of more than doubtful value are not unfrequently allowed to remain. We have compared with the original the Olney hymns of Cowper and Newton, the hymns of Doddridge, Montgomery and Kelly, the hymns of Bishop Heber and Dean Milman, with some translations from the German by Miss Winkworth, and from the Latin by Canon Neal and Caswell, to satisfy ourselves as to the fidelity of the text, and we have no doubt that the whole text is faithful to the original. Indeed the text could not have been so accurate, had not the collection been prepared at a place like London, where every facility is afforded for comparing hymns with the original.

The number of good hymns is now so considerable that we can afford to set aside those which have a fault, though otherwise good, and can maintain a very superior standard as befitting the public worship of God. We can now dispense, for example, with hymns relating too much to individual experience of a peculiar kind, with hymns disfigured by extravagance of idea or language, as is the case with some of Dr. Watts' best hymns, or seriously impaired by carelessness in the construction, or rendered distasteful by irreverence and familiarity, or without the simplicity, which of all things must be preserved in a hymn. We are not to be influenced too much by a great name. The best hymn writers often fail, witness Heber in his projected hymn-book for every Sabbath of the year, of which only a few hymns can be deemed happy. So with Toplady. So with Cowper. Of our most esteemed writers, it is only a few of their best efforts that we select.

We think the editors of this volume have committed a very grave mistake in including so many of the hymns of Bonar, a new writer, whose style, we feel assured, will never be approved nor adopted by the church at large, though it may temporarily take with some. A good Presbyterian name may have led them astray. Neither Bonar, McDuff, nor McCheyne, come up to the required standard. We speak of Bonar with some diffidence, and only from the impression made upon ourselves by the perusal of his hymns. There is considerable facility of versification, though not of the best kind; and a great partiality for strange metres, every variety of which he has tried with some measure of success. So far as the sense is concerned the ground is gone over very well. But we

can often trace more than a resemblance to other hymns, as if their perusal had suggested the effort and continued to govern the writer's thoughts. See, for example, hymns 499, and 343, and compare with Heber and Kelly, in hymns 498 and 346. His forte seems to lie in imitation. There is a want of the real hymnal power. A few of his hymns might be useful, but to scatter so many as has been done through this collection, is to give the whole thing a Bonar cast, and most decidedly to lower its value.

Of Charles Wesley, certainly the most powerful and useful hymn writer that the British churches have produced, and whose style is admirably pure, simple, and earnest, there are only twenty-five hymns in the collection; and of James Montgomery, who felt it to be his especial vocation to prepare the songs of the Church, there are only twenty-two, Bonar considerably outnumbering both together, his hymns in the volume amounting to between fifty and sixty. We do not know on what principle Bonar has been thus preferred, to the manifest injury of the collection save the selfish one, of putting the denomination before everything else. A hymn-book now-a-days should be above this.

Of the General Assembly's paraphrases, which are included in this collection, about twenty-five are omitted with good judgment; and now that the Presbyterian churches are bent on having a hymn-book, it is doubtless the best policy to use the one collection in the other. For ourselves we would prefer to see the paraphrases in a separate form for another generation.

Watts, Doddridge, Cowper, Newton, Montgomery, Wesley, Toplady, Heber, Kelly, and Lyte, are fairly represented in this collection. We miss one or two favourites and find other hymns included, which we think would have been better left out. But this is to be expected, more or less, in every collection.

There is a bevy of writers who furnish only one or two hymns, but of the first quality, as Bishop Ken, Professor Keble, Sir Robert Grant, the Deans of Canterbury and St. Paul's, Alford and Milman, Sir Henry Baker, one of the editors of *Hymns Ancient and Modern*, Miss Charlotte Elliott, the Rev. Simon Browne, D. Ray Palmer, Miss Waring, John Chandler, and William Williams.

There are also single hymned men, of whom Oliver, one of Wesley's preachers, may be taken as an eminent example, to

whom three of our most famous hymns were long ascribed, but who on more critical enquiry has settled down to one in its solitary grandeur, "The God of Abraham praise," a magnificent effort, and first of hymns according to the opinion of many.

Of German hymns there are about thirty, greatly enriching the collection, though perhaps appearing a little strange and uncouth to Scottish eyes. Paul Gerhardt, prince of hymn writers, Nicolai, Angelus, Tersteegen, Zinzendorf, and others, with Luther at their head, translated by John Wesley, Miss Winkworth, Miss Cox, Massie, and others. We have been too much bound by ordinary metres. We will burst our bonds by and by, when the pursuit of music will be a favourite and general employment, and then we shall roam among these German fields of song, where there are pastures far superior to any in our own country. Observe the dates of these German hymns, and you will find that they are mostly of the first part of the seventeenth century, when a noble inspiration of song seems to have fallen upon the German people.

Of Latin hymns we have only a few, a hymn in three parts extracted by Canon Neale from a poem on the name of Jesus, by the great St. Bernard, and another hymn in parts translated by Caswell, from the poem of his cousin Bernard, Monk of Clugny, entitled on the contempt of the world, the subject of the hymns being heaven. We have the voice of Ambrose in a paraphrase of the *Te Deum*, and a specimen of one of our earliest hymn writers, Ephraem of Syrus. There is also one of those Greek hymns, whose parentage is lost in the obscurity of apostolic times and which must ever retain the deepest interest for the Church, as the first attempts of Christians to sing the praises of the Redeemer.

There are about fifty versions of particular psalms, more than half of which might be left out with advantage to the collection, as no improvement upon our own version, and containing nothing superior. A few scattered versions have made their appearance, which deserve a place in every hymn-book. If any writer or number of writers possessing the necessary gifts and qualifications should address themselves to the task of making a new version, we should hail the endeavour as one not unlikely to succeed, though still of great difficulty, as has been proved by the failure of so many attempts; meanwhile it is not ad-

visible to introduce into our hymn-books any versions which are not of undoubted excellence. We are not to be pitied, though left to the Scottish version.

Though there is nothing that can be considered very inferior in this volume, still one third of its hymns are fairly open to criticism, and in our opinion would have been far better omitted. It is well that the affections of the people should gather round a hymn-book just as they have done round the Psalms and Paraphrases, and it is a pity that the affections should be wasted on what is unworthy of them. There is not the same desire in the Presbyterian church for quantity that there seems to be elsewhere, and there would be far more satisfaction in a select than in a copious collection. With one third of its hymns expunged, and a few added that are not in the collection, we would prefer this volume to any we have seen, and only wonder that the same good and sometimes rather severe taste, which is manifest throughout the whole work, should not have dictated a smaller number.

So much for the hymns. We are afraid that space will not permit much to be said in this number about the music, which, we think, is the crowning excellence of the volume. Some time, moreover, is needed in order to form a fair and just idea of it, as much of the music is new. We have peeped a good deal into it since the volume came into our hands, and are inclined to think very highly of it. The harmonies have been under the revision of Dr. Rimbault, a name which stands well in the musical world, and a considerable number of original compositions are given, no fewer than eighty tunes or adaptations appearing for the first time, the composers being such men as Dr. Calcott, Hullah, J. B. Dykes, who composes so much in "Hymns Ancient and Modern," Dr. Rimbault himself, Henry Smart, and Dibdin. Permission has also been obtained for the use of many copyrights from other works, which are mostly new to us. A number of eminent musicians have evidently been employed and remunerated, who have not only laboured for the collection, but brought all their resources from other business connexions and professional influence to the aid of this publication. Some of the best tunes of "Hymns Ancient and Modern" are here.

We are glad to see that the false taste, which has prevailed during the last half century, is rapidly disappearing. There is something like a revolution in the tunes

employed. We are now thrown back upon what we consider the old tunes, which used to delight our fathers; and repeating lines, fugues, and operatic style generally, are at a discount. By the way, was it the Methodists who introduced this operatic style to express their exuberant confidence and joyfulness? The old tunes, sung quicker than they have been with us, are far more expressive and more suitable for worship. A list of the familiar tunes set to the Psalms, will give an idea of the kind of music preferred. St. Stephens, Ballerma, Bangor, Elgin, New London, St. Ann's, St. Davids, St. Neots, York, Walsal, St. Andrew's, St. Mary's, Jackson, Kilmarnock, French, Dundee, Morven, Huddersfield, Invocation, Duke Street, Dunfermline, Colchester, Coleshill, Cromartie, St. Mirren's, Bedford, Martyrdom, Montrose, St. James', St. Lawrence, Colchester, Kilmarnock, Martyrs, Old 100, St. Matthew's, St. Paul, St. Thomas, Saxony, New St. Ann's, under the name of Wiltshire; and a few others of more lively measure, viz: Peterboro, Artaxerxes, Scarborough, Sheffield, Shirland, New Cambridge, Irish, Devizes. In this list it will be observed that the old Scottish tunes are in force, and that in the selection of others a preference is evinced for such tunes as are simple, quiet, and stately in their movement. These latter are mostly from the English masters. Clever precentors in Scotland used to make tunes, as hymns were first made, but the day is past for this, and a style of music is now wanted quite above their reach. In this volume a good many of the tunes are drawn from Germany, a field strangely neglected for a long time, but which promises now to furnish us with many noble tunes of the very kind we prefer and need. We can speak of many of these from personal knowledge.

In the music of the hymns there is of course greater variety from the exigencies of the metre, but the same spirit rules throughout. We have necessarily more strange tunes, and we fear that the strangeness will operate against this book, for it is only in a few congregations that new music is regularly assailed. To many the strangeness of the music will be sufficient to stop all further acquaintance, until they are accidentally brought to the knowledge of it, and then the new tune will become a treasure. Many of the peculiar metres have the finest tunes imaginable, and, like Heber's Missionary hymn, will take the Church by storm, when the people are taught

them. We wish, however, that a little more of the familiar music had been put to the hymns in order to smooth their way into use. Not to speak of the peculiar metres, which are numerous and nearly all unfamiliar, we find that of the ordinary measures, common, long and short, the proportion of strange tunes to familiar ones is more than two to one. We foresee great practical difficulty here, and slow progress for the hymn-book, at least with many of the congregations. Perhaps it is as well that it should be so, and that while some are engaged in mastering difficulties the prejudices of others should be slowly melting away. Sometimes people evince a desire to rush into novelty, and for a while it is all the rage. We are quite safe from that evil in the case of this hymn-book, as from the strangeness of the music, there are not many people who will be able to run away with it in a frenzy of delight. Time and study will act as safety valves for any little excitement that may spring up.

No better advice can be given at the present time than to prosecute the study of sacred music. We have been strangely ignorant of it, singing our wood notes wild, more parrot-like than otherwise, just as we happened to be surrounded, and to hear in our youth. Who have been to blame for this ignorance? We imagine the clergy in a great measure, supposing that everything for spiritual good lay in their own perpetual prosing, forgetting the great power of song over the human heart. Let ministers now exert themselves about this matter, and if there should be difficulty in the way of getting proper instruction for their people, let it not be wanting though they should themselves be the teachers, or if they are not able to teach let them become pupils at once in order to qualify themselves. Some people may say that this musical zeal will never do in the place of that which is more vital. Most assuredly not. But why was ever good music disassociated from what is vital? or why, in plain justice, should arguments of this kind be thrown in the teeth of those who are endeavouring to effect a most desirable reform? Scarcely no one will con-

tend that poor and ignorant singing is a necessary concomitant of piety, or that among the many scientific pursuits that are very properly engaging the attention of civilized and Christian communities in the present day, music does not hold a high and honoured place. Whatever we do, let us do it well, and in an enlightened way, especially what we do in the house of God. Let our teaching of music be something more than a mere going over from year to year of tunes that are already known, which in many places has constituted the only teaching, and has been rightly denominated with the smallest touch of sarcasm *practice*. Let the principles of music be taught everywhere to young and old. They are very simple and easily acquired, and our young people will take more kindly to them than, we may say, to any kind of instruction.

We wish the English Presbyterian Church all joy of their new book, and if the Canada Church resolve to adopt it, it will act wisely, though, as we have said, we would prefer much to have the hymns reduced in number. So far as the music is concerned there is no possibility of obtaining anything like it in the colonies. It is a great advance even for the parent country, and all true friends of the Presbyterian Church in different parts of the world must feel very grateful to the English Presbyterian Church for their enlightened action in the matter. Possibly, when our own collection of hymns, which will turn out to be something like what this book would be, if shorn a little of its dimensions, is completed, we may be able to effect an arrangement in England, by which at least one edition of the Psalms and Hymns might be brought out with similar advantages. The principal thing in a hymn-book, however, we must always remember, is the character of the hymns selected. Let our Church work away at this important and delicate matter, feeling assured that every day is bringing it nearer to what it desires, a hymn-book worthy of the service of God, and capable of ministering largely to the spiritual comfort and advantage of its people.

The Churches and their Missions.

COLONIAL COMMITTEE.

Rev. R. H. Muir gave in the report of the Colonial Committee. The report gave a detailed account of the work of the year in the wide field of the colonial missions, noticing in succession the operations under the superintendence of the committee in New Zealand, Ceylon, the Mauritius, the Falkland Islands, the Argentine Republic, British Guiana, the Islands in the Caribbean Sea, Nova Scotia, Cape Breton, Prince Edward Island, New Brunswick, Canada, and British Columbia. The report then concluded as follows:—"During the past year the expenditure has reached £5214 9s. 11d., as compared with £4924 4s. 1d. in 1866-67. Notwithstanding this expenditure, including the large special contribution of £500 in aid of the British Columbia Mission, the committee are able to report that their funds are on the whole in a satisfactory state. The collections considerably exceed those of 1866-67, and this notwithstanding the large special subscription of £600 in aid of the Church Building Fund in British Columbia. The following statement gives a comparative view of the last two years:—

	1866-67.	1867-68
Collection.	£347 5 6	£339 13 9
Other sources.	305 14 4	1375 8 6
Total.	£4440 6 10	£5015 1 6

The draft minute of the committee, suggesting certain alterations in the principle of giving aid to the Colonial Church, has received the consideration of the various Synods. Little has been done to meet the wishes of the committee in New Brunswick and Nova Scotia; but in Canada a committee of correspondence has been appointed by the Synod, authorised to communicate with the Colonial Committee on the one hand, and colonial presbyteries on the other hand, as to grants. This arrangement has been already of much service to the Colonial Committee, and it must give the Church, as it gives them, largely increased confidence that none of the means supplied by the Church at home are misapplied in the colonies. At the same time, while acknowledging the advantage of the step taken by the Synod of Canada, the committee hope ere long to be able to report that the draft minute has been adopted in its entirety, and that the contributions of the Home Church are met by similar contributions from central funds in the colonies."

The draft minute above referred to reads as follows:—

COLONIAL SCHEME—DISTRIBUTION OF FUNDS— DRAFT OF A PROPOSED MINUTE.

April, 1866.

The colonial Committee, having had under consideration the manner of distributing the funds intrusted to them, find that their expenditure for the most part falls under five heads:—

(1.) The payment of salaries to missionaries at the rate of £150 sterling a year.

(2.) The payment of supplement to the stipends of ministers, in sums varying from £25 to £150 a year

(3.) The payment of the outfit and passage-money of missionaries and ministers.

(4.) The payment of grants in aid of church buildings.

(5.) A special annual grant of £350 to Queen's College, Kingston, Canada.

They find further—I. That since they began to make grants for the purpose of promoting the religious interests of Scottish Presbyterians in the colonies, all the colonies aided by them have made great advances in wealth and prosperity, and that the Presbyterian Church in them has been organised and consolidated. So great is the advance made in some colonies, that they have spontaneously ceased to expect pecuniary aid from the home Church; while, in others, there is a growing ability to supply their own wants. Facts might here be cited with reference to the colonies of Canada, Nova Scotia, New Brunswick, British Guiana, and Ceylon, which substantiate the opinion of the Committee.

II. That in the present state of the colonies the Committee's practice of sending missionaries to districts destitute of ordinances, and of aiding weak congregations, is unsatisfactory, because the information sent to them is very frequently fragmentary and inadequate. Their decision on each case they believe to be fully justified by the facts actually before them; but these facts can only state a part of the case, may be one-sided, and can never be fully comprehended in all their local significance by a Committee deliberating at so great a distance from the colony

III. That in these circumstances it is desirable that some means be devised of guaranteeing, in an unmistakable way, the statements forwarded to them, of fixing beyond question the comparative necessities of the various claimants for aid; and, farther, of promoting such an organisation of resources in the colonies themselves, as will encourage and enable the strong to help the weak.

IV. That accordingly, they resolve, after the close of the current financial year, to make grants in aid of the Church in the colonies, only in the form of contributions in supplement of grants made by the Colonial Synod or a Committee of Synod, and where a Synod does not exist, by the Presbytery or a Committee of Presbytery; reserving to themselves power to recognise, where necessary, Colonial Home Missionary Associations on the same footing as if they were a Committee of the Synod or Presbytery, when they are advised by the proper ecclesiastical authority to do so.

V. That while leaving it to the colonial churches to adopt their own rules as to making grants, the Committee resolve that these grants shall in future have reference to the sum voted in each particular case by the Colonial Church, or its representative association.

VI. That requests for missionaries, as well as for aid to ministers and churches, be communi-

cated through the Colonial Missionary Association, or Committee of Synod or Presbytery, as the case may be, and be entertained by the Colonial Committee here only after the said Association or Committee have resolved to grant a reasonable proportion of the total sum required in each case; and that the same rule apply to all other grants whatsoever, with the exception of the present grant to Queen's College, Kingston, Canada; and payments for passage and outfit.

VII. That colonies in which no Synod or Presbytery exists be exempted from the operation of the above Minute.

VIII. That a printed copy of this proposed Minute be sent to certain members of the Church in the colonies, with a view to obtain their opinion on it.

S. S. L.

The following is an extract of the derivation of the Assembly in reference to the draft minute.

The General Assembly approve, generally, of the scheme for the distribution of the funds, which is proposed in the draft minute appended to the Report, but enjoin that it be not acted on until after due correspondence and perfect understanding with the representatives of our church in the several Colonies concerned, and this only with such prudence and discretion as the momentous interests at stake may be found to require.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND

(Continued.)

DEPUTATION FROM THE ENGLISH SYNOD.

The CLERK read a letter from the Synod of the Scottish Churches in England in connection with the Church of Scotland. It stated that some progress had been made in the matter of endowment, though not so great as the Synod desired, and that the Synod would rejoice should some eminent ministers of the Church of Scotland advocate its claims, as well as be persuaded to preach in their churches, beginning at Berwick and ending in the south of England.

The REV. JAMES WILSON, of Lowick, Moderator of the Synod, and the REV. GEORGE C. WATT of Newcastle-on-Tyne, appeared as a deputation from the Synod, and addressed the Assembly.

Mr. WILSON said that the churches under the jurisdiction of the Synod were pretty much in the same position this year as they were last year. There were at present two vacancies since last year, and there had been established a new congregation in Newcastle-on-Tyne, where there were now two congregations. The Church of Scotland in England did not pretend to be an aggressive Church so far as the Church of England was concerned, and they had no desire to proselytise from that Church, with the clergymen of whom in various districts, they were on the most friendly terms. They looked upon the Church of England to be, with very few exceptions, the great bulwark of Protestantism in this country, and they did not desire that any wea-

pon formed against her should prosper, (Applause). He suggested that, as there were a great many Scotchmen, especially in the large towns in England, whose residences they did not know, those clergymen, some of whose flocks went to districts in England, should, in giving these members their disjunction-card, communicate with the Scotch clergymen of said districts, so that the latter might take under their pastoral care the new comers. From his nine years' experience in England, he was able to say there were in that country many Scotchmen who did not attend any place of worship at all, and who excused their non-attendance on the ground that no Scotch minister had called upon them. Mr. Wilson concluded by saying that the Scottish Churches in England continued to cherish a warm attachment to the parent Church.

Mr. WATT, in his address, alluded to the fact that there were many large towns in England where there was no Scotch Church at all, and that Scotchmen coming to England did not willingly connect themselves with the Church of England. He hoped the Synod would receive aid in founding one or two Churches in some of the large towns of England, so that they might be able to attend to the spiritual interests of the Scotch population there.

After a few words from Professor MILLIGAN, The MODERATOR, addressing the deputation, said he rejoiced to hear that their object was not an invasion upon the National Church in the South, because he believed that the Church of Scotland had a most perfect sympathy with the Synod in keeping that object in view. They had a high admiration of the National Church in the South, and if there were weaknesses being developed in the constitution of that Church at this moment, that gave the Church of Scotland no joy. They had a perfect sympathy with the Church of England under any troubles which might assail her—(applause)—but it was not to be forgotten that some 4,000 Scotchmen crossed the Tweed every year, and that they went to the south with their early and best associations bound up in the simple forms of worship of the Presbyterian National Church of Scotland. It was but well, therefore, than an effort should be made to meet these predilections, and that their form of worship should be continued to them when they went south. The Moderator concluded by saying that the request of the deputation as to the ministers of the Church of Scotland communicating with their brethren in England, with respect to those members who left Scotland to reside in England, would be remitted to the committee of the Assembly appointed for attending to such requests.

REPORT ON SABBATH SCHOOLS.

Rev. Mr. YOUNG, Montith, gave in a report of the Committee on Sabbath Schools, which he stated was the most complete and satisfactory he had ever laid before the Assembly. In number, the schools were 1789, taught on an average during ten months of the year. The scholars number 142,000, and the average attendance was 115,000. The greater part of the ministers of the Church are personally engaged in the work of teaching. In 508 parishes libraries

have been established. Most of these have been originated and are maintained entirely by local efforts, but a few are assisted by the General Assembly's Committee. In 431 parishes, classes exist for adults in addition to those for young persons. To the funds of the committee this year, £68 has been contributed, and for missionary purposes £816. The increase in almost all the departments was very marked. The additional scholars enrolled numbered 4,443: the average attendance had risen about 5,000; and there was an increase of £115 in the contributions for missionary purposes.

On the motion of the Rev. Mr. FRASER, Dingwall, seconded by Mr. Cook, Montrose, the report was adopted, and the committee thanked and re-appointed.

DEBATE ON THE LAW OF PATRONAGE.

The assembly then proceeded to take up the overtures on patronage. There were overtures from five Synods and nineteen Presbyteries.

On the motion of Rev. Dr. PIRIE, the overtures from the Synods of Moray, Ross, Glasgow, and Ayr, and from the Presbyteries of Edinburgh, Glasgow, Aberdeen, and Haddington, were read.

Of the twenty-four overtures, there were twenty-three in favour of a modification of the Law of Patronage, some of them asking the Assembly to devise measures for removing existing evils connected with lay patronage; and others asking the Assembly to endeavour to secure to vacant congregations the power of nominating their ministers. Only one of the overtures—that from the Synod of Ross—was against any modification of the Law of Patronage, and that overture declared that "it was inexpedient and inopportune to agitate the abolition of Church patronage, or any change in the law relating thereto," and called upon the Assembly to dismiss any overtures on the question.

Dr. PIRIE, in rising to make a motion on the subject, said the clergy, office-bearers, and people of the Church of Scotland were decidedly in favour of a change in the law of patronage. (Hear, hear, and no, no.) He expressed his own opinion, and not the opinion of others, therefore it was rather hard to say "No, no." He rose at the request of various parties in the General Assembly to move on this occasion, and he could assure them that he did so with a feeling of deep awe, knowing the importance of the matter which he was bringing forward. He knew the importance of the change which he was about to propose; and they might be assured that he felt deeply responsible on this occasion. Had it not been that on a former occasion he had come forward in similar circumstances, he did not think he could have prevailed on himself to come into the House and make the proposition which he had to lay before the Assembly—not because he had the slightest doubt of the propriety of the proposition which he would endeavour to propose immediately, but because he felt he was incurring a deep responsibility, and he would have wished that some one of higher influence and position should have come forward and submitted the motion to the Assembly. On the former occasion, he had anticipated that there was a storm coming over the land. He believed he foresaw it, but

he confessed he had no conception whatever that the storm would come so soon, or was likely to rage so violently. He wanted their ship to be prepared, but he had no idea that they would be so soon called on to make the preparation. On the former occasion, when he came forward upon this question, there were many who doubted the propriety of the course, and he had himself great doubts of success. When he made the motion on the subject two years ago he was himself astonished at the result. It was a small house, indeed, but the success was great. Last year he was little less astonished at the small minority which followed a division on his motion—the numbers being 126 against 124. It was certainly a victory, if such a word could in such a case be applied. He rose in totally different circumstances on this occasion. The storm had actually come, and was now raging round them, and he rose, not under the impression under which he rose before, but under the impression that the General Assembly would receive the motion and adopt it. He would venture to say that there was no one more unwilling to propose serious and unnecessary changes in the Church than he was. And he trusted it would be understood that he came forward now to propose a change which he believed to be neither unwise nor unnecessary, but which he believed to be perfectly essential to the existence of the Church of Scotland. (Hear, hear.) At the same time, he begged leave to say that he allowed all possible credit to those who differed from him for the views they entertained. It was conceivable that some persons believed that the Church was not at all in danger—who believed that the Church was perfectly safe. He did such persons the fullest justice, and had no doubt but their opinions were dictated by honesty and honour. (Hear, hear.) He could believe again, that there were members of the General Assembly who admitted that the Church was in serious and grave danger, but who were of opinion that, in the comparatively democratic state of society in which we were now living, the best mode of overcoming the danger was by maintaining the unrestricted system of patronage now in existence, there might be such persons; and he did them the full justice of believing that their opinions were influenced alone by honesty and honour. (Hear, hear.) But he claimed the same consideration for the opinions he entertained himself. (Hear, hear, and applause.) Being convinced that the Church was not only in great danger, but would be ruined by a continued existence of the patronage system; that its modification was necessary to the welfare of religion in the country—the welfare of the Dissenters as well as of the Church of Scotland—and that these sentiments were shared in by a majority of the Assembly of the Church, and more especially of the country, he claimed that he should be allowed the same privilege, the same fairness that he granted to others, and that it should be admitted that his opinions were founded on perfect honesty and perfect honour. (Hear, hear, and applause.) He ventured to hope, therefore, that a question so interesting and so important to the Church and to the country should be discussed in a kindly and Christian manner—not in a

spirit of sarcasm, not in a spirit of bitterness, but in a spirit of Christian charity and Christian love towards each other—(hear, hear)—keeping always in view the promotion of the interests of the Church—interests which were identical with the interests of Christianity. (Applause.) He did not argue the question because he believed that patronage was anti-scriptural. Others might entertain such an opinion, but he never did entertain it. He argued the question upon this ground alone, that he believed, in the present state of society, the continuance of patronage in its present shape would be ruinous to the interests of the Church. (Hear, hear.) On another point he wished to be clear. He did not intend to enter into the question as to whether patronage or popular election was the best mode of choosing a minister that could be adopted. What, in his opinion, the Assembly had to consider was not whether patronage was the best system, or whether popular election was the best system; but really whether patronage, in its present shape, could be retained without the Church ceasing to be a Church at all. (Hear, hear) The question was not which of the two modes was the best but which of the two was possible, (“Hear, hear,” from the Earl of Selkirk). Aye! the noble lord might say “hear, hear,” but he should like to hear the noble lord, or any other member of Assembly, give an answer to the question he now put very plainly, thus:—Is it possible for the Church, in the present state of society, to exist under the present law of patronage? (Hear, hear.) In order to clear away all difficulties, he wished to intimate his opinion that the law of patronage was inconsistent with the primary principles of the Church, with the fundamental principles of the Church. From the very beginning the principles of the Church had been those of popular election. (Hear, hear). Such was the case under the First Book of Discipline, such substantially was the case under the Second Book of discipline. No doubt the principle was lost under the tyranny to which the Church was subjected under the reign of James VI. and Charles I., but as soon as an escape was effected, the first thing the Church did was to return again to popular election (Hear, hear.) Again, under the tyranny suffered from Charles II., the principle disappeared; but the Church returned as soon as it was able to all the popular election it could possibly procure. It was true that the Act of 1690 was reversed by the Act of 1712; but that Act was repealed for the very purpose of inducing Presbyterians to co-operate for the restoration of the house of Stuart. And let him say that all the secessions that had taken place in the Church of Scotland were the result of the Act of 1712. The secession of 1732 was mainly the result of that Act, and so was also the secession of 1843. But in the interval what happened? In 1832 the Reform Bill was passed, and according to the usage of the Church of Scotland from the very beginning there immediately arose a fearful cry on the subject of patronage. It was seen that things could not remain as they were; and in order to harmonise the constitution of the Church with the constitution of the State at that time, the Church was compelled to agree to the passing of the Scotch

Benefices Act, better known as Lord Aberdeen's Act. It was believed by those who supported that Act, that if it had not been passed, the members of the Church would have been lost almost together; and there was no doubt that to a certain extent that Act did much to retain them. (Hear, hear) Now bring the analogy to bear. A new Reform Bill had passed, or was about to pass, which made a still greater and more democratic change in the civil Government of the country than the Bill of 1832. How was it possible in the face of that to maintain a system of absolute and unrestricted patronage? The communicants of the Church were about to be intrusted with the franchise, but they were not allowed to interfere in the slightest degree with the election of their ministers, or in fact, in the election of their office-bearers. He asked, as a matter of common sense, was it possible that such an anomaly could be maintained? (Hear, hear) Was it possible that those who supported such an anomaly could go forth to the public and say, “The householders of the country are about to be intrusted with a share in making the laws for preserving the lives and property of their fellow-subjects, but we refuse to give the *elite* of them our communicants—one word to say in the election of their ministers.” (Applause) With regard to the Scotch Benefices Act—and in referring to that Act he begged to express the high sense he entertained of the services done to the Church by its promoter, Lord Aberdeen—(hear, hear)—he would only say that he never met with any one, either in the Assembly or anywhere else, who could explain what that Act meant; and that it was impossible to find any two decisions come to under the Act which by any possibility could be brought into harmony with each other. The result had been to bring into operation a more unrestricted system of patronage than ever, and that too in its worst form. For a length of time congregations had given up appealing to the Assembly altogether. they had found it impossible to work the Scotch Benefices Act, and they just allowed patrons to settle ministers as they liked. (Hear.) It was quite true that this year one case was to be brought before the Assembly; but the circumstances under which it appeared only illustrated the truth of his argument more forcibly. The congregation referred to—which was in a somewhat distant part of the country—had tried to work the Scotch Benefices Act, and with a result which might have been expected. They obtained one decision from the Presbytery, another decision from the Synod, and in all probability the General Assembly would give a third decision overturning both. (Laughter, and applause.) The Scotch Benefices Act was the most expensive one the Church ever had anything to do with. Where decisions had been given adverse to the people, great numbers had been lost to the church, and if it was prosecuted further, they would lose a great many more. (Hear, hear.) What then were the circumstances in which they were placed? He had only to look back to the discussion of the previous day to know that they were placed in circumstances of very serious difficulty. All of them, no doubt, had heard of Mr. Gladstone's resolutions with regard to the Irish

Church, and all of them had probably read the questions that were asked in Parliament with regard even to the Church of Scotland. There could hardly be any doubt, then, as to the danger in which they were placed. (Hear, hear.) It was contended, however, that the Church of Ireland was placed in a totally different position to that occupied by the Church of Scotland, and that the Church of Ireland was to be tried upon its own merits. But the time would come when all Establishments must be tried upon their merits. (Hear, hear.) He was convinced that the numerical strength of the Church of Scotland had been misrepresented. He believed that they had in their body at least a half of the church-going population in Scotland: but the evil was, that many of their people had lost all zeal and enthusiasm for the Church, and that such zeal and enthusiasm would never be replaced until the people were put on a footing with the other Churches around them. (Hear, hear.) He had evidence of that which no one could dispute. In the first place, he would refer to the debates that had recently taken place in Parliament, and he would ask, When the Church of Scotland was there assailed, did any one stand up to support it? (Hear, hear.) He had read the proceedings carefully, and he found none who had done so. Then look at the hon. gentlemen who were candidates for the vacancies that lately occurred in the burghs and counties of Scotland? Were any of them found coming forward and claiming support from the electors by saying—"I am a member of the Church of Scotland, and I am prepared zealously to support it as an Establishment." [Admiral JONSTON—Mr. Maxwell of Munches has said so] Well, he was glad to hear that an exception could be found—(Hear, hear, and applause)—but his attention had been lately more directed to the hon. gentlemen who had come forward as candidates for the burghs, and there not even one could be detected. (Hear, hear.) But look at a still more important point—look at what the people had done. Did they find the people coming forward and saying to the candidates—"Are you prepared, in order to gain our support, to say that you will support the Church of Scotland thoroughly and earnestly?" There might be a single exception, such as that referred to by the gallant Admiral; but was it found to be generally the case? He did not know of it having been done in one instance. (Hear, hear.) He found Dissenters zealous enough—and that was quite natural—in supporting their own bodies; but not one, so far as he was aware, was found to do battle for the Church of Scotland. (Hear, hear.) Well, then, upon whom did the Church lean for support? Was he to be told that the Church leaned for support on its friends amongst the county gentlemen and the nobility? Although entertaining the greatest respect for the nobility and gentry of the country, he must say that, in this matter, they could not be depended upon. There were no doubt some trusted and tried friends of the Church—like the noble Earl who was a member of the Assembly—who could always be relied on—(applause)—but he asked how many there were amongst those exercising patronage in the Church who might be depend-

ed upon? To begin with, a great proportion of them were not only Episcopalians, but very High Episcopalians. They had, he admitted, no personal unkind feelings to the Church, but they could really know nothing of its essentials. They might make inquiries and recommendations, but they had no personal knowledge on the subject, and must act upon the information supplied by others. As high Episcopalians, as he believed the great proportion of them to be, they might speak courteously of the Church of Scotland, and refer to it in civil language as a sort of moral police: but he asked whether they could conscientiously stand forward in their place in Parliament and argue in favour of a Church which they regarded as no Church at all, and which some of their bishops recently declared to be a species of rival Church? He asked whether these gentlemen could give to the Church of Scotland the zealous and energetic support which was absolutely essential in these times. (Applause.) In bringing forward this motion, he begged to say that he was not influenced with any desire to catch Dissenters. He proposed it on general principles, in order the more thoroughly to win the affections and energies of their own people. (Hear, hear.) But he would not deny that he also intended to hold out the olive branch to Dissenters: and what was more, he firmly believed it would be accepted at their hands—(hear, hear, and applause)—at least by a large number of them. People seemed to forget what a great enemy all Protestants had to contend against—an enemy that at the present time was unfortunately far too powerful. (Hear, hear.) There was just now in the country a widely diffused spirit of rationalism and infidelity; a spirit that had been to a wondrous extent strengthened by the violent disputes, and the acrimonious language which sometimes had been heard in the Churches. (Hear, hear.) God grant that this might be done away with, that brethren might in future speak of each other with the utmost kindness, and that any differences that existed might be discussed without bitterness and without acrimony. (Hear, hear.) If this he was convinced that, if the Church of Scotland showed a disposition to remove this stumbling-block of patronage, and to remove other stumbling-blocks out of the way, multitudes of Dissenters—not the people only, but the clergymen—would be prepared to hold forth the right hand of fellowship, and to rally round the Church. (Applause.) He believed that if more Christianity and brotherly kindness was displayed by the ministers of the Church of Scotland in speaking of each other, the most powerful effect would be produced on the moral feelings, the moral character, and the religious interests of the country. (Hear, hear, and applause.) With regard to the instances which were well known where patrons had left the appointments in the hands of the people, it was remarkable that in large towns—the places in which this had principally been done—the clergy were, generally speaking, characterised by high character and by the zeal which they brought to bear on the performance of their duties; but what he desired was a system of popular election of a more definite and regulated form. (Hear, hear.) He firmly believed that such a system was not only possible,

but could quite easily be carried into effect. Such a system was adopted in connection with the patronage in the hands of Mr. Baird of Gartsherrie, and was found to answer in a most admirable manner. (Applause.) It was impossible to over estimate the effect which such a mode of popular election would exercise. At present when a minister entered the church to which he was presented the people cared nothing for him; he was accepted and submitted to, but not loved: and even if he happened to be really a good minister, it was often years before the feeling of repulsion was overcome. But only let the minister go with the concurrence and by the vote of the people, their feelings would be immediately enlisted in his favour: they would love him, and all he said would tell upon their hearts with a most powerful effect. (Applause.) Under such a system the Church would have an influence for good greater than it had possessed since the time of the Covenant (Hear, hear.) He was quite prepared to admit that the change was not to be brought about at once: it must be progressive. The idea of the Church ever possessing great political power was most absurd; but he believed that the adoption of a system similar to that he had mentioned would enable the Church to exercise an immense power for good over her people, and to become a blessing in the land. (Applause.) Discipline—which he might say was now almost gone—(hear, hear)—might be restored, moral purity might be re-established, irreligion might be checked and crushed, and the Church of Scotland might stand forth once more in the eyes of the world “bright as the sun, fair as the moon, and terrible as an army with banners.” (Loud applause.) But remember, if the thing was to be done, it must be done now. There was no time to lose. God grant that too much time had not been lost already. (Hear, hear.) The danger was becoming more and more imminent; and according to the choice the Assembly might make, would depend the wondrous prosperity or the total ruin of the Church. (Applause.) He begged to propose:—

“The General Assembly resolve to appoint a committee with instructions to endeavour to have the Act of Queen Anne, chap. 12, repealed, and to secure to the male communicants of full age, stably resident in a parish, such a voice in appointment of their minister as shall give them a greater interest in the Church and as shall be consistent with the preservation of order in the proceedings: And the General Assembly recommend that such compensation shall be given to private patrons as shall be deemed equitable—the committee to have power to add to their number and to sub-commit.”

The Hon. Major BAILLIE rose to second the motion now laid on the table. “It appeared equitable and agreeable to the liberty of ministers and to a free people to have an interest in the choice of those to whom they intrusted the care of their souls.” These words commended themselves to his conscience in the sight of God; and he asked, did they commend themselves to those by whom they were heard? These simple words were taken from a declaration of the Assembly of 1715, and they were quoted in the course of a most admirable speech

on patronage, delivered in the Presbytery of Glasgow. To that speech he hoped in the course of his few remarks to refer farther. They who advocated some change in the law of patronage were challenged, and fairly, to show and point out the evils of patronage, and to indicate, if they could, how the system could be improved. He proposed to speak only of two of the evils of patronage. He would, in the first place, say that patronage caused and perpetuated dissent. He would say that it was, and had been, the cause of the disputed settlements which had such bad effects on this Church. He had attended to the arguments of those, both in this House and elsewhere, who denied that patronage had been the cause of dissent. To his mind, those arguments, even in the mouths of the most able who had taken this line, had provided no more than this, that there might have been other causes combining with the law of patronage to lead to dissent: but their argument, to his mind, failed to reach or even touch the great fact that patronage had been at the root and was the main cause of dissent. It had been said that patronage could not cause dissent, because dissent prevailed most in the great towns where patronage was virtually abolished. But they should look not merely to the great towns but to the ordinary towns throughout the land; and there they would find dissent in the same proportion as in the greatest towns. The truth was that patronage had nothing to do with this matter either in one way or the other. The truth was that dissent existed to a much greater extent in the towns, because there self-supporting congregations could be obtained. (Applause.) With regard to disputed settlements there had been within the last twenty-two years forty-six cases. In the same course of time, in the parishes created under the Endowment Scheme; there had been 123 settlements of ministers, and in these parishes the power of election had almost in every case been more or less in the hands of the people. He would call attention to these two very remarkable facts, because they appeared to him to prove in a great measure, at least what he wished to prove—the evils of patronage on the one hand, and the remedy on the other—the approach at all events to popular election. There was another remarkable matter which was not so generally known as it ought to be, and that was the very large number of parishes in which patronage was virtually abolished, and where the choice of the minister was already left to the people. The operation of the law of patronage seemed very hard, and he would point to individual cases as supporting that view. There were two churches belonging to the Establishment in town. In one church, if a vacancy occurred, the patron presented to the church without having occasion to consult the feeling of any one whatever. If a vacancy occurred in the other church, the people, through their representatives, had the choice of the minister. Was that, he asked, a proper state of things in an Established Church? Some said that this was not the time to move in this direction. Was it not the time to prepare for the defence when the enemy was at the gate? (Applause.) Had they not been told by a high authority that the man and the

hour were both come. The axe was laid to the root of Establishm^t. To meet such evils, what he desired was that more power should be given to the people belonging to the Church of Scotland in the choice of their ministers. (Applause.) He believed that by so doing they would greatly deepen and strengthen the affection of the people of Scotland to the Established Church; and he believed that whatever strengthened the Established Church in Scotland, strengthened and increased the interest in the work of the Great Redeemer, went to strengthen all those interests which conduced to the welfare of their land—their civil and religious liberties—and would conduce in an eminent degree to the interests of those persons in whom patronage was now vested—the gentry and nobility of the land. (Applause.)

Dr. Bisset said he was present in the House when the great contest of 1833-34. and the few following years began, and he never for a moment had doubted what would be its termination. It was not, in his opinion, the event of 1843 which was most disastrous to the Church and the country. The shaking began when the overtures were introduced seeking a change in their constitution. The ministers who had been living and loving as brethren, carrying on peacefully and prosperously the work of their sacred calling with the full attachment of their united flocks, after these overtures began to be estranged, and jealousies ensued. Parishes were soon divided, some taking one side and some another. It could not be doubted that for many years after 1833 a very strong tide of popular sympathy ran in favour of the Non-institutionists, as they called themselves. This enabled them to blacken their opponents, and invent new terms of reproach, to revive old exploded cant terms, and to attach new meanings, and to such a height did invective and vituperation go that the most esteemed statesmen, judges, and clergymen, if in opposition to the majority, were denounced as denying the headship of Christ, and of having entered into a conspiracy to jostle Him from His throne. During all this miserable time, a wedding process was going on in their congregations, and many of their most valued and respectable members were seeking in other communions a haven of rest, declaring they could not continue members of a Church whose office-bearers habitually met in their Courts, their Presbyteries, their Synods, and this Assembly arrayed like two hostile armies, and where he himself had witnessed scenes of violence hardly surpassed in a French Revolutionary Chamber. The state of the country at that sad period could not be better described than in the words of the greatest man who left them in 1843, "All the waters of the land have become like the waters of Marah." Had any man a few years ago said, "What is the condition of your Church?" he should have been happy to have answered, "Well, considering the great trials out of which we have come, our Church has wonderfully prospered." For they were a united body, and because they were a united body they had been able to do a work of mercy and love in building the waste places of the land, which, when they had all their people at their back, they had failed to accomplish.

But the re-introduction of these overtures exhibited them in a state of division upon a fundamental question, and consequently of weakness; and he foresaw in a vision before him a renewal of the same scenes and jealousies as led to the great schism of 1843. But he was persuaded that nothing but language becoming Christian gentlemen, however much they differed from one another, would be heard among them that day. He might be in minority on the present occasion, but such a result had no terrors for him, for he had been under discipline for ten long years. But there were other tribunals where their reasons for resisting these overtures would at least be calmly and fairly weighed. He would now proceed to give these reasons. He must say, in contradiction to all that had been stated by the mover of the motion, that the present agitation appeared more unwise, more uncalled for, more suicidal, than any single movement in any other period of their history. (Hear, hear.) In former times, propositions for destroying, as he called it, their constitution were made in seasons of revolution or of great political turmoil, and he should not go very far back in proof of that assertion. In the end of the last century, and during the great French Revolution, the tables of the Assembly were well covered with overtures of that kind. He was rejoiced to be able to tell the Assembly that the faithful Synod of Aberdeen at that time sent up a unanimous overture of another character, the preamble of which ran in these words—"Whereas the clamour lately raised against patronage has been industriously swelled by clergymen who came into the Church in that way, and who still retain her livings." (Laughter.) These words appeared to him to have the ring of the true metal in them. (Increased laughter.) Whatever others might think, he thought that, according to his old-fashioned morality, by accepting a presentation, he homologated the constitution of the Church as it then stood, and he affirmed, notwithstanding the allegations they had heard to the contrary, that of the very foundation of the Church of Scotland as an establishment patronage had been a part, and it was an essential part of her constitution. (Hear, hear.) Such was the state of affairs in the end of last century. The terrible events which ensued influenced the votes and tamed the passions of men, and for a long period they had a great calm. It was not till 1827 that any new attempt was made to disturb their system. There was an anecdote connected with an overture which came up that year which he thought not unworthy of mention. An Hon. Baronet, who, as a minister, had so long adorned the Church of Scotland, was sitting near the Clerk when the latter was reading the overture in question. He (Dr. Bisset) happened to be sitting beside Sir Henry, who by that time had lost his former acuteness of hearing, and seemed for a little somewhat listless. At last, the word "patronage" struck upon his ear, and turning sharply to Dr. Simpson, he asked, "What is that an overture against patronage?" "Yes, Sir Henry." "Where from?" he asked. "From the Presbytery of so and so." "A very foolish Presbytery indeed," he observed. (Laughter.) The conclusion of the matter was that the overture was put below the table and never more

heard of. He was a grand leader that, and kept the Assembly in famous discipline. Had he been spared to them, many things which had happened would not have happened, for like the faithful Abraham, he would have commanded his children and his household to keep the way of the Lord. (Laughter.) Soon after this came the political convulsion of 1832, when, from many causes, this country was stirred to its very depth; whatever was established was supposed to be wrong, and required to be reformed, and the tables of Parliament groaned under petitions for the abolition of patronage. Alluding to a Parliamentary Patronage Committee and to its report, Dr. Bisset observed that many distinguished clergymen and the lay representatives of our burghs were deeply impressed with the idea that, as the civil franchise had been so greatly extended, it was absolutely necessary to bring the Church into a condition of harmony. It was an idea of that kind that overthrew the naturally Conservative mind of the noble Dr. Chalmers, whose great name led many to adopt his opinions. Were it not that he was afraid of detaining the house, he would like to tell a story which no other man but himself knew, as to how that great man was trepanned. (Cries of "Go on.") In 1841, before he left home, he had been visiting Haddo House. Before he left, Lord Aberdeen said, "Make a point when you reach Edinburgh of seeing Dr. Chalmers, and tell him from me that everything as to endowment depends upon the motion adopted in the Auchterarder case." Feeling strongly that the cabinet was well affected, but that 150 votes in the House of Commons would turn one way or other, according to the kind of motion adopted in that case, he (Dr. Bisset) promised he would see Dr. Chalmers. But it so happened that he was not able to see Dr. Chalmers till he had taken his place in the House on the morning of the day that the discussion was to go on. He immediately crossed the room and asked Dr. Chalmers to be kind enough to speak privately to him. The Doctor was deeply impressed with all he had told him, saying that was his own idea, and that he was resolved to very careful. They separated. In ten minutes more, Dr. Chalmers came back and they went out again. After a little discussion Dr. Chalmers showed his motion, when he (Dr. Bisset) said he was delighted with it, because it was not in any sense a violent motion. Well, he (Dr. Bisset) thought all was right; but when they were about to separate, the Doctor said that he gave the motion into the hands of a friend to lick it into shape, as he did not fully understand Assembly forms. The motion was put into Dr. Chalmers' hands, just as he was about to begin his speech, which in fact was in conformity with his own motion; but as was afterwards said very humorously by the respected father of their friend at the table—"The whole sting of that motion was in the tail." It was the tail that that great and single-minded man Dr. Chalmers did not see the force of. But such was the fact—it was owing to the fact of his own original motion not having been taken that that worthy man was trepanned and taken away from the Church of Scotland. (Hear, hear.) He would add,

however, that those who went along with him were very strongly persuaded that owing to the change of the civil constitution, there must be a change in the constitution of the Church. He thought that that idea had been abandoned here till the speech they had heard had been made. The two cases were not parallel. A member of Parliament was chosen to represent the views and advance the worldly interests of his constituents, whilst a minister of Christ was sent to enforce, to explain, and impress upon the minds and consciences of his people the doctrines and the duties of an eternal and unchangeable law, whose sanction went to an unseen world. He hoped the Assembly would be more wise than to take advice so fully tendered to it. But if it were insisted that the analogy should be accepted, then they must not shrink from carrying it out. Parliamentary constituencies often found they had mistaken their man, and at the end of seven years they got quit of him. (A laugh.) Were the members of the Assembly to allow the same privilege to their own popular electors? (Hear, hear.) There was no necessary connection between the spiritual office and the life interest of benefices. He did not say the change would be a good one: but this he affirmed most strongly, that the changes which were hinted at and proposed would not be a final measure—no ought it to be a final measure. Set this stone a rolling, and it would not halt till it had reached the lowest level—a level which had not entered into the contemplation of those who supported the motion. (Applause.) Why they spoke of having communion-rolls. Their communion-rolls would be as wifes before Samson. When they got this new constituency their communion rolls would not be kept pure; people would insist on coming in; it would be household suffrage with the suffrage of pot-wallopers. (Laughter.) He knew very well that those who opposed these motions, and such like, were said to be distrusting people and that those who supported such views were *par excellence*, especial friends of the people. He would not allow them to get off with that representation. (Hear, hear.) The people of their parishes were in general not only good but discriminating and indulgent judges of their ministers, if they believed them honest, and when they had had sufficient time to form an independent judgment. And this he would say, that, if a minister failed in seven years to secure the confidence and the affection of his people, there was something far wrong; and at the end of that period he was turned out, it was because he would deserve to lose his place. But what he (Dr. Bisset) did complain of was that they called upon people to form an important and permanent relationship upon hearsay evidence in most instances, and after hearing only two or three sermons without the people having it in their power to form an independent judgment of the highest qualities that ought to enter into the ministerial character. Therefore, he said, that if such a motion as that or anything similar to it were to be according to the minds of the House, they must be prepared to subvert the whole constitution of the Church of Scotland and let the courtship go on for seven years before they consummated the espousals.

(Laughter.) A great amount of the speech of the Rev. Doctor who opened the debate turned upon the state of matters from 1690 to 1711. He was well aware that by some these twenty-one or more years—

Dr. PINN—I never mentioned that part of the history. I omitted it altogether.

Dr. BISSET—It was, then, the Hon. Major Baillie. Some thought these twenty-one or more years were a kind of halcyon day in the history of the Church of Scotland. He had had it in his power, through the kindness of friends, to look into the very extensive records of the Church of Scotland at that time. He found there were twenty-three vacant parishes filled up after many heats and dissensions: and in some cases some of these twenty-three parishes were seven years vacant, the average extent of the vacancies being three and a-half years. Now, it was well known that at the period parishes had it in their power to purchase the patronage of different parishes of Scotland at the sum of 600 merks—that is £33 6s. 8d.—an amount which was now paid by scores of men for a single animal. Well, how many parishes availed themselves of this great privilege? There were three, or at most four. Had it been a blessing to these parishes? Let the prosecutions before the Court of Session, before the House of Lords, and before the Court of Justiciary for assault and bloodshed, answer the question. He emphatically denied that the people of Scotland sought the destruction of the rights of patrons; and he maintained, as he would show, that this was purely a clerical agitation—a clerical agitation from quarters that had the least of all a right or title to speak upon such a question. (Hear, hear.) It would be said—“Ah! but thirty odd pounds in 1690 was a very large sum, and that it would amount to a great deal now.” That plea, however, would not avail. For more than £100 would in these days be gathered in a single Church within this city at communion time. He knew the father of their respected clerk gave in a list of a hundred parishes; but he (Dr. Bisset) was anxious to judge for himself, and the result of his inquiries was that, so far was the cessation of the system which prevailed from 1690 till 1711 to be regretted and deplored, it was absolutely essential to have something like it to rescue ministers and Presbyteries from the imputation of intrigue and jobbery. Ministers had brothers, and sons, and nephews; and wives generally had brothers. (A laugh.) It was only pure human nature that they should consider themselves entitled to give a helping hand to bring their own kith and kin forward. (Increased laughter.) It appeared that the Presbyteries of that time had not only the collation, but the presentation to parishes. Heritors also from the long delays became careless and indifferent, and were sometimes divided: and, besides, Presbyteries had it in their power to elect elders *ad libitum* appointing a large number for a small parish. Dr. Bisset, as an illustration of the system, said that there was a parish which had been some three years vacant when a letter came to the Presbytery from a neighbouring Baronet in the following terms:—“Sir Wm. Forbes presents his compliments to the Presbytery, and they would greatly oblige

him by appointing to the vacant parish so and so”—a young man in whom he felt a deep interest. And the conclusion of this letter was that he would be very happy to oblige the Presbytery in turn upon the first opportunity. His friend was appointed, but whether the Hon. Baronet redeemed his pledge the record did not say. Dr. Bisset went on to say that, if agitation, unhappy as he called it, had commenced with the people, it would not have been so disastrous—at least, would not have so cast them into the confiscating grip of Mill, McLaren, Bright, & Co. (Laughter.) He maintained that the people of the country, if they were left alone without agitation, had no desire to encroach upon the rights of the patron. (Hear, hear.) Those of their people who, by their worth and well-directed industry, had established themselves justly in the confidence of their neighbours, were shrewd enough to see that they had at present far more influence in the settlement of a minister than they would have under any more count of noses. He hoped he might just allude to a case which was pending among a part of the family of their youngest daughter—a fine brisk lass she was—(laughter)—and, like other young people, very well pleased to speak out. That case had opened the eyes of not a few in his neighbourhood, and throughout a wide district. A congregation, consisting of 250 people, were trying to settle a minister. Fifty of the number were paying members, and there were 200 of what they might call amateur members. (A laugh.) They had the privilege of being members, but they paid nothing. The 50 were united in support of a man whom they think a very respectable man; but the 200 were set, and determined set, upon another man, to whom the 50 thought they had substantial grounds of objection. Would any gentleman in that Assembly say that a system of that kind had any elements of permanence? These 50 men, had they continued members of the Church of Scotland, and had gone to any of the patrons saying that they thought Mr. So-and-so would do very well, and that they should like him among them, would at all events have had the grounds of their opinion investigated, and their wishes as far as possible consulted. Would any gentleman say that a system under which 50 pay and 200 do not pay, and yet fight to bring a man to whom the 50 object, was likely to endure—that there would be no schism or secession there? Why, the Assembly would hardly be surprised that not only people of that particular congregation, but the people of fifty other congregations round about, having seen all this in the public prints, had come to declare that they found, after all, that there were worse things than patronage. (Hear, hear, and laughter.) Again he repeated, the people of Scotland were not those who commenced this agitation. (Hear, hear.) They had important securities at present, which, under no other system which he could see, they would have. Patrons were the observers. They acted under the control of public opinion, and the case to which he had just alluded had turned the stomachs of not a few who perhaps had previously been otherwise inclined. Abolish the power of patrons, and what would follow? It was a perfect delusion to imagine that the power would

rest with the communicants. This agitation came from a quarter which was least of all entitled to be heard on such a question. It was from the city Presbyteries that it came. (Hear, hear.) An hon. gentleman in Parliament had mentioned that the proportion of adherents of the Church in Edinburgh was about one-eighth. Why, that was just the alleged number of the adherents of the Church in Ireland—(laughter)—who were just about to be carried forth to execution. (Renewed laughter.) He had no wish to shunt the cities, to put them aside; but if they proceeded with this agitation, they would find that others would make that proposition. Their strength consisted in adhering to the country, and it was in the country that the strength and power of the Church of Scotland lay. (Hear, hear, and applause.) He then referred to the parochial collections for a certain charity as indicating the strength of the Church of Scotland. From a return issued only the other day, it appeared that the collection from the parishes just amounted to two-thirds of all the receipts from the rich Episcopalians, the fast Frees—(laughter)—the United Presbyterians, the Reformed Presbyterians, the Old Lights, the new Lights, and all the other lights. (Laughter.) That was surely some kind of indication of the relations in which the Church stood to the country, for one of two things must follow, either that the people were far more generous and wealthy, which he did not believe, or they were far more numerous, which he did believe. (Hear, hear.) He admitted that the proportions of adherents in the towns, was lamentably small. That he regretted; but he accounted for it in this way, that the towns had never had the benefits of the parochial system. They did not know what it was, but he hoped some patriot would arise and set it up in its power. It would be worth the patronage Committee and all the other committees. (Hear, hear.) The rev. doctor then at some length went on to advocate the parochial system, and the advantages which might fairly be expected to accrue from its establishment in towns. He maintained that patronage had from the beginning been a part of the constitution of the Church of Scotland—a voice, "No."—and read an address of the General Assembly to prove his statement. On all these, and many other grounds, he deprecated extremely the present agitation. He believed that a day of peril was at hand, and he did not think that those who brought forward the overtures had been very successful in devising the means of averting it. Dr. Bisset, after reading the high character given to the Church of Scotland by what he called all the greatest men of the first Reformed Parliament of 1832, concluded by moving:

That the General Assembly are of opinion that no sufficient grounds have been shown by the promoters of the overtures for any modification or alteration of the law of patronage as the same now exists and is administered, and that the agitation of the question is moreover specially inexpedient in the present circumstances of the Church and of the country, and, therefore, dismiss the overtures.

The Earl of SELKIRK rose to second the motion. His address was to a large extent inaudi-

ble at the reporters' seat; but so far as he could be heard, the following was the substance of his remarks. He had been in Parliament for five and thirty years, and he thought he should be able now to tell something of what would pass through Parliament, and what would not pass through Parliament; but before coming to that point he wished to submit that, so far as he could make out the sense of what had been said by the supporters of the overture, it was founded on mere sentimental grievances. As for what his friend at the table had said about unrestricted patronage, it existed, he believed, at the time his friend had alluded to; but since the Church of Scotland had existed upon anything like its present position, there never had been anything like unrestricted patronage. Patronage could, in the first instance, be exercised only in favour of those who had gone through a long, trying, and arduous training, and they had then to be passed by a Presbytery. The smallest allegation against their character or conduct was a thorough good ground for their being refused license. Some years ago, a monstrous case came before the Assembly from the Presbytery of Weem. A man had been passed and licensed by the Presbytery, but one member of that Presbytery protested against the act and brought the case before the General Assembly, who at once squashed his license on the ground of gross ignorance. Was it to remedy that that they wished to bring in popular election? The whole of this case against patronage was an agitation founded upon merely sentimental grievances. Even supposing they had the power—that it was within their jurisdiction and ability to introduce popular election, he would say that nothing would be more deleterious to the character of the people than to set them to sit in irresponsible judgment upon the clergymen. They would be made judges on a matter in which they had no means of instruction, were they to sit in irresponsible judgment upon the qualifications of those who were to minister to them. He did not wish to argue with any man who did not see the inevitable result of this. The state of things before the Act of 1711 began was that the patronage was vested in the heritors and elders; and one gentleman had mentioned a case where a Presbytery added to the number of elders for the purpose of outvoting the heritors. Were they prepared, suppose they had the power to bring back that system? What was it that they wished? Did they wish to introduce in some way an additional amount of the popular element in the election of ministers? He told them, on the faith of thirty-five years' experience in the House of Commons, that that was impossible ("Oh," and applause.) He told them that Parliament would never grant such a thing—least of all now. He knew that at the time that Lord Aberdeen's Act passed it went as fast in that direction as Parliament could possibly be got to go; and even it was with difficulty that it had passed. He was afraid that much of the want of success of that Act was to be attributed to the regular and uncertain action of the Church Courts. His Lordship then went on to say that not since the time of the Disruption in 1843 he had ever felt more apprehension with regard to the future of

the Church. They might go to Parliament and they might bring in a bill, but who was to tell them how this bill would come out. (Laughter and applause) Bills had frequently been brought into the House of Commons, but they did not often come out in the same shape in which they had been introduced. (Laughter and applause.) He was much obliged to his rev. friend opposite (Dr. Pirie) for putting this question on one point upon its true ground. What they were asked to do was to make a long stride in the direction of democracy. They were to go as far as they could to please the Democrats of the country. Now, what encouragement had they as an Established Church to do that. Let them cast their eyes outside that building and look at the state of Edinburgh—look at the state they were in with regard to the City charges—look at the concessions that had been made for the sake of peace upon the part of the Church—(hear, hear)—and look at the way in which those concessions had been accepted, and the peace which they had gained by it, and the good faith with which the other half of the bargain had been observed. (Hear, hear, and applause.) He feared that he had gone on too long—(no, no)—but, feeling the question deeply, and feeling that they stood upon the brink of a precipice, he did not wish to jump over the parapet without looking to what the consequences might be. If in the inscrutable degrees of Providence the days of their Church were numbered, if their Church was to become a thing of the past, if she was to stand along with the churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, he would rather that she fell with a front: to the enemy than be stabbed by the assassin, but least of all, from an act of suicide. (Applause.)

Principal TULLOCH—Moderator, I must, first of all, express the feelings of great embarrassment with which one approaches the discussion of a question which is obviously of very grave and vital moment to the Church. I don't know, indeed—and especially in view of the speeches which we have heard on the respective sides—that our Church for long, at least, has occupied a more grave position than she does this day: and, in so far as I am concerned, I should have been more than happy could I have adopted either of the motions which have been laid on your table. It is perfectly clear that the issue which has been placed before this Assembly is the old broad issue of popular election and patronage—(hear, hear)—and on this subject, as on many others in these times, I have the misfortune not to belong to either of these extremes. I have always been a Liberal, but I have always been, and still remain, a Liberal of the old school. (Applause.) I am not in favour of the abolition of patronage, and I shall take means by-and-by to show why I think the abolition of patronage would be a great disaster to the Church of Scotland. But I have always been in favour—and on many previous occasions I have had the opportunity of showing this feeling—of popular interests, and the recognition of popular or congregational rights in the election of ministers—(hear, hear)—and on many occasions, in concert with one whose counsels were of great service in guiding the deliberations

of this Assembly, but who is now no more among us—I mean Dr James Robertson—I had the happiness to act with him on these grounds, but I think the issue that is now placed before you was one which at that time very few would have dared to put. It was then thought quite possible—as I still think it possible—that patronage may subsist, and that the rights—the full rights—of our Christian congregations may be recognised. (Applause.) It appears to me, Sir, that this is a question for compromise—a question to be approached in a conciliatory spirit on both sides, and if possible to be compromised. I cannot think that there are any here who would main-ain for a moment that there is any Divine right of popular election: nor can I think that there are any here who would maintain that there is any Divine right in lay patronage. Dr. Pirie disclaimed the former view, and Dr. Bisset, although he took up very strong ground, did not maintain the latter view. He maintained that patronage has always been an important and fundamental element of our ecclesiastical policy. I believe with him that patronage has been for the most part an element of our ecclesiastical policy, but I don't admit with him that patronage is either an essential or a vital element of that policy. (Applause.) I do not think it is possible, in the view of the history of the Church to hold such an opinion. Undoubtedly, at least ever since the struggles of the seventeenth century, there has been a party, as there is still a party in our Church, who have protested against patronage as an intolerable evil and a bondage. On the other hand, there has always been a party in our Church strongly in favour of patronage. This party, it is well known, during the last century had the ascendancy in the Church, and for many a year controlled and governed it. I cannot claim to belong to that party, but I am one of those who have always recognised the great ability, the great sagacity and influence, of the moderate party of the eighteenth century. I sympathise not in the least with those who venture to speak of the eighteenth century as a period of darkness in the history of our Church. This party, I think, in past times have made great mistakes: and I think that in present times they have made great mistakes, and they never made greater mistakes than during the past few years—mistakes arising out of their incapacity to appreciate the real forces which are moving public opinions. I was grieved to be separated a few years ago from many I would wish to act along with in reference to ecclesiastical matters, and in that case, I believe, the Moderate party were untrue to their real principles and real mission. Yet I would recognise now, as I always recognised, that this party is a really honest, able, and sincerely patriotic party, having the interests of the Church and the Christian wellbeing of our country most honestly at heart. This party have always believed that patronage is an important part of our constitution. They have always been keen supporters of it. We have seen—and all of us will acknowledge—the ability which one of the most eminent of that party has to-day maintained that ground. We have listened with pleasure to the admirable, and in many respects noble, address which has been made by Dr. Bisset, who, I should

hope, although he has said he may not have any more opportunities of addressing the House, may be long spared to give us the benefit of his counsels, his wisdom and moderation. (Applause.) Still while his party are keen supporters of patronage, it is impossible for them to take up the position any longer of advocating absolute patronage in any shape. (Hear, hear.) It is impossible for them to do this, if for no other reason than that the Scotch Benefices Act is now the law under which we act; and absolute patronage has ceased to be, under this Act, the law of the Church and the law of the land; and, to do that party justice, I must say that many of them, although opposed to it, have always aimed to carry out the spirit of the Act impartially and as favourably as they could to the interest of the people. Well, Sir, it is impossible, I say, that they can take up the ground of absolute patronage. The position, then, is this—and it appears to me to be a practical position—by what possible system are we to secure the form of the existing law of patronage, and still secure the Christian rights of our people. The Scotch Benefices Act was meant to secure this; and if it had been successful, this discussion would not have arisen. It must be admitted that the Scotch Benefices Act has failed in some degree; and I think in some respects it deserved to fail. It contains elements of weakness which I fear are insuperable. It has been found, after many trials, impossible to reduce it to some consistent harmonious mode of action. And although it may be true, as his Lordship has said, that the cause of this has no doubt been our own inconsistent deliverances, still it must be admitted that this inconsistency has arisen out of a radical inconsistency, in some degree, in the Act itself, the result of the feeling that the Act has failed in the present movement. I shall not now advert to some of the secret springs of this movement. It has springs, some of them sufficiently dark, which I may advert to before I close, but in the meantime I wish to point out why it is I am prepared to recognize that this movement is a solid movement, which you cannot hope to meet by a mere policy of resistance, as suggested in the motion by Dr. Bisset. I ventured, I confess, at the first to doubt whether this movement possessed that character. I had very much the opinion of it expressed by the Earl of Selkirk and others. It appeared to me for a long time to be in great part, if not entirely, a merely clerical movement, and I was not sorry at the motion which was carried last year on the subject. In fact, very likely, with the feeling I then had, I would have supported the motion, feeling then both that the movement was mainly clerical, and feeling, moreover, that the report which the committee had brought up was of a singularly feeble and imperfect character. It is very evident, however, that the movement has grown—that notwithstanding you repelled it, it continues to gather force. Well, the true policy in all such passes appears to me to meet a movement of this kind intelligently, to try to understand it, to see what it wants, what it means, and how the object which it has in view may possibly be secured in consistency with other interests we all think important. I confess I see no good in any other policy than this. To the mere policy of resistance, as op-

posed to a policy of aggression, may be traced some of the worst things which have befallen the Church. The Disruption itself appears to me to have sprung up very much of our intolerance of each other—of our determination not to understand the real principles moving each other—of our tendency to run into extreme parties, and denouncing each other as attacking the interests of the Church. My idea of the Church is that it should embrace, on some basis of practical compromise, all parties who can possibly work together with the common object of promoting the Christian well-being of our common country. (Applause.) And if I have ever used severe language, as sometimes I may have done, in speaking of the doings of others, it has not been in the least degree on account of their principles or their views. On the contrary, I should be sorry if such principles and views no longer had a place in the Church; but it has been on account of the bitter intolerance with which these parties have assailed principles which differ from their own. Of course, I admit that there must be a limit to this policy of compromise in all directions. When the question is really a vital one, involving the interests of what we consider the truth—although these interests are much larger than many people fancy—I do not say that the policy of compromise which I advocate is to be carried out. But, as I have set out with saying, there is no one who can pretend that the question of patronage or of popular election is such a question—a question involving in any degree the interests of truth which we all prize. It appears to me that the right policy is not to meet the present movement with mere negative resistance. It will only return upon you with greater force if you do this. It may be that I as well as Dr. Bisset and the Earl of Selkirk do not think this movement in some respects a very wise one. It may be that I regret that this movement has taken place, especially, I will venture to say, I do not think it wise with reference to much that has been said in its behalf. I wish I could accept the speech of my rev. friend to-day, but it appeared to me in some respects to take up a hazardous and dangerous ground, on which I cannot stand. I will also add that there have been speeches made in Glasgow, of which much has been thought, I am told, in certain quarters, that appear to me to mistake the spirit in which this movement ought to be conducted—speeches which raise the old watchwords of Evangelical and Moderate; and whenever I hear a man mention these words in connection with a movement like this, I understand the intelligence, or rather lack of intelligence—(laughter)—and of apprehension with which he has studied the history of the Church. (Laughter and applause.) Still, while I may doubt the wisdom of this movement, and while I may see very many of the hazards which it involves, I am not prepared to defend against it the existing law of patronage. I cannot do so in consistency with the principles I have always cherished, and in consistency with what I think the gravity of the occasion. I think it possible that a better system than we now have may be devised for remedying the abuses which spring up under the law of patronage, I know there are men very competent to advise our Church who are occupying high places in the land, and who

ought to occupy high places here, if only we would open our doors a little to admit them—I know there are men whose hearts are moved in this question—who are willing to help the Church in it, and whose long experience of statesmanship might aid us in devising some means by which this popular feeling as to the right of our people in the election of their ministers should be secured, and secured if possible without the subversion of patronage. I confess I should be sorry to see patronage abolished; I should be sorry at least to allow the old connection between the territorial interests of the country and the nomination of the parochial clergy to be destroyed. It is not perhaps—I shall take the liberty of saying it in no spirit of contempt, but really expressing what I feel—it is not so much because I value those territorial interests in some respects themselves. That a man may possess land does not make that man estimable in my opinion. Nor do I think, with all deference, that many who represent the territorial interests of our country have been consulting their own interests of late in much they have been doing with reference to the Church of Scotland. (Applause.) I could say much upon this subject, but I forbear. I think they will perhaps find some day that it is to their own fearful peril and hurt they have entered on the course on which they have entered of alienating themselves from the religious feelings of the great commonalty of the country. (Applause.) But I prize the territorial interests for two reasons. I prize them, first of all, because it appears to me that, after all that has taken place, they are still identified, upon the whole, with the higher interests of culture, though the day may come when it will not be so. I would be sorry if the Church were to be alienated from these higher interests. Secondly, it appears to me that a Church professing to be national cannot subsist without some connection with the territorial interests of the country. It seems to me all but impossible to work out a national Church, from which a great proportion of the country is alienated. I therefore deprecate the abolition of patronage—if patronage can be maintained, and yet it is only as a last extremity—we may have to come to the extremity, but it is only in the very last extremity—that we should take up this idea, that it is impossible any longer to preserve patronage, and certainly I cannot, after the expressions of opinion which have taken place in this House this day, think that we have nearly come as yet to this position. I cannot think that we have nearly come,

even among ourselves, to the recognition of this fact, that we can no longer, consistently with the well-being and prosperity of the Church, maintain a system which has existed for at least 150 years. It is on such views as these that the motion which I will take the opportunity of submitting to the house is founded. Before I sit down I will only say a word or two in reference to the character of this movement. My earnest hope is that good may come out of this movement. (Hear, hear.) But it is difficult to foretell the issue of any such business. I see evils which may come from it. I cannot applaud, I cannot much approve some of the influences which have been at work behindhand in this matter. I know that it is the desire and expectation of not a few that if the question of patronage in our Church were only settled according to their views, that many who have left the Church, and for long most bitterly reviled it, may return. Such a return, I should say, looking at it by itself, would be a consummation I should greatly hail. (Applause.) And it might come about. I am not one of those who have been touching these secret springs, and I cannot tell on what those expectations may be founded. May I utter a warning to these very clever gentlemen who are playing in the dark—with that strange love for darkness which has so often distinguished ecclesiastics—upon the divisions and disappointments of other parties—to take care what they are doing. It is a pleasant excitement to move secret springs, but they may find it a very dangerous excitement. They may spring a mine upon themselves. Union is a blessed thing. God knows how good it is for brethren to dwell together in unity. But union will prove no blessing which merely comes from ungenerous policy, from baffled ambition, and from political sources. Movements for Union which at the same time are movements for separation are hazardous experiments—movements for union which, while they look with one eye, an eye of friendship, towards those whom they wish to embrace, look with another and evil eye towards those whom they wish to crush. No blessing will come from such movements, but the curse and wrath of the Lord upon all evil. (Applause.) Christian union which is worth the name must be the union of Christian enlightenment, Christian honour, and Christian character, and not a mere accidental coincidence of selfish party interests. (Loud and prolonged applause.)

(To be continued.)

Miscellaneous.

CHURCH PATRONAGE.

(From the Glasgow Herald)

The Presbyteries of the Church of Scotland are again busy with the ever-recurring question of Church Patronage; and overtures to the General Assembly against the system are being adopted by many of them. In theory Church Patronage is as much opposed to this modern spirit as anything can well be. It assumes that a patron who may not be a member of the Church of Scotland at all—but who may

be an Episcopalian, a Roman Catholic, a Voluntary, a Quaker, or even an Infidel—is better fitted to appoint a spiritual instructor to a parish than the people to be instructed, and who are thus doomed to sit it may be for a lifetime under the ministrations of the intruded pastor. The presentee may be quite unsuited to the congregation, or the congregation may be unsuited to him, but the patronage theory takes no circumstance of this kind into account, but simply says—"You, the parishioners, are incapable of

choosing for yourselves, incapable of knowing what is for your spiritual benefit, and are bound to accept the choice of the laird."

One can easily understand that at a certain period in the history of the Church, when the feudal relations between the patron and the parishioners were still in active operation, there would be no very great hardship in practically carrying out this theory, as we have put it purposely, in the most offensive form. At that time the patron was invariably a member of the Established Church, much respected by the people, and his decision quite unlikely to be questioned. But all this has passed away, and the dictum of lairds no longer carries the sort of mystical weight with it which it did in these good old times. The laity of the Church of Scotland has increased in intelligence, and still more in importance and influence; while the Church itself has extended beyond the bounds of its original establishment, and contains within it numerous charges where the election of the minister is, both in theory and practice, as free as in any of the Dissenting Churches. The law of Patronage itself has been quietly and silently modified by the patrons themselves, many of whom have practically left the presentation in the hands of congregations whenever they exhibit anything like unanimity. Others choose from a select list presented by the congregation, and others again have been so discriminating in their selections that discord was hardly possible. It may, perhaps, be a bold thing to say that, as a general rule, the people of the Church of Scotland have, in fact, nearly as little to complain of with regard to freedom of choice as the other Presbyterian Churches, but we believe it does not far exceed the truth. As Mr. Charteris pointed out on Wednesday last, in one-half of the whole charges there is almost entire freedom, and in the other half, with a few exceptions which the scandal of contests have made notorious, the Patronage is so judiciously administered that the people are satisfied, or, at least, make no dissatisfied movements. Does not a species of Patronage exist in Churches where theoretically the right of selection is vested in the laity? Every one knows that it does, and it is not the less offensive because it is exercised in an underhand, shuffling manner, by brow-beating, coaxing, and wheedling influences.

The truth is, it is the theory of Patronage which we have explained, and not the thing itself in its practical working, which so galls the consciences of the laity of the Established Church; and it is more upon this ground, than from the evils that at present flow from it, that we would urge its abolition. Lord Aberdeen's Act was an attempt to modify the power of the patron, and we observe that Mr. Charteris, in his able speech in the Glasgow Presbytery, has a good word for it, on the ground that it was the only thing that could be done while the initiative in a settlement lay with the patron. Possibly he is right, but it seems to us that this much-abused Act has contributed more to bring Patronage into disrepute, and make it rankle in the minds of the laity, than all the arguments that have been urged against the system since the days of Andrew Melville. The framers of the Act no doubt meant well, but they conced-

ed a principle and ratified it by enactment, which made the right of the patron an anomaly both in fact and in logic. That principle was that the people had something to say in the choice of a clergyman—that is, they could bring forward objections to the selection of the patron, which, if held valid by the Church, would be sustained. Now this in substance admitted the privilege of popular election, and was theoretically subversive of the ancient right of the patron. Practically the operation of the Act has been to obscure the position which it was meant the two parties in the settlement should occupy to each other, for while in twenty-seven cases presentees have been inducted in opposition to the objectors, in nineteen cases the patron has been defeated. On the other hand, it has undoubtedly embittered the feelings of the people against that repulsive theory of Patronage to which we have referred, and which must ever remain while Patronage exists, as the element which offends the conscience. We say nothing at present of the hardship and mental pain which a contested presentation under the Act entails upon the presentee. Nearly every one of the 46 cases of objection has furnished an illustration of its evil tendencies in this direction, and ought to furnish, as we believe it does, a clamant reason for clergymen wishing to see the uncertainties of the present law swept away, and a better system introduced.

What are the objections offered to the abolition of Patronage as it exists at present? So far as we can see, they are not very well defined, but seem to be all packed into the old adage, *Quies non mouere*—Do not disturb things at rest. Like all other maxims, this is often quite as unsafe to follow as to neglect. It is certain that the question of Patronage will not rest as long as theory of spiritual control which it involves offends the moral sense of the members of the Church. It is all very well to say, "Consider the evils which an agitation of this kind has produced in bygone days, and give us peace. Parliament will not give us relief, and what, then, are we to do? Are we to have another disruption, as disastrous as the last?" As if sealing up a running sore were the way to mend it. It strikes us that the safety of the Church of Scotland lies in the firm and temperate discussion of this subject till the evil is amended in some such way as that proposed in the original motion of Mr. Charteris—a proposition which would insure a popular settlement, and at the same time preserve us from the half-hidden arts of Patronage, to which we have referred, as practised in other Churches. The Church was never in a better position to discuss it, because, as we have stated, the yoke of Patronage is lightly exercised, and does not form an unbearable practical grievance, and also because since 1843 a spirit of healthy liberalism and toleration has been largely cultivated both among clergy and laity. As to the timorous suggestion that Parliament may be induced to touch Endowment if we ask it to touch Patronage, it is scarcely worth notice, for we may confidently assert that there is no ecclesiastical establishment on earth that has less to fear from a rigid scrutiny of its endowments than the Church of Scotland.