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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

JULY, 1859.

CONTENTS.

	PAGE		PAGE
Mon by the Rev. D. Rice, Chicago,		Father Chiniquy's Warning,	152
oderator of the Old School General		Difficulty in Free Church of Scotland,	153
sembly,	145	Presbyterian Union,	154
try—Ministering Angels,	148	<i>Church at Home,</i>	
lish Bible Translations,	148	Opening of the General Assembly of	
gregational Singing,	149	the Church of Scotland, held in	
y Spurgeon came to Scotland,	150	Edinburgh,	154
wiss College.	151	From our Scoten Correspondent,	167
y Huntington,	152	Notice to Subscribers,	168
Warning about Continental War,	152	Treasurer's Account,	168



PICTOU, NOVA SCOTIA.

MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

JULY, 1859.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—*Psalms 137, v. 5.*

Sermon,

Preached by Rev. Dr. Rice, of Chicago, Moderator of the Old School General Assembly, which met this year in Indianapolis, on the 19th May.

(From the "Presbyterian.")

"I have been most unexpectedly called upon," said the preacher, "to address this venerable Assembly, and the friends convening with them in this congregation; and I invite your attention to the portion of the word of God found in 2 Cor. v. 7, 'For we walk by faith, not by sight.'" Proceeding at once to the discussion, he said:—"The term *walk* is, in this epistle and elsewhere in the New Testament, used to express the idea of the conversation and conduct of men. To walk as children of light was equivalent to: maintain the conversation and deportment of Christians—to walk according to this world, is to act in conformity with its maxims and example—to walk by faith, is to live and act under the influence of Christian principles and motives *really believed*. Now it is declared of Christians that they 'walk by faith.'

Two topics are presented for consideration.

1st. What is faith?

2d. Faith as the controlling principle of the Christian life.

1. Faith, in its most general sense, is reliance upon testimony. It is the most extensive channel of our knowledge. There are three sources from which we derive our knowledge. *Consciousness*, our *sense*, and *faith* in the testimony of others. The evidence of the first two we cannot call in question—that of the third it is *unnatural* to doubt. We

can not call in question the testimony of consciousness or of our senses. God has so constituted us, and he has also made as so, that we cannot readily resist the tendency of the mind to rely upon the testimony of others.

Faith is *natural*; children readily believe, and it is not until after deceived, that they acquire the habit of doubting. Man cannot doubt clear testimony. You cannot doubt that there is such a place as Rome.

But whilst this is true, as there is a difference in the clearness and strength of evidence, there are degrees of strength of faith: and this, too, is affected by the state of mind in regard to the thing believed. We do not readily believe what we do not wish to be true, and it takes stronger proof in such case to compel belief.

Faith, in a religious sense, is simply belief of the testimony of God. It may relate to the *past*—as it is 'by faith we know that the worlds were made:' it may relate to the *present*, or to the *future*: and the thing that is the object of faith, is simply what God has borne testimony to. We are not bound to believe that to which he has not testified, or of which he has given us no proof. *E. g.* The Scriptures declare that there is one God, and yet a *Trinity*. God is *one* in one sense, and *three* in another: this any one can take in as a fact. If you start the question, how can he or does he so exist, you start a difficulty, and raise a point which is not an *object of faith*, because God has not yet testified as to the *mode*. The Scriptures rather take for granted than assert that there is one infinite, perfect and glorious God; even a child can understand and believe this: but if

you ask *how* can God be infinitely present, or powerful, &c., you start a difficulty, we cannot understand—it is not an object of faith—we have no testimony. The *facts* can be believed—the *mode* of God's existence and perfections raises questions that an angel cannot solve, and which we could not comprehend.

So in regard to Christ's two natures; we know he is God, we know he is man, for God has said so; but *how* he can be both in one person, we cannot believe, for we have no testimony. The fact we can believe, the mode my faith has nothing to do with. Man himself is mortal and immortal. That is a simple fact, and can be believed. *How* is he both? is a question that starts a difficulty. If this view were not lost sight of, there would be less discussion, and less difficulty and doubt. It is because men wish to know beyond what is revealed, and to believe beyond what God hath testified, that they become perplexed. It is so in regard to the practical, as well as to the theoretical. "It is God that worketh in us, both to will and to do;" that is simple and easy to believe. If we ask *how* God worketh in us without interfering with our freedom? we start a difficulty, which is not a proper object of faith, for we have neither light nor testimony upon the subject. We are to believe, in religious things, what God has told us; beyond this lies a region which belongs not to faith. Some complain that this puts limits to the exercise of the human intellect. But not a whit more than does natural philosophy, or any other department of human knowledge. We believe ten thousand things as *facts*, which we cannot explain; and we never reject the facts, because we cannot explain the mode of their production or existence. Here, there is an entire equality between nature and revelation.

"All Scripture is given by inspiration of God, and is profitable," and ignorance of any thing to which God gives testimony is a disadvantage; and faith, in its amplest exercise, would embrace the whole revealed counsel of God. But sometimes faith is directed to a *single point* of the divine statement. Thus the jailor at Philippi was directed to a single object and exercise of faith—"Believe on the Lord Jesus Christ, and thou shalt be saved." The cross of Christ is the central truth. Sever any doctrine from it, and that doctrine is worthless to us; sever any precept from the cross, and it is *powerless*. Both *motive* and *power* to obey emanate thence, as they centre there! Here the preacher very lucidly exhibited in a brief statement the *connection* of every thing to be believed in order to salvation, with the central fact in the gospel scheme, Christ and his cross; and proceeded to say—We thus get a view of the *object* of faith—the things to be believed on God's testimony.

Now, continued he, what is the *exercise* of faith? What does the mind *do* in believing? There are *three* elements of a true exercise of faith. 1st. Intellectual conviction of the truth.

2nd. Heart-approbation of and delight in it.

3. *Trust*—personal reliance upon God.

1st. The first element of faith is to perceive the thing to be true. How can the mind decide whether or not a statement is true? In weighing the evidence on one side and the other, and so come to a conclusion. The first thing is to believe that God *hath* spoken. Is the Bible his word? "All Scripture is given by inspiration." This is to be believed; and intellectual investigation of the proof is requisite. This settled, our next and only inquiry ought to be, what is in the Bible? What does God the Lord say? Here we are inclined to make God say what we think *ought* to say. But our business is simply that of interpreters; and to get at the true meaning of the Scripture. Men talk about *reason*, and say they must exercise their reason! What is more *reasonable* than to believe God? All we have got to do is to find out what God has really said. And when convinced that he hath said thus and so, we know what we *ought* to believe. We learn from the Bible that God made man, *what* he made him, and *what* man hath made himself by rebellion. What man *was* and *is*. Then what provision God has made for man's redemption. What Christ is—God and man; what he has done, and is doing for us. This is our *creed*. First discover that God speaks; then what he says. And in this search we need and should seek Divine aid at every step. He who makes a creed should pray all the time he is making it. When we have a creed, and are convinced of its truth, we have *intellectual* belief. Can it save the soul? No! there is nothing either right or wrong in mere intellectual belief. An intellectual creed governs nobody. All men are controlled at last by the state of the *heart*, and through the affections and passions.

God makes his first appeal to the intellect, and *through* it to the heart. Until you reach the heart of a man you cannot control him for good; if the devil has his *heart*, no matter who has his *head*. The heart governs—hence God appeals to the heart. A mere intellectual creed makes nobody better—makes nobody happier. All the happiness of human nature is found in gratified affection; or in the hope of gratified affection. Hope adds to present blessedness by going forward to the land of *promise*, and *bringing back* the luscious clusters of the grapes of Eschol. Misplaced affection is the cause of misery. Now if we would have a religion that will make us holy and happy, we must get at the heart. Thus we get at.

2d. What is the second element of true faith—*heart* approval of what God teaches us. Delight in God, and in what he makes known to us. We are here led to get at *how* the man *feels*. "What think ye of Christ?" "Simon, son of Jonas, *lovest* thou me?" Acquiescence of the heart in the revelation which God has made of *himself* and of his purpose, plans, working and precepts, is the element of faith.

which imparts *life* and *vigor* to it. This is the meaning of "faith worketh by love." "If ye love me, keep my commandments." "O! how I love thy law, it is my meditation all the day." This is the grand distinction between the devil's faith and the Christian's. Both have intellectual faith—both believe these things to be true. The devil hates and trembles at the truth—the Christian says it is *light, lovely, worthy* of all acceptance.

This, too, is the difference between the believing of man regenerate and man unconverted. Both believe intellectually; but the heart of the one recoils from the things believed, whilst the heart of the other delights in them. *Love* is the grand difference.

"Yes! I love thee and adore,
O! for grace to love thee more!"

What is the precise difference between the faith of an angel and that of a Christian? Angels go one step with Christians; they believe intellectually. Angels go two steps with the Christian; they believe intellectually, and with the *heart* too. With what love and joy did they announce a Saviour's birth? "Into these things" (the affairs of human salvation) the angels desire to look." "There is joy in their presence over one sinner that repenteth." Angels believe and love. But still there is a step further taken by the Christian, that makes a difference in his faith from that of the angel. What is it? This brings us to the 3rd. Element of faith, expressed by the word *trust*. Angels believe, but do not trust in Christ as *their own* Saviour. The angel is not *in*, and does not need, and does not personally trust in a redeeming Saviour as *his* Redeemer. A man standing safely on the shore may rejoice to see the life-boat launched, and allowed to the rescue of those about to perish in the storm-driven sea; but he feels no need of *personal* deliverance, and does not exercise *personal reliance*. So stand the angels upon the shores of a blessed immortality, and every time a poor sinner is drawn up and placed safely in the ark of salvation, they rejoice, and renew the song, "Worthy is the Lamb!" The angel believes and loves; the Christian, in addition, *trusts*. He personally looks upon himself as lost, and upon Christ as a Saviour.

Intellectual conviction, love, trust: these are the three elements of a Christian faith.

This faith is exercised only by the regenerate heart. We cannot believe without *evidence*; nor seemingly without a state of mind favorable to the claims of God upon us. The regenerate man has new intellectual perceptions, imparted by the illuminating Spirit of God; and he is *willing* to be convinced. He believes first that the Bible is the word of God; then that it teaches thus and so, and then he cheerfully trusts God and yields himself to him. The heart once right, and all difficulties vanish. The state of mind—heartfelt opposition to the truths taught is the true and chief cause of infidelity. Men want the Bible to be proven not true, because they dis-

like its teachings. Somebody comes along and says he can prove it untrue, and men eagerly rush to hear him. This makes the skeptic. A man does not like the strictness of the Bible morality and claims; there comes along a man who says he can prove the Bible not true: the unregenerate mind is glad of it, and away he goes to hear the infidel, for he *wishes* that the strictness, purity, and humbling plans of the Bible were not true. But when the heart is changed the affections gather to the cross. It loves the doctrines, and is melted by the facts that cluster there. He is won to love and choose the right; and under the influence of the faith of which the cross is the central object, he walks forward and upward in the life of holiness and usefulness and joy. But depravity is a drawback; it retards the believer's progress. Yet as it is weakened, his faith will grow stronger, and his progress be accelerated, whilst at the same time his increasing faith gives him strength to crucify depravity. Thus he grows in grace—gets stronger and stronger—onward and upward, until yonder see him on his death-bed, as calm as a summer evening. His sanctification is almost complete. His faith by which he walked through life gets him ready for the last conflict. By it he has overcome the world; by it he now conquers death, and claims a victory over the grave.

This faith begins in feebleness, and grows to maturity. It is at once the rule and the impulse of a holy life, and like every other exercise and habit of mind, grows stronger in exertion.

Need I go into a discussion to prove that this faith is that by which the Christian walks? The man who has it could not help but walk by it. His *heart* is in it, his life spontaneously conforms to it. It is in his soul a principle of action; it "worketh by love," purifies the heart, and overcomes the world. Sometimes a small object near at hand seems larger than one of much greater magnitude at a distance. The world is near; heaven is distant. Present joy, even when less in amount, is preferred to that which is future. Now faith is the telescope "which brings eternal glories near." And it brings eternal horrors near, too. Faith brings power from the unseen world to check us up. It brings arguments for the right, both from heaven and hell. Behold that believing soul, ready to wing his way to the brighter world, attended by heavenly guides. Happy soul! assured that he has committed his last sin, felt his last sorrow, and is now ready to ascend! Follow him upward to the world of glory—see his glory, and listen with the ear of faith to his song! No wonder we walk by faith, when it brings all eternity to bear upon the present. We have got the advantage of yonder unconverted man. His eye is fixed on the earth, ours on heaven. His earthly riches are "deceitful riches;" ours are certain. But faith not only assures of final triumph—it makes us wise, gives motives to duty, gives strength, and strength according to our day.

Faith makes us comfortable all the way. He who walks by faith is in the light, no matter how dark the world may be around him. Faith is an antidote to trouble. "Let not your hearts be troubled; ye believe in God, believe also in me." It affords higher pleasure than can be drawn from other sources; it overcomes the world.

In conclusion, we remark, 1st. That the connection between *faith* and *works* is inseparable. Faith is, in its very nature, a *working* thing. It worketh love, penitence, purity, obedience. James and Paul are perfectly reconcilable, for they addressed different sets of men. Paul addresses those who have no works—You cannot go to heaven by works, for you haven't got the works. James says, You can't go to heaven by faith, for you have not got the faith. Faith and works are inseparable, as cause and effect; *faith works*: is the parent of works.

2d. How important to have the unadulterated *truth*; for since faith *works*, and is the source of works, if it be wrong, the works that proceed from it must be also wrong. A clean thing cannot come out of an unclean—impure faith can never produce pure practice. Pure faith for pure works; strong faith for many works and strong working.

Permit me to say, in concluding these remarks, that there is no class of men of whom it ought to be more emphatically true that they walk by faith, than the Christian ministry. The system of truth, which is the object of faith, is the minister's instrumentality in doing good. Without the *truth* he has no weapon; without *faith* in it he cannot use the weapon if he had it. He needs to have *clear* faith in the *truth*, and *strong* faith in the *promise*. So many difficulties obstruct his work. The disposition of the men upon whom he works; the trials and perplexities he must encounter; the opposition he must meet. O! how can he preach without faith. He often feels as if he cannot preach, and must give it up; and then feels, "Woe is me if I preach not the gospel!"—and what shall he do? Faith is his support and consolation. It is as important to preach *by faith* as to pray *in faith*. Just as we attain clear views of truth, and have strong faith in the promises, can we overcome the world, and be happy and prosperous in our work. Let a minister have faith, and he can do his work. If he cannot preach *eloquently* he can preach *earnestly*. There is eloquence in earnestness; and better to preach earnestly and believingly than *beautifully*. May God give his ministers more faith!

One word to the unconverted man. You who have no faith, who are still making excuse for not accepting Christ, must believe or be damned. After your last excuse is made, it is just true that "he that believeth not shall be damned." It arises from the necessities of the case; if you persist in refusing to trust in the only Saviour, you cannot be saved. Come thou, also, and believe, and "walk by faith, and not by sight."

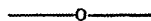
MINISTERING ANGELS.

Mother, has the dove that nestled,
Lovingly upon thy breast,
Folded up its little pinion,
And in darkness gone to rest?
Nay, the grave is dark and dreary,
But the lost one is not there;
Hearst thou not its gentle whisper,
Floating on the ambient air?
It is near thee, gentle mother,
Near thee at the evening hour:
It's soft kiss is in the zephyr,
It looks up from every flower.
And when night's dark shadow flees
Low thou bendest thee in prayer,
And thy heart feels nearest heaven,
Then thy angel babe is there.

Maiden, has thy noble brother,
On whose manly form thine eye
Loved full oft in pride to linger,
On whose heart thou couldst rely.
Though all other hearts deceive thee,
All proved hollow, earth grew drear,
Whose protection ever o'er thee,
Hid thee from the cold world's sneer—
Has he left thee here to struggle,
All unaided on thy way?
Nay, he still can guide and guard thee,
Still thy faltering steps can stay:
Still, when danger hovers o'er thee,
He than danger is more near;
When in grief thou'st none to pity,
He, the sainted, marks each tear.

Lover, is the light extinguished
Of the gem that in thy heart,
Hidden deeply, to thy being
All its sunshine could impart!
Look above; 'tis burning brighter
Than the very stars in heaven;
And to light thy dangerous pathway,
All its new found glory's given.
With the sons of earth commingling,
Thou the loved one may'st forget;
Bright eyes flashing, tresses waving,
May have power to win thee yet.
But e'en then that guardian spirit
Oft will whisper in thy ear,
And in silence, and at midnight,
Thou wilt know she hovers near.

Orphan, thou most sorely stricken
Of the mourners thronging earth,
Clouds half veil thy brightest sunshine,
Sadness mingles with thy mirth.
Yet although that gentle bosom,
Which has pillowed oft thy head,
Now is cold, thy mother's spirit
Cannot rest among the dead.
Still her watchful eye is o'er thee
Through the day, and still at night
Hers the eye that guards thy slumber,
Making thy young dreams so bright.
Oh! the friends, the friends we've cherished,
How oft we wept to see them die!
All unthinking they're the angels
That will guide us to the sky!



ENGLISH BIBLE TRANSLATIONS.

The following list of the different versions of the English Scriptures is extracted from the Encyclopædia of Religious Knowledge.

WICKLIFFE'S BIBLE.—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1380, but never printed, though there are

manuscript copies of it in several of the public libraries.

TYNDALE'S BIBLE.—The translation by William Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language. The New Testament was printed in 1526. It was revised and republished in 1530. In 1532 Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it abroad.

MATTHEW'S BIBLE.—While Tyndale was preparing a second edition of his Bible he was taken up and burned for heresy at Flanders. On his death, Coverdale and John Rogers revised it, and added a translation to the Apocrypha. It was dedicated to Henry VIII. in 1537, and was printed at Hamburg under the borrowed name of Thomas Matthew, whence it was called Matthew's Bible.

CRANMER'S BIBLE.—This was the first Bible printed by authority in England, and publicly set up in the churches. It was Tyndale's version, revised by Coverdale, and examined by Cranmer, who added a preface to it, whence it was called Cranmer's Bible. It was printed by Crafston, one of the largest volumes, published in 1540. After being adopted, suppressed, and restored under several successive reigns, a new edition was brought out in 1562.

THE GENEVA BIBLE.—Some English exiles at Geneva, in Queen Mary's reign, viz: Coverdale, Goodman, Gilbe, Sampson, Cole, Witting, and Knox, made a new translation; which was printed there in 1560. Hence it was called the Geneva Bible. It was much valued by the Puritan party. In this Bible the first distinction of verses was made. It went through some twenty editions.

THE BISHOP'S BIBLE.—Archbishop Parker engaged Bishops and other learned men to bring out a new translation. They did so in 1568, in large folio. It made what was afterwards called the great English Bible, and commonly called the Bishop's Bible. In 1569 it was published in octavo, in small but fine black letter. In it the chapters were divided into verses, but without any breaks for them.

MATTHEW PARKER'S BIBLE.—The Bishop's Bible underwent some corrections, and was printed in large folio, 1572, and called Matthew Parker's Bible. This version was used in the churches for forty years.

THE DOUAY BIBLE.—The New Testament was brought out by the Roman Catholics in 1582, and called the Romanish New Testament. It was condemned by the Queen of England, and copies were seized by her authority and destroyed. In 1609 and 1610 the Old Testament was added, and the whole published at Douay, hence called the Douay Bible.

KING JAMES' BIBLE.—The version now in use was brought out by King James' authority in 1611. Fifty-four learned men were employed to accomplish the work of revising. From death, or other causes, seven of them

failed to enter upon it. The remaining forty-seven were ranged under six divisions, and had different portions of the Bible assigned to these divisions. They entered upon their task in 1607. After some three or four years of diligent labor the whole was completed. This version was generally adopted, and other versions fell into disuse. It has continued in use for nearly two hundred years.

CONGREGATIONAL SINGING.

By the Rev. Frederick T. Brown, of Cleveland O.
(Abridged.)

One of the prerequisites is the *ability* of the people to praise God. My "judgment" is, that the standard of ability to praise God by singing *may be a very low one*; so low, as to include, even now, ninety-nine hundredths of every promiscuous congregation of worshippers. Not that it would not be better if there were no necessity for bringing the standard down so low; and not that it is not the duty of the people to raise the standard as high and as fast as they can; but that, taking the people as they are, the standard of ability to sing God's praises may be very low, and nearly all-comprehending.

This may very possibly seem, to some of the musically gifted and highly cultivated of my audience as a vulgar, if not indeed a profane judgment, concerning, as it does, the public worship of Almighty God. Be that as it may, it is the judgment deliberately and solemnly formed, of one whose ear for music is not as that of the "deaf adder;" who is passionately fond of music; who has had many opportunities of hearing the best music, in the New and in the Old World, sacred and profane. If the judgment be a sin against good taste, and a sin against the reverence due to the majesty of God, it is, in both cases, a sin of peculiar aggravation, being committed deliberately in the broad daylight. And I am prepared to add to it the further sin of this declaration, many times made in private, and now made in public, that, if need be—if the congregation have the will to sing, and are singing to the best of their ability, and one or the other must be foregone—I had rather, in the house of God, have congregational singing, even of the most "boisterous Methodist character," than a dumb congregation and the finest choir performance that was ever heard within the walls of a church. Of course I am speaking of the habitual church singing. I am prepared to admit everything to the exclusive advocates of choir singing as to the *artistic* superiority of the music of the choir; but, in my judgment, nothing does or can compensate for the absence of congregational singing—an ounce of gold is, in the market, a hundred times more valuable than a pound of bread; but on the table for eating, to them who are famishing with hunger, the pound of bread is a thousand times more valuable than the ounce of gold.

Another prerequisite for the performance of the duty of praising God by all the people, is a *willing mind*. Many more people are unwilling to sing than are unable to sing. Some have got out of the habit of singing; some do not feel like singing; some will not sing because others are singing; some are afraid to sing; some are ashamed to sing; some are too proud to sing; some do not sing because a mock modesty tells them they sing better than most, and that if they sing everybody will be listening to them; and some do not sing because they wish to enjoy the harmonies and skillful executions of the choir, or to criticise their discords and failures. In looking over a congregation during singing, I have seen before me musical ability enough, and more than enough, to fill the house with melody; but the willing mind was wanting; and though God was bending his ear to catch their praises, there was silence nearly the same as in an assembly of the dumb. Ah yes! there must be willingness to sing; the hearty willingness of each man, woman, and child to do what they can, denying self, and putting off the fear of man, or the duty of praising God by all the people will not be done.

And one other prerequisite to the duty of praising God by all the people is the *permission of the choir*. The choir in some churches is the first estate of the realm; supreme, in majestic dignity and authority, over the pulpit and the congregation. There are many churches in which the command of God to all the people to praise him cannot be obeyed, because the choirs have the congregations by the throat, and say to them, "You shall not sing a note, under penalty of our grand displeasure!" condescendingly adding, "Little people should be seen, not heard." Of course, under such a *regime*, neither pastor nor people can praise God except by *permission*. How this permission is to be obtained, where it is denied, by a petition for a restoration of rights, or by a *coup d'etat*, as in France, followed by the guillotine, or a decree of banishment against the tyrants, the people must determine. And, to my thinking, when mild remonstrances are scorned, any measure, not in itself sinful, may be used by a people against a choir that has gagged them into silence, to get back their right to praise God. I have seen congregations assemble in the spirit of true devotion, having it in their hearts, and almost bubbling from their lips to praise God as with one voice, and whose wish was when the hymn was given out, "O that it was permitted us here to sing!" or "O that the choir would sing something we know, and in which we could join!" But the law of that church was that the choir alone shall sing; or, the choir sing something the people do not know, are not expected to know, are not even desired to know; and there the congregation sit or stand *voiceless*, staring at their books like silent fools, the spirit of praise dying out in their hearts, and in the hearts of not a few a spirit of malediction rising that

utters curses, not loud but deep, against the wrong. The blindness of choirs to the profane injustice of not permitting the people to praise God; and to the exceeding folly of making men and women angry prejudicial critics before performing before them, is most amazing. With this, however, here, I have nothing to do; only with the fact, that, where it exists, the prerequisite of permission from the choir must be obtained before the command of God to all the people to praise him can be obeyed.

The three prerequisites are "ability," "willingness," "permission;" a congregation possessing all these is in a condition to receive the command:—*Let all the people praise the O God; let all the people praise thee!*

WHY SPURGEON CAME TO SCOTLAND.

It appears that the congregation presided over by Dr Begg have lately added to their church and school a manse. Their pastor who, before the Disruption, was minister of the neighbouring parish of Liberton, resided till a few months ago on a property which he had purchased there, and which was some three miles from Edinburgh. This however conducive to health, was by no means favourable to the Dr's circumstances. He had to be often in town, and his family were far from school; and all things considered, it was thought advisable that a manse should be got in the city. The Dr rarely fails in anything he puts his hand to, at least if it can be accomplished by shrewdness, sagacity, and perseverance. In a short time a sum was raised sufficient to warrant a purchase, and a villa was bought in the suburb of Grange, which, first and last, has cost, I understand, nearly, if not altogether £2000. The congregation is not a wealthy one, but seems to be surprisingly willing, for by dint of hard draining amongst themselves and their friends, that sum has been nearly made up. There were numerous soirees and sermons, and not very long ago Dr. Guthrie preached in Newington Church for the same object. All this may be said to be quite fair, and in a way it is, but there is a way of fishing up subscriptions which, though nobody says much against it, and the end is presumed to justify the means, is not very delicate, and, to speak plainly, not very gentlemanly. There are many men who, if taken by the buttonhole, and worked upon in the proper way, give a sovereign either to get rid of the nuisance, or to save the charge of niggardiness. All means, however, had been exhausted, and money was still needed at Newington Church, which could not be easily procured. Dr. Begg had made the acquaintance of Mr. Spurgeon, and the idea struck him that if he could get the famous preacher down to Scotland there would be a large addition to his funds, with very little trouble. But the Dr. did not choose, for what reason he knows best

himself, to take the whole responsibility of the matter. He was particularly anxious about gathering in the harvest, but he took what precautions he could against being suspected of anything to do with it. His conduct, indeed, in the matter, reminds one of those wretches who manufacture counterfeit coin, and, to save themselves, put them into circulation by the first urchin they lay hold of. So, Dr Begg got the Young Men's Christian Institute, who, like his own congregation were needful of funds, and through them he arranged matters, so that he was not supposed to have anything to do with it. Could anything be more unworthy of the ordinance of preaching than the following arrangement;—Mr. Spurgeon is to preach four times in the Music Hall, the admission to which is by tickets at 1s and 2s each. The proceeds, after expenses are paid, are to be divided—one-half to Mr. Spurgeon, and the other half equally between the Young Men's Christian Institute and Dr. Begg. In the advertisements which first appeared no mention was made of what was to be done with the funds; and as the subject was provoking discussion, a note was added to the latter announcements, in which it was stated that a part of the proceeds were to go to the Young Men's Christian Institute, and the rest to Mr. Spurgeon. Not, so far as I am aware, one word about Dr. Begg. Meanwhile Dr. Begg is attending the meetings of the Institute, directing the machinery, making all possible provision for "blowing the coal" by newspaper puffs of Mr. Spurgeon's success at Glasgow; yet so cautious, that he would not put his hand to correct or amend a paragraph, lest the publisher of the paper should discover that he had something to do with it. This, however, is not all. Dr. Begg proposed that a large addition should be made to the reserved seats, in order to swell the returns. Observe the motive that comes most forcibly before us—not that Mr. Spurgeon's sermons will be instructive and edifying, and the great good he may accomplish among the people of Edinburgh—but, what is the gain to us? The whole transaction conducted in the same spirit, by the same means, and manifestly for the same end, as Mr. Wood brings an itinerant company to the city—to make money. No doubt in doing so Mr. Wood has also the prospect of pleasing the people of Edinburgh, but he never would have thought of this had he not expected it would be profitable. And though Dr. Begg may have also had before his mind the contingency of some good impressions being made, it is clear that more prominently was he concerned with what was the contingency: if he filled the Music Hall with perhaps £150 to the credit of his congregational fund. In addition to this, the church had a full service to himself in his own church, which was crowded to excess, and the admission to which was by tickets. The manner in which this matter has been managed, and the palpable intention to make it a means of raising money, has been severely,

but not too severely, criticised. Some respect is due to the end for which preaching was instituted; and it is amazing how a man who knows so well as Dr. Begg, that it never was intended to be deluged to the level of a speculation, should have lent himself to anything so contrary to the whole spirit of the gospel. That the Dr. was conscious of this is evident from his concealing his share in the transaction. Had it been a proceeding such as defied censure, there is no man would have been readier to come forward openly, and at whatever risk, and bear his share in the responsibility. But "conscience makes cowards of us all," and behind the Young Men's Christian Institute Dr. Begg has endeavoured to screen what he well knew could not be defended. Indeed, it is doubtful whether the Institute ever would have had any share either in the management or the profits, if their services had not been required for the reasons already stated. Mr. Spurgeon, when he first visited Edinburgh, did not draw together as many people as would fill the Queen Street Hall, and I suppose that, on the present occasion, not fewer than 8000 people will have heard him. He is mistaken if he supposes that his audience had any sympathy with the arrangements under which he was acting. Many of them had no higher motive in hearing him than in paying a visit to the magician Frikell, and he should be cautious lest he damages a reputation which, up till this time, has been free from the imputation of using his great gifts as any great actor or singer would do.—*Edinburgh Correspondent of the Ayrshire Express.*

A SWISS COLLEGE.—A. Tachella, head master of the Glay College in Switzerland, who has recently been in Scotland collecting funds for its support, gives the following interesting notice of this Institution:

"Is the Glay Institution something grand, brilliant? No; the building has the appearance of a barn. The pupils are supplied with the plainest food (meat only twice a week). But the working hours are long—from five in the morning to ten in the evening. Only young men who have *Christ in their heart*, and wish to spread the gospel of salvation, are admitted free of charge. Many pastors and missionaries have been prepared at Glay—many more evangelists have been trained in that obscure corner on the Swiss frontiers—hundreds of evangelical teachers have spread themselves over France, after having spent two or three years in that little valley of the Jura. All they are guilty of is having, with a bold hand, lifted up the veil which covers superstition, hypocrisy, and error. Most of the laborers prepared at Glay—who go out with the Bible in their hands to defy the ignorant priest—were members of the Roman community; and what cannot at all be pardoned is, that Glay is also a refuge—a real

asylum—for monks and priests who say farewell to Rome; and nearly forty such have remained with us.”

LADY HUNTINGDON.—Lady Huntingdon gave away for religious purposes the princely sum of more than half a million of dollars! She even sold all her jewelry to erect chapels for the poor! She also gave up her equipage, liveried servants, and costly residence, to increase her means of usefulness! Purchasing deserted houses, halls, and empty chapels in London and Dublin, she repaired them for religious worship, and erected new chapels in England, Wales, and Ireland. She made tours through England and Wales, accompanied by pious, noble ladies, and zealous preachers, who declared the truth wherever they went, in the churches and open air. The Countess next prepared a College for the preparation of clergymen, in a romantic and dilapidated castle, built during the twelfth century, at Trevecca. Its repairs for the purpose exhausted her available means, when Ladies Glenorchy and Chesterfield, with other noble and devout friends, added large contributions. Religious opinions were not made a test for admission, and students were received who professed true conversion and a determination to devote themselves to the ministry, either in the Established Church, or among Dissenters. Such were welcomed and provided by the Countess with board.—*Home Circle.*

A WARNING ABOUT CONTINENTAL WAR.

One of the very first consequences of William's war for the balance of power on the Continent was to destroy the balance of our account at home. In the eighth year of his reign, 1696, his ministers proposed the sure and bold scheme of creating a debt, that of forestalling a year's revenue by borrowing money upon state counters or Exchequer Bills bearing interest, and secured upon supplies raised in succeeding sessions. That first war cost 80,000 Englishmen and £36,000,000, of which the interest of £20,000,000 borrowed to support it at 3-1-2 per cent. has now cost this country more than £200,000,000. The war of the Spanish succession, just commencing at William's death, lasted seven years, and cost 250,000 Englishmen, and £62,500,000 of money, of which £32,500,000 was borrowed and added to the debt, and has cost this country in interest more than £150,000,000. We are still paying for that war alone, and our children will have to pay it after us, £1,525,000 a year. With the accession of the Georges the system of Continental interference was pursued. We had to defend a much less important piece of land than Holland, namely, Hanover, and, as it turned out, at an infinitely greater cost. By these first wars, and the system they established, we

went on to assist Hanover in fighting against Frederick, called the Great of Prussia, and in fighting another war with Spain, which cost £54,000,000, and its interest has cost upwards of £100,000,000. The wars thus waged against France led her to retaliation, and she assisted the United States to deprive us of these states in a war which cost us £136,000,000, and the interest of which has cost us nearly £200,000,000. Thus by endeavoring to save Holland originally, by this system of interference we eventually lost America. Then, by the great revolutionary war against France, in pursuance of this same system of Continental interference, which cost us before Bonaparte was put down £2,220,000,000, a sum which actually stuns the imagination. In short, these wars, thus inaugurated by William III., and descending from one another by a clear logical succession, have cost us more than £3,500,000,000 in principal and interest, and 1,820,000 lives of our countrymen, besides the awful numbers that have fallen on the other side. In weighing, therefore, the benefits and evils which we received at the hands of King William, whilst we gratefully acknowledge the freedom we achieved through him, we must sorrowfully remember, too, the heavy debt which he prepared for us, and the crime and the bloodshed which he led us to perpetrate, and the slavery which he has induced us to perpetuate in all the Continental States by supporting the tottering thrones of these tyrants. There is no reign in our annals so pregnant with political suggestions of profound import.—*From "Cassell's Illustrated History of England."*

FATHER CHINIQUY'S WARNINGS.

"Before leaving Canada, I feel it due to the truth, that I should address a few words to the Priests and Bishops of Canada.

"Within the last three years you have raised four riots to rid yourselves of those whom you call Protestants, apostates, enemies of your *holy Romish Church*. Incapable of meeting your opponents in the field of discussion, worthy heirs and supporters of the *Inquisition*, you have recourse to violence, combat and destroy the truth of which you are afraid; you invoke the aid of a sanguinary mob to support your declining power. . . . That's right, go on, accustom the people to the use of the cudgel and the club for argument; discipline your devotees in shedding the blood of those whom you call the enemies of the *holy Romish Church*; applaud the wretched cries of the wretches who murder the victims, and of the brigands who violate the most sacred of rights, that of the domestic hearth;—you will thus prove to all that you are the worthy successors of those who assassinated so many of their brothers on St. Bartholomew's eve; you will open the eyes of the most unobserving to the spirit and tenderness of the *Romish Church*; you will demon-

the most incredulous that you have completely abjured that Gospel which tells you not to do to others what you would not have them do to you; you will show to the most ardent devotees that you are the enemies of him who said to Peter, 'Put up thy sword to the sheath, for he who useth the sword shall perish with the sword.'

"You are not willing that those who differ from you in religion should have freedom of speech, you excite against them the fury of a rabbi—you demand their blood. But do you really imagine that the people will always allow you the exercise of a power which you so strangely abuse? Do you not see the shoulders of these poor people all bruised and lacerated under the galling and odious yoke you impose on them? Do you not hear the suppressed and ill-omened murmurs which escape from their bosoms when they see you extort their last penny for the souls of your insatiable purgatory? Yes, all those religious orders, those medals, all those indulgences of five, ten, twenty, forty sous, by means of which you obtain the money of the poor as well as the rich, will open the eyes of the multitude. And already many feel assured that if you really believed in the fires of purgatory, you would not wait till they gave you thirty sous to release the poor souls suffering there, no more than you would demand that sum in order to rescue from the water a person who is drowning before your eyes. There are some even who blush for you when they hear you in speaking of a deceased individual, say, 'He is probably in purgatory; give me ten, twenty dollars, and I will set immediately to work to release him myself, or have him released by another.'

"This shameful traffic begins to be despised. The people perceive that the enormous sums they give you for the souls of purgatory remain at the bottom of your purses, and that the good souls never get a farthing of it. Continue your infamous traffic of prayers, indulgences, medals; build with the proceeds magnificent palaces, erect gigantic cathedrals, deck yourselves with purple and the finest fabrics, load your tables with the most delicate viands, and procure the death of those who disturb your repose. Continue also to secure in all counties the election of the enemies of the people."

DIFFICULTY IN THE FREE CHURCH OF SCOTLAND.

(Abridged.)

ENGLAND, April 5, 1859.

The dispute commenced in the Glasgow Free Church College, in which Mr. Gibson occupies a chair. Early in the session of 1858, Mr. Gibson prescribed as a subject of exercise to the students of his class "The Doctrine of the Unity of God." Contrary to general usage in our colleges, no fixed period was fixed within which essays must be finished

and handed to the Professor for perusal and public criticism.

Mr. Gibson, having received one or more essays on the important subject, proceeded to give his opinion on the merits of the productions. In one paper the writer tried to demonstrate the truth of the doctrine from the uniformity and harmony observable in the operations of nature. But the Professor strongly objected to the soundness or certainty of any argument whatever, except such as might be taken directly from the Bible, urging that no deduction of reason could be depended on in questions of this kind, because "man was wholly defiled in all the faculties and parts of soul and body."

The absurdity and extravagance of the objection excited astonishment beyond measure, and caused a number of the young men, who had not written, to frame their exercises in a controversial mood, with special reference to the validity of the proofs furnished by the material universe, and the authority of the reasoning faculty to determine on their value and bearing on the point at issue.

The next phase of the conflict was the lodging of a complaint with the Principal of the College, Dr. Fairbairn, signed by the refractory students, setting forth their grievance, and soliciting investigation. Thereupon the College authorities instituted inquiries, and sought to restore submission and concord, but their efforts were fruitless and abortive. The students could not be persuaded to retract. The Professor, as the champion of an effete orthodoxy, being committed by his official charge of heresy, could not gracefully yield. Ultimately, the manuscripts were returned, but extracts of some and copies of others were known to be taken by Mr. Gibson.

The last essay in the session of 1858, was entitled "The Doctrine of Human Depravity Scripturally Considered." The rebels were necessarily at variance with Professor Gibson on this doctrine also; it was felt by some that to write could only complicate existing difficulties; dispensation was asked, but refused, unless to such as would plead inability to discuss the subject by reason of indecision. Dispensation on these terms was humiliation, and was, therefore, rejected.

Compelled, therefore, to perform the allotted task, the malcontents expressed their sentiments fearlessly, and again a collision and rebound took place. The disputants agree in the extent of the damage caused by the fall of our first parents: "There is none righteous, no, not one." Each human being is involved in and inherits the consequences of sin; but in regard to the nature or amount of the damage done to our complex being through sin, the disputants entertain contrary opinions.

Professor Gibson insists on a more than literal interpretation of the Confession of Faith: "Wholly defiled in all the faculties and parts of soul and body;" that the consequences of the fall are as dire and disastrous upon the intellectual as upon the spiritual nature of

men. On the other side, the students affirm, that while the intellect is darkened, it is not destroyed by sin.

The College Committee of the Free Church have made minute and elaborate inquiry into the whole affair, and, as reported in *The Witness*, have cleared the students of the stain of heterodoxy. When their report is placed before the General Assembly in May next, Mr. Gibson must be prepared to make good his charges. Meantime, it is known that a pamphlet has been printed for private circulation by the Professor, containing his account of the case, and extracts of the essays, with the grounds of the charges preferred.

The matter has thus been taken up by the authorities of the Free Church, and it will be interesting to learn how the Committee, with the renowned Mr. Candlish at its head, can clear the students of the heretical imputations, while their own Professor in the Glasgow Presbytery affirms that serious doctrinal error is held and defended by the young men.

It now begins to be acknowledged that the appointment of Mr. Gibson to one of the chairs to the Glasgow College, about two years ago, was most unfortunate. It was not, it is true, unanimous and hearty, but nevertheless carried by a majority. The munificent gentleman who devoted £30,000 to the founding of this new college, and was, therefore, its chief founder, strongly urged Mr. Gibson on the Committee; and even the gifted Dr. Candlish was influenced by this private influence so far as to propose in the final meeting the election of Mr. Gibson.

Professor Gibson has always been a man of war. The controversial pamphlets and books he has written would themselves form no small library, and he has lost large sums of money by these literary speculations. He has fought and written against the State—against Non-conformity and Dissent—against Arminianism—against Revivals—against Total Abstinence from intoxicating drinks—and against Popery. Could his weapons of war always be reserved for the rout and discomfiture of the Papacy and its myrmidons, all would be well, but this has been impossible.—“*Beta: Cor. of Independent.*”

PRESBYTERIAN UNION.—The *Toronto Globe* says that the United Presbyterian Presbytery of Toronto, Canada, at their late meeting, amongst other business, adopted the following motion on union with the Free Church:—“That the Presbytery having received reports from all the sessions in the bounds except two, respecting the proposed basis of union between the Presbyterian Church of Canada and the United Presbyterian Church in Canada, find that all these sessions are favorable to union; but that, with respect to the basis, there is considerable variety of opinion. And the Presbytery agree to state that they cordially concur with the sessions in earnestly desiring union, and cherish the hope that it may

soon be satisfactorily accomplished, but receive that the basis ought to be that adopted in Victoria, Australia, by the Synod in connection with the Church of Scotland, by the Synod of the Free Church, and by the Synod of the United Presbyterian Church; and respectfully submit that that basis ought to be brought under the consideration of the Synod of the United Presbyterian Church in Canada as preferable to the basis proposed here.”

THE CHURCH AT HOME.

OPENING OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

THE LORD HIGH COMMISSIONER'S LEVEE.

On Thursday morning, May 19th, his Grace the Lord High Commissioner held a grand levee in the Picture Gallery of Holyrood Palace.

Immediately after the termination of the levee, his Grace left the Audience Chamber, and went in procession to St. Giles's, by the Abbey Hill, Calton Hill, Waterloo Place, New Bridge, and High Street. The whole road was lined with the military from a little to the eastward of Burn's Monument to the High Church.

When Divine Service was concluded, the Lord High Commissioner proceeded to the Assembly Hall to open the General Assembly.

The Moderator having engaged in prayer, the roll of members of the Assembly was read by the agent of the Church, after which

Dr. Leishman, the retiring Moderator, delivered a brief address, thanking the Assembly for the honor which had been conferred upon him, and concluded by nominating as his successor Dr. John Cook, minister of St. Leonard's, St. Andrew's.

The motion having been carried by acclamation, the new Moderator was called in and took the chair.

APPOINTMENT OF CLERK IN ROOM OF THE LATE DR. LEE.—The Moderator intimated that, in consequence of the lamented death of their dear friend and father, Dr. Lee, the office of Principal Clerk of the Assembly was vacant, and would now require to be filled.

Dr. Hill rose and said, that although the vacancy might be easily filled up, there was a blank in the Assembly which they could not supply. The venerable reverend aspect which could never be unnoticed by those who entered the Assembly, was now no more. The tone of his voice, which were familiar to all who frequented the Assembly, and which were peculiarly solemn and impressive at the reading of God's Holy Word at the commencement of their every day's proceeding, would be no more. An authority on all matters affecting the Church, to whom most justly the greatest deference was paid, no longer to guide their deliberations. A champion of the Church, who was sensitively alive to

or and its interests, who on many occasions stood forward to maintain its interests, has sunk under the weight of years. A great man; a true, sound, and learned man; a very accomplished man, who had occupied a very large space in the public eye for a very long time, and whose acquirements were of the most varied description, whose learning and whose information, in its minuteness and its earnestness, and its vast extent, often excited astonishment—who had presided over the University of Edinburgh, with so much honor, and who had left a character behind him that would long be remembered by his friends and acquaintances—it had pleased the Great Disposer of all to call him to his rest. They could not but miss such an individual from among them. All honor to the memory of our venerable and respected father! He had it to be matter of thankfulness to them that it had pleased God to spare him so long to dignify their Assembly, and to guide their councils; and he held it to be a subject for the most prayer that, as such a counsellor had been removed from amongst them, it might please the great Head of the Church to pour largely of his gifts and grace upon all the surviving office-bearers of their Church, in order that they might be able rightly to promote His glory. He could not express as he felt the deep respect he entertained for the memory of their late friend and father, but it was his anxious desire that they might profit by the recollection of his attainments and his services. In proceeding to find a successor to our venerable father in the office of clerk, he had before him a friend whose services had been tried and valued by them—who was intimately acquainted with the forms of procedure in that House, and who was well known to take an active interest in all that concerned the right management of the business. He believed that he spoke the sentiments not only of the members of this General Assembly, but of the Church itself, when he said that it was due to Dr. Simpson of Newton that he should be appointed to the office of principal clerk of Assembly. Dr. Hunter rose to second the motion which had just been made.

In the motion of Mr. Cook, W. S., Dr. Hunter, and Dr. Robertson were invited to draw up a minute expressive of the respect in which the Assembly held the memory of Principal Lee, and of their sense of the great loss which the Church and the country had sustained by his death.

FRIDAY, May 20.

ADDITIONAL CHAPLAINS TO INDIA.—Dr. Hunter, on the part of the Committee on Indian Churches, gave in a report, which stated the claims which had been urged by the Synod of Scotland, in reference to the necessity of providing for an increase in the chaplains in connection with this Church at the different Presbyteries, had at length been recognised by the Indian Government. An increase had

been granted to the extent of seven chaplains in addition to the six, which had been the number since 1822. Of these seven, three would be allotted to Bengal, two to Madras, and two to Bombay. Of the proposed additional staff three had already been nominated by Lord Stanley on the recommendation of this committee—namely, the Rev. Malcolm Monro Ross, minister of Woodside Chapel, Aberdeen; the Rev. John Maccalister Thomson, minister of the North Church, Stirling; and the Rev. John Williamson, preacher, Dumfries. It was in contemplation to urge on Government to fix some of the new chaplains at Allahabad, Agra, Kurrachee, Bengalore, &c. The report acknowledged in the warmest manner the valuable aid given to the committee in the prosecution of their claims by the Marquis of Dalhousie and Earl Canning, and the handsome manner in which they had been acknowledged by Lord Stanley.

CONVERSION OF THE JEWS.—Professor Mitchell gave in the report of the Committee for the Conversion of the Jews, which stated that many events had occurred in connection with the mission of an encouraging nature, while some things had happened of a contrary tendency. It further related the proceedings of the missionaries at Darmstadt, Karlsruhe, Salonica, Smyrna, Alexandria (at which station Mr. Jas. Christie had been appointed to assist the Rev. J. W. Yule), Constantinople, &c. The report stated that the committee had been under the painful necessity of terminating their engagement with the Rev. A. Bendiel, at Smyrna, and Dr. J. R. Wolfe, at Salonica—a step which they found indispensable to the peace of these stations, and therefore to the peace of the Church. The committee had again to report a decrease in the funds. The whole income last year was £2,263, being £621 less than that of last year. The balance in hand had been reduced to £788. In 239 parishes no collections had been made last year in behalf the mission.

SATURDAY, May 21.

EDUCATION SCHEME.—Dr. Cook, Haddington, read the report of the committee for increasing the means of education in Scotland, and particularly in the Highlands and Islands from which we extract the following details:—

Assembly Schools.—The number of schools at present on the scheme is now 183, being two more than at this date last year. These have been attended by 20,525 children, including 2,005 who attend the Sabbath schools, but are now enrolled as week-day pupils; the increase since last year being about 500. The annual expenditure by the Committee on the Salaries of Teachers amounts to £2,689 6s 8d to teachers on the first scheme; £515 10s to those on the second, and £136 to the female teachers—making in all £3,328 16s 8d.

Normal Schools.—The committee report the continued prosperity of the Normal Schools in Edinburgh and Glasgow.

MONDAY, May 23.

The General Assembly met to-day at eleven—Rev. Dr. Cook, Moderator.

PAROCHIAL SCHOOLS—Dr. Hill having taken the chair *pro tem.*,

Dr. Cook, St. Andrews, gave in the report of the committee appointed to take steps for promoting the improvement of the parochial schools, and raising the emoluments of the teachers.

COLONIAL SCHEME.—Dr. Fowler gave in the report of the Colonial Committee, which stated that during the last year the following appointments had been made to colonial charges:—Rev. Mr. Forbes, Presbytery of Quebec, Canada East; Rev. J. Hay, Presbytery of Hamilton, Canada West; Rev. J. Sinclair, Presbytery of Pictou, Nova Scotia; Rev. F. Nicol, Presbytery of London, Canada West; Rev. J. Mackie, Synod of New Brunswick; Rev. R. Falconer, Presbytery of Miramichi, New Brunswick; Rev. A. Young, Ceylon; Rev. J. McLean, Castlemaine, New South Wales; Rev. D. Stott, Presbytery of Hamilton, Canada West.

The report proceeded at considerable length to detail the steps taken by the committee in regard to Canada and other British American possessions. As to British Columbia the committee had used every exertion to obtain the services of a highly qualified minister, and had offered allowances twice as large as that paid to other colonial missionaries, but had not yet been able to fill up the appointment. As to British Guiana, the committee had had communication with Sir E. B. Lytton as to the means of exercising discipline over the ministers there whose conduct in regard to "strife, neglect of duty, and other irregularities," which had been publicly taken notice of by the Governor there, the Colonial Office had issued a circular in consequence, directing governors of colonies to suspend or deprive of their emoluments any clergyman who might be suspended or deposed by the General Assembly. It was with considerable gratification the committee reported the satisfactory termination of this difficulty. The committee had no information to add on the subject of Australia to that given last year. The committee reported with much gratification the appointment of the following seven army chaplains, in addition to those sent out to India last year:—Rev. Mr. Dick, Dublin; Rev. P. Beaton, London; Rev. Mr. Anderson, Chatham; Rev. Mr. Arthur, Fort George; Rev. J. Young, Shorncliffe; Revs. J. Paton and J. Milne, Army in India. On this matter a slight misunderstanding had arisen between the committee and the Moderator of last General Assembly (Dr. Leishman), to whom the communications of the Secretary of War had been addressed, and who thereby claimed the right of recommendation to these appointments, which the committee thought more naturally belonged to them. The committee had to report a slight falling off in their annual income, and a considerable increase in

their annual expenditure. Last year the income was £3,201, and the expenditure £3,225, thus reducing the balance in the hands of the committee from £7,210 to £5,183.

A separate report was given in on the subject of the mission to Paris, which had been instituted last autumn, chiefly through the exertions of Principal Tulloch, and to which the committee had provided supply, a succession of ministers of this Church having preached there. The mission had occasioned an expenditure of £427.

Mr. Phin, Galashiels, submitted the following motion, which he thought was called for by the fact, that during a few months of the year the new Parisian congregation had absorbed more than one-eighth of the whole income of the Colonial Committee; and it was also avoid what might be as painful and unpleasant discussion as to the relative claims of the committee and the Moderator for the being, to recommend chaplains for appointment by government to our soldiers abroad. "The Assembly, learning from the report to read, that a difference of opinion exists as to whether or not the Moderator of the General Assembly has a voice in the recommendation of army chaplains; and further considering the very heavy expenses incurred in connection with the Parisian congregation; and the application of the colonial committee in the special report for the sanction of the Assembly to further expenditure—remit to the committee to examine the minutes of the colonial committee, and, if necessary, to meet with that committee with a view to ascertain the steps taken before recommending the army chaplains—and to obtain a detailed statement of all the expenses connected with the Parisian congregation, along with the measures taken to secure a supply of ordinances for the congregation."

After some discussion,

Dr. Pirie moved a deliverance to the following effect:—That the General Assembly approves of the report of the committee, requiring consideration of the separate report relating to the Paris Mission; renew their expressions of heartfelt interest in the spiritual welfare of their countrymen in the colonies, and request to renew their efforts to extend among them the means of grace; and in order to carry out this object, and to meet the increased expenditure which has necessarily arisen, the Assembly remit to the Colonial Committee to make an earnest and urgent appeal to the members and friends of the Church for increased liberality, believing that when the urgency of the case is explained, they will be cordially responded to. The Assembly learn with high satisfaction the considerable addition made last year to the number of chaplains in the army to superintend the religious and moral welfare of the British and other soldierly, and, feeling a very deep interest in the object, instruct the committee to use all competent means to prosecute it, and to refer to the allusion contained in the

to the appointment of army chaplains, the Assembly resolve that the recommendation of persons to fill this office shall be vested jointly in the Moderator of the General Assembly and in the Conveners respectively of the Home mission Committee, the Colonial Committee, and the Committee on Indian Churches; Further, the General Assembly remit to the committee to suggest to a future diet the name of a suitable person to fill the office of Convener, vacant by the resignation of Dr. Fowler.

Sheriff Barclay seconded the motion of Dr. Pirie.

The Assembly divided, when Dr. Pirie's motion was carried by 131 to 44.

Mr. Phin and others dissented.

— EVENING SEDERUNT.

OCCUPATION OF PULPITS BY LAYMEN.—

The Assembly took up an appeal of the Rev. James Smith, minister of the Greyfriars, Aberdeen, against a finding of the Synod of Aberdeen, affirming a decision of the Presbytery of Aberdeen relative to the admission of laymen to the pulpit.

Mr. Smith's reason of appeal were as follow:—"1. Because the interpretation put upon the law is impolitic, suicidal, and unsuited to the age, and like many other laws it will not be possible to carry it into execution in a living church. 2. Because the supposed laws at present very generally broken, and if literally carried out, according to the interpretation now put upon it, would put a stop to all the variety of religious meetings and prayer meetings in which numbers of laymen of other denominations, or even our own elders, take part; and would put a stop to Sabbath school addresses in our churches and chapels by others than by our ministers and licentiates. 3. Because such an interpretation of the law would compel us to prevent our people from hearing, in our own churches or chapels, any deservedly celebrated clergyman of the Church of England, or of any other denomination who might come among us, although he were to address our people only on a Sabbath evening, or week-day evening, and not in the usual hours of divine service. 4. Because such an interpretation is injurious to the best interests of the Church of Scotland, the glory of God, and the great end of the gospel ministry in the conversion of souls."

Dr. Macpherson, on behalf of the Synod, said that the question for the Assembly was, whether it was consistent with the laws and constitution of this Church, as laid down in the New Testament, and as defined in its standards, that any minister should admit to his place in the pulpit a person coming from a distance who was not a member of the Church and was utterly unknown to the Church, and of the soundness of whose teaching they had no guarantee whatever?

Dr. Pirie followed. He said if the case had been introduced by overture, and with the

view to legislation, they might discuss it, as Mr. Smith had sought to discuss it, on principles, but it came before them judicially, as a court of review, called upon to determine the law of the church on the subject. As a question of law he apprehended the decision of the Presbytery and Synod was unassailable.

Dr. Robertson moved that the Assembly dismiss the dissent and complaint, but with this declaration, that in affirming the judgments of the Presbytery and Synod they hold this judgment as declaring only that the practice of preaching the Word of God from the pulpit, and conducting therein the other solemn services of the sanctuary by persons not duly appointed to the office of the ministry, ought not to be countenanced by the courts or ministers of the Church.

The Rev. Mr. Murray, Melrose, seconded the motion. He expressed his deep and hearty sympathy with the appellant, whom he had long known as faithful and most devoted servant of the Head of the Church.

Dr. Lee would have agreed to Dr. Robertson's motion if it went to the discharging or forbidding of lay preaching. It did not matter to him (Dr. Lee) whether the preaching was addressed from the pulpit, from the precentor's desk, or from the floor of the Church; if the person stood in any of those positions under the sanction of the kirk-session, he was for the nonce a minister of the Word.

Dr. Norman McLeod referred in animated language to the recent revival of religion in America; and asked if, when earnest-hearted men were using means to stir up the people of this country to explore a similar outpouring of the Spirit of God, this was a time to press severely upon a brother, who had allowed these men the use of his church for such services?

Professor Tulloch said it did not appear that Mr. Smith had admitted persons not licentiates of the Church of Scotland into his church, in any other way than, he believed, almost all the ministers of the Church permitted themselves to do on Sunday evenings. There was no attempt or wish to recognize these men as licentiates, or holding any similar or corresponding status in the Church. The real question was, were the Assembly about to enjoin ministers to prohibit and prevent all lay preaching? He hoped that would never be the case; and if any such a thing should ever be attempted in the Church of Scotland, he for one would raise his voice as loudly as he could against it.

Dr. Robertson's motion was then agreed to; and parties were called, and judgment intimated accordingly.

— TUESDAY, MAY 24.

DEPUTATION FROM THE IRISH CHURCH MISSION.—The Assembly then received a deputation from the Irish Church Mission, consisting of the Rev. Alexander Dallas and the Rev. Mr. Tait, of Rugby, who successively addressed the Assembly on the progress of

the Irish mission, and the beneficial results arising from the labors of the missionaries among the Roman Catholics.

ALLEGED INNOVATIONS IN PUBLIC WORSHIP.—The Assembly proceeded to take up the appeal of the Rev. Dr. Robert Lee against the deliverance of the Synod of Lothian and Tweeddale, of 3rd May, 1859, in the matter of alleged innovations in public worship as conducted in Old Greyfriar's Church, Edinburgh. That deliverance, it will be recollected, affirmed the sentence of the Presbytery on the 26th of April, to the effect that certain practices in Old Greyfriar's Church were "innovations unknown to the Church, and unauthorized by it," and enjoining Dr. Lee "to discontinue the same, and to conform in future to the order and form of public worship as established in the Directory of Public Worship, confirmed by Acts of Assembly, and presently practised in this Church."

Dr. R. Lee appeared for himself, and for the Synod there appeared Dr. McFarlane, Dr. Grant, Mr. Tait of Kirkliston, and Mr. Muir of Dalmeny.

Mr. Tait, of Kirkliston, was then heard on behalf of the Synod. He confined himself to the charge of reading prayers, which, he contended, was a practice contrary to the Directory, and opposed to the spirituality of worship of the Church of Scotland.

The Assembly then adjourned till the evening.

EVENING SEDERUNT.—The Assembly resumed at eight o'clock, when

Dr. Grant spoke on the part of the Synod. After denying a statement which had been made that these whole proceedings had been got up with a view to injure and annoy Dr. Lee, Dr. Grant proceeded to say that he had no narrow-minded objection to the postures adopted in the Church of England, and no invincible objections to instrumental music, though the propriety of introducing it into the Church of Scotland was another question. He admired the English liturgy, and was not blind to certain advantages which attended a prescribed form of prayer, or to the disadvantages attending the use of extempore prayer; but he was an attached son of this Church; there was no Church perfect, and he knew none in Christendom to which he would more willingly adhere. The question, however, was not as to the *beau ideal* of public worship, but as to the actual law of the Church—the question was not whether the Greyfriars' practices were becoming in themselves, nor whether they were in harmony with the system, conformity to which was required by the Church from all her members. There were strict rules on this subject in the Roman Church, the English Church, and in our own Church. It was easy to say that all practices which were not wrong or unseemly in themselves should be permitted. But the Church of Scotland had all along evinced a desire for uniformity of worship. She bound her ministers at ordination to follow the established worship, and

the same spirit and desire were evinced in a series of acts of Assembly. There was therefore a law. There was the Directory, but he demurred to the principle that that was their only rule and standard. Dr. Lee had admitted that there was consuetudinary as well as written law; and in Scotland custom might not only create law, but interpret and modify written statute, and even practically repeal it by putting it in abeyance. But the practice must be general and inveterate, and under the eye of the legislative authority and under circumstances to imply that they have its tacit consent, which assent alone gave to custom its legal validity. Admitting that the Directory or a statute was still in force, he maintained that it had been to a large extent altered by practice which had come to have the force of consuetudinary law. Dr. Lee took his stand on the Directory, and said that no usage could affect it; but where would he be if he were to be tried by the letter of its injunctions? He could not stand for a moment, because there were regulations in that Directory which he systematically disobeyed, and in contending that the Directory was yet in force to justify the changes which he had made, he could not be allowed to repudiate the same Directory just as it suited his purpose. As to the act of 1856, Dr. Lee professed to found his whole changes in that enactment; but it must be taken in connection with the deliverance of 1858, and could it be said that the effect of them was to restore the Directory, and utterly to abolish all the practices which had grown up inconsistent with that Directory? As to what that Directory enjoined, had Dr. Lee constructed his short prayers on the model of the Directory? Did he pray, as directed in the Directory, to be preserved from a breach of the Solemn League and Covenant? Had he discontinued the practice of praying at funerals? Did he baptise children only in church? Did he solemnise marriage only there? Did he religiously abstain from food on fast days? (Cheers and hisses.) On the whole he felt justified in coming to the conclusion that there was a law for public worship, and that that law was to be gathered from the Directory and long-established usage taken together. The question then arose whether Dr. Lee made unwarrantable innovations upon that; and he submitted that he had done so.

Dr. Bisset, of Bourtie, said he could not see that the course pursued by his rev. friend Dr. Lee was such as to bring upon him or upon any other minister of the Church the animadversion of the Church. Dr. Bisset concluded by moving the following resolution:—"That the General Assembly sustain the appeal, and recall the judgment of the Synod in so far as it seems to form, *simpliciter*, the judgment of the Presbytery of Edinburgh, pronounced on the 26th April, 1859; but they find established, by the report of the committee of the Presbytery of Edinburgh referred to in that judgment, and by the admissions of Dr. Lee

and by certain members of his kirk-session, that the prayers in the service of Greyfriars' Church are read by Dr. Lee from a book, either by manuscript or printed, entitled 'Prayers for Public Worship,' a copy of which was laid on the table of the Presbytery by the committee, and is now before the House—find that this practice is an innovation upon, and contrary to the laws and usages of the Church in the celebration of public worship; and the General Assembly enjoin Dr. Lee to discontinue the use of the book in question in the services of the Church, and to conform in offering up prayer to the present practice of the Church." (Hisses from the Students' Gallery.)

Dr. McPherson, of Aberdeen, then moved "That the General Assembly having heard parties, and after reason dismiss the appeal, and so far affirm the judgment of the Synod as to the findings (1.) that reading of forms of prayer is not in accordance with the Directory, and is contrary to the practices of the Church. (2.) That whilst the order of public worship as laid down in the Directory, is to begin with prayer, it has been the established usage in this Church to begin with praise. (3.) That as the Directory prescribes nothing as to the postures of worshippers during the devotional exercises of praise and prayer, the practice of sitting during the former, and standing during the latter has become the established practice. The General Assembly do therefore enjoin Dr. Lee to discontinue the practices lately introduced by him in regard to postures, and earnestly request him to conform to the established use of the Church in regard to the order of service and the posture of worshippers." (Hear, hear, and some hisses.) The Rev. Dr. expressed his belief that every congregation was not at liberty to make whatever changes they thought right in the order of worship.

Dr. Robertson said he could not concur in either of the motions which had been proposed. He held that consuetudinary law might be added to the written law, so as to have all the force of written law. As to the portion of Dr. Bisset's motion with reference to prayers "either in manuscript or printed," it seemed to him that there was a most important distinction between the words "manuscript" and "printed." The Directory, in the matter of prayer, clearly required that the clergyman should attend to the circumstances and condition of his parish and of the times, and that his devotional exercises were to be conceived and expressed accordingly. In that view of the case he thought they required to have free prayer, by which he understood not prayer poured forth at random, but the privilege of adapting prayer to the peculiar exigencies of the case. Now, he could not say that there would be any transgression of the rule of the Directory if the clergyman were, week after week, to write out his prayers, adapting them to the circumstances of the people which the Directory required.

Therefore, while he would much prefer that Dr. Lee should not read his prayers, yet if he wrote them out and read them he could not see that there would be any transgression of the rules of the Directory in doing so.

Principal Tulloch thought that in adopting the motion of Dr. Bisset the Assembly would come to a safe deliverance, which would not in the least degree affect the liberties of the Church. The sole thing condemned in that motion was the use of a printed book. He felt that the use of a printed book in the public service of the Church was at variance with the law perhaps, certainly with the usage of the Church, and most unquestionably with the spirit of the Directory.

Dr. Hill said that none of the motions exactly met his view. He had never looked to the Directory of Public Worship as a law of the Church, but was taught to regard it simply as a guide to them in the discharge of their duties in the Church; and he should be very happy if that view was kept up in the mind of the Assembly, as he thought it a very important one. He could not agree as to the liberty Dr. Lee claimed for the minister and kirk-session, as he was a Presbyterian minister out-and-out, and held himself bound to obey the Presbytery.

Dr. Pirie seconded Dr. McPherson's motion. He thought the best thing for them to do was to pursue the steps which their forefathers did before them. He contended for the cause of Presbytery as against Independency, and thought they had more to fear from Independency than from Episcopacy.

Dr. McLeod, of the Barony, asked Dr. McPherson what he meant to do with regard to the people? If the people said they meant to continue to stand at psalms and kneel at prayer, what would he do then if his motion was carried?

Dr. McPherson was understood to reply that he would answer that question if he was a member of Assembly when that event should happen.

A vote was then taken between the motions of Dr. Bisset and Dr. McPherson, when Dr. Bisset's motion, sustaining the appeal, was carried by a majority of 30. The numbers were—

Dr. Bisset's motion	140
Dr. McPherson's motion,	110
	—30

The announcement of the numbers was received with loud and prolonged applause by the crowded audience in the galleries, which was echoed outside by those on the staircase and lobbies.

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WEDNESDAY, May 25.

EVENING SEDERUNT.—The Assembly resumed at eight o'clock.

CORRESPONDENCE WITH FOREIGN CHURCHES.—The Rev. W. Robertson read the report of the Committee on Foreign Churches.

M. Boucher then addressed the Assembly at some length.

INNOVATIONS IN PUBLIC WORSHIP.—The Assembly then took up an overture from the Synod of Lothian and Tweeddale, praying the Assembly to require each Presbytery to see that uniformity of worship be maintained within its bounds; also an overture from the Presbytery of Kirkcaldy anent the better observance of the Directory in public worship.

Dr. Robertson said he would regret that the true liberty of the Church of Christ should be interfered with by the uniformity desired in these overtures; but when they found that the prayers and teachings of the Church were left in the hands of those appointed to minister in holy things, subject to no other restriction than that they were in conformity with their pure and Scriptural standards, he really could not see that any liberty which as Protestants they could desire was in the slightest degree interfered with. (Hear, hear.) Dr. Robertson concluded by stating that he meant to propose that the overtures should be sent to a committee, and that the committee should meanwhile, in conformity with the approved order of Christian worship now prevailing in the Church, prepare some Directory to meet the exigencies set forth in these overtures, which Directory should not be at once ordained as a perfect and unchangeable rule for the order of Christian worship, but should be sent down to Presbyteries to be calmly deliberated upon.

Professor Swinton said it must appear presumptuous in him to offer an amendment on the motion. He protested against so hurried a proceeding as that a new Directory, which might be binding even for a single year, should be prepared in so hurried and prefatory manner, as it must be if Dr. Robertson's motion was agreed to. The country would look upon it as an attempt to reverse the judgement of last night. He begged to propose, as the sole addition to the motion of Dr. Robertson, "that the committee to be appointed, instead of reporting to this Assembly, shall report to the next General Assembly."

Dr. Lee could not agree with either the motion or the addition proposed to it. He could not conceive of anything which could have to the public a more extraordinary appearance than for the General Assembly one evening to decide that a congregation was at liberty either to kneel or to stand at prayer, either to stand or to sit at singing, and to begin worship either with a prayer or with singing as might seem to meet them; and it might be the next evening to adopt an overture which might tell them that they had no such liberty, but must take one or other of those forms or attitudes.

Dr. McLeod, of the Barony, seconded Dr. Lee's motion with great diffidence and a sense of difficulty. It appeared to him that in the present circumstances it was inexpedient to move further in this matter.

After some remarks from Mr. Robertson, Bonhill, Sir J. H. Maxwell, Mr. Hutchison, Banchory, and Mr. James McKnight, Dr.

Robertson, briefly replied, and withdrew his motion in favor of that of Professor Swinton.

Principal Tulloch supported Dr. Lee's motion.

— THURSDAY, MAY 26.

The Assembly resumed to-day at eleven o'clock—Dr. Cook, Moderator.

INDIA MISSION.—Dr. Craik gave in the report by the Committee for the Propagation of the Gospel in Foreign Parts, especially in India. The report gave an account of the present condition of the mission at the three Presidencies, beginning with Calcutta. According to the programme of the annual examination of the pupils attending the General Assembly Institution, for the session commencing Feb. 8, and ending December 31, 1854, the number of pupils that have received instruction in the course of the year amounts to 72. The institution continues to be presided over by the Rev. James Ogilvie, whose very able services have been repeatedly acknowledged. He is assisted by a staff of native teachers, to whom also he communicates religious instruction. The exaction of fees from the pupils has been for some time introduced, and apparently with satisfactory results. At present Mr. Ogilvie states that the average monthly amount of the whole is from 150 to 160 rupees, that is to say, from £15 to £16, or from £180 to £200 a year. From the time at which Mr. Sheriff left Bombay, till towards the beginning of this year, the institution at Bombay continue to be conducted by the native missionaries and teachers who had been trained under Mr. Sheriff. Since then, however, Mr. Peter Grant, a graduate of the University of Aberdeen, has been sent out as a missionary teacher, and from his labors the best results may be expected. While the committee have had constantly in view the re-establishment of the mission in the Punjab, by the occupation of Sealcote, they have not yet been able actually to take steps for the purpose of carrying that object into effect. They entertain, however, on good grounds, the expectation of doing so ere long. They have been in the Madras Institution, and the two branch schools in Black Town, and at Trivatoor, altogether 584 boys and girls. In compliance with the deliverance of last year's Assembly, the committee have had their attention directed to the altered circumstances of India, with the view of considering how far the carrying out of the principles on which the mission has been conducted may be thereby affected. The mission has always been conducted according to the principle of employing various agencies—the education of the young, the training of native teachers, catechists, and ministers, and the preaching of the gospel to the adult population. The committee think that these agencies should be continued. The preparation of tracts and other publications for the use of the natives appeared to the committee a valuable instrument for carrying on the work of the mission, and

duty has not been neglected. The committee regret that the result of the labors of the missionaries has not appeared in the great extent to which the natives have been led to make open profession of faith in Christ. There are inquirers and attentive listeners, but the recent accounts received from India afford slight evidence in connection with the mission, of that open and decided attachment to the truth, the profession of which was frequently shown by the baptisms at Bombay, under the missionary labors of Mr. Sheriff before his health broke down. In regard to the bearing of public events on the mission, the committee are of opinion that, on the whole, taking into account the terms in which the recent proclamation of the Queen is expressed, and the disastrous effect with reference to the work of missionary enterprise which it has undoubtedly produced in some parts of India, the attention of the Indian Council ought to be called to this important subject, that such explanations may be immediately issued as shall prevent misconception, and give all reasonable encouragement to those who seek to overthrow the false and debasing system by which the natives are enslaved. The committee entertain the opinion that in the government schools and colleges the teaching of the Bible ought to be offered to all those who are willing to receive it, and that the Bible ought not only to be placed in the college libraries, and among the school books, for those who may choose to consult it, but also that it should be taught in class, wherever we have teachers fit to teach it, and pupils willing to hear it. Great benefit, in the opinion of the committee, might be derived from such Bible classes, when they can be taught by Christian and devout persons, European or native—or even by native teachers of good character and thoughtful minds, who though not actually baptised Christians, are yet well-disposed; but that heathen teachers of schools, enemies to christianity, should be afforded facilities for giving what they may consider instruction and explanations regarding the Scriptures to all who may voluntarily seek it, is, in the opinion of the committee, calculated to prove extremely injurious, by being made the means of pouring hostility to the truth. The committee, therefore, respectfully recommend that such measures be adopted as promised to be the most effectual for pressing on the Council the benefit that would be derived from placing the government schools on a more satisfactory footing as to Christian teaching; but whatever method of procedure as to this may be adopted, they are satisfied that every effort ought to be made to give efficiency to the Assembly's institutions, to plant missionary churches and schools in the country villages, and to accomplish by means of Christian liberality and enterprise, that which the government has not seen it to be right and judicious, in the exercise of their functions, to foster and encourage. The committee likewise state that there is a prospect of soon securing the ser-

vices of six additional missionaries. The amount of the annual collection, made by appointment of the General Assembly, and reckoned up to the date at which the accounts are closed, is £3,175 17s. 4d; but contributions have since been received from 48 congregations, which properly belong to the collection for 1858-9. Up to the time of giving in the report, collections have thus been made by 910 congregations. The income of the scheme, derived from collections, parochial, congregational, and missionary associations, individuals and legacies, has thus been £3,999 4s. 3d., and with a sum of £161 obtained from the Lay Association the income is £4,160 4s. 3d. The total general income last year was £3,843 9s. A thank-offering having been made on the Sabbath when prayers and thanksgiving were offered up for the suppression of the Indian rebellion, there falls to be added to the income from that source a sum of £323 1s 4d. The expenditure during the year amounted to £3,352 1s. 2d, and the total balance in favor of the scheme at 15th April, 1859, was £2,483 7s. 2d.

THE MISSIONARY RECORD.—On the motion of Mr. Nicholson, Edinburgh, it was agreed to appoint a committee to consider in what way the condition of the *Missionary Record* could best be improved.

KILDALTON CASE.—The Assembly then proceeded to take up and consider the appeal of the Rev. Angus McIntyre against the judgment of the Presbytery of Islay and Jura, to the effect that they refused to proceed with the settlement of the appellant in the parish church of Kildalton, to which he had been presented by the Crown.

The case has been so frequently before our readers, in its various stages, that it is only necessary to give a brief outline of the proceedings in connection therewith. At a meeting of the Presbytery of Islay and Jura, on the 30th June, 1858, there was laid on the table a presentation from the Crown in favor of the Rev. Angus McIntyre, minister of the *quoad sacra* parish of Kinlochspelve, in Mull, to the church and parish of Kildalton, vacant by the death of the late Rev. Archd. McTavish. The presentee preached on three occasions in the Parish Church Kildalton. The call was signed by 320 persons, and on the 24th Aug. when the Presbytery were moderating in the call, objections to this settlement were lodged by 52 persons. It was objected, in the first place, that, though the parish of Kildalton, with upwards of 3,000 inhabitants, had a considerable and rapidly increasing proportion who did not understand Gaelic, the objectors were given to understand that the presentee had rarely, if ever, an English service in his charge of Kinlochspelve, and that he was not qualified to conduct such service with ease, and to the advantage of that portion of the parishioners who did not understand Gaelic—a fact which had been established by his recent trial services—it having, moreover, been hitherto the practice in Kildalton to have a service

in English, and another in Gaelic, every Sabbath. The Presbytery found, after the evidence had been closed, that the presentee's trial services in the parish were not conducted to the advantage of the non-Gaelic portion of the congregation. The second objection was to the effect, that the parish of Kildalton required a young, vigorous, and energetic minister, which the presentee was not; the Presbytery, however, were of opinion that this objection, so far as the presentee was concerned, was not proved. The third objection had reference to the manner in which the presentee had conducted his trial services, and the Presbytery found that the prayers were not offered up with solemnity; the discourses were not edifying, the subjects, for the most part, were unconnected with the text; the discourses were not connected one part to another, and on two of the days on which he officiated he did not, before sermon, read any portion of the Holy Scriptures. It was objected, in the fourth place, that the presentee did not appear imbued with a charitable or conciliatory spirit, having shown this markedly in the psalms selected and given out to be sung at the various diets more especially the last verses of 141st Psalm on Sabbath, 1st of August; 121st Psalm, on Sabbath, 8th of August, and the 9th Psalm, which he read on Tuesday, 10th August—"none of these having connexion with the various subjects of his discourses; but being obviously intended to insult and irritate those who might use their Christian privilege of judging and expressing their opinions on his ministerial qualifications and fitness for the special charge to which he aspired." When this objection came to be considered by the Presbytery, they declared it irrelevant—one member of the Presbytery dissenting. Fifthly, It was objected that the presentee's pronunciation was at times indistinct, so much so indeed, that many of the congregation had great difficulty in ascertaining the Psalms or the texts which he gave out. The Presbytery found this objection proved, so far only as the English members of the congregation were concerned. The sixth and last objection—that the presentee had directly and indirectly used solicitations and unfair means to procure a favourable reception in the parish, and to obtain subscribers to his call, contrary to the law of the Church, and the express terms of one of the declarations he was bound to make at his induction—was decided to be irrelevant. The Presbytery, in view of all things, came to the resolution that the Rev. Angus McIntyre was not a qualified and suitable person for the functions of the ministry in the parish of Kildalton, and ought not to be settled in the same; they refused therefore to proceed with his settlement as minister thereof. A second motion, to dismiss the objections, sustain the call, and proceed with the settlement, did not obtain a seconder, and therefore fell to the ground. The proposer of that motion, the Rev. Mr. McDonald, dissented. The agent

for the presentee, protested against the resolution of the Presbytery, and appealed to the ensuing General Assembly. The record, pro &c., in the case, are contained in a large volume of 182 closely printed pages. A petition, signed by 237 elders, communicants, and gitters, in the church of Kildalton, in support of the judgment of the Presbytery, was dismissed by the Assembly, as it had not come before the inferior Court.

EVENING SEDERUNT.—The Assembly resumed at eight o'clock—Dr. Cook, Moderator when

Mr. McLennan addressed the Court in support of the Rev. Mr. McDonald's dissent and complaint.

Mr. Beatson Bell and Mr. Hamilton Pype followed for the objectors.

Mr. R. A. Clarke having replied for the presentee.

Parties were then moved.

Dr. Hill admitted that the objections were not very strong, and he said he thought the third objection, applying to the prayers and sermons, contained the material point of the case. The testimony on both sides in regard to this objection was abundant, but he considered the evidence offered by the objectors as to the prayers not being offered with solemnity, and as to the sermons not being edifying, was worthy of credit. Looking to the discourses themselves, he thought them liable to this great objection, that they did not give them anything like a clear view of the great truths of the gospel, or the practical duties to be deduced therefrom. He considered that the texts were chosen rashly, and illustrated in a most rambling manner. He concluded by moving "That the Assembly affirm the judgment of the Presbytery so far as to sustain the third objection, and find that the appellant was an unsuitable presentee for the parish of Kildalton."

Dr. Lee could not agree to the motion, which appeared to him to be a most unjust sentence. As to the objections of the people, they only showed the predisposition of the people, and their determination not to accept the presentee. As to what was said about edification, an Apostle might preach in vain to those who were in a certain temper of mind. He had read these sermons before hearing the case, or looked at the other parts of the second; and keeping in view that the presentee's native tongue was Gaelic, which accounted for certain peculiarities of idiom, he was of opinion that the first sermon was well arranged and full of excellent matter. Though only a sketch, it contained some vigorous writing, and showed a large acquaintance with Scripture, the doctrine being thoroughly sound and the sermon practical. As to the prayers, he thought they would be just as good as extemporary prayers were wont to be. (Hear, hear, and a laugh.) The proper way would be to require every presentee to lay not only his sermons but his prayers before the Presbytery. How could they judge

of the prayers? There was no record of them, and what could they say about them, as they had nothing before them to judge of but impressions regarding them. As to the sermon, he thought it was well arranged, and he quoted several passages from the sermon, which, he maintained, showed that its author was capable of vigorous writing. After quoting one sentence, he appealed to the House, and asked if it was prepared to say that the man who wrote that sentence was fit to be a minister of Kildalton? He maintained that he was fit to be a minister of the Greyfriars'—(laughter)—or any other friars. Though he wanted brushing up a little, he was evidently a man of talent; and if he was a man of diligence he would yet vindicate that opinion, for he man that could write one noble paragraph could write a thousand. There was logic in these sermons as well as sense, and if he found all his sermons as well arranged as the first of these sermons, he should be tolerably satisfied, as arrangement was the last perfection which a man reached. Dr. Lee concluded by moving "That the sentence of the Presbytery be reversed, and the case remitted to them, with instructions to proceed with the settlement according to the laws of the Church."

Dr. Pirie said that Dr. Lee had, with his customary ability, made these discourses to put on a most respectable appearance, by filling up the blanks they contained with remarkable ingenuity. (Laughter.) He admitted that there was energy and a power of figurative expression in the discourses which many of them might envy; but they were mere notes and sketches, a series of maxims strung together loosely, and containing a vast quantity of bad grammar.

Principal Tulloch rose to say, that he never felt more perplexity as to any vote, than he did as to the vote he was to give that night. Perhaps he never did give a vote under Lord Aberdeen's extraordinary act without perplexity; and he supposed there were few members of the House who would not vote without perplexity; for how could they have clear conceptions of the case, after having first a legal contest at the bar, and then a theological contest on the floor of the House? In reference to the absolute merits of the case, he agreed with Dr. Lee, and thought them full of most vigorous thoughts clothed in most striking and most graphic language. (Hear, hear.) Were the question one of the absolute merit of the sermons, there could be no doubt as to the opinion they must come to on the subject. Were the author of these sermons a student preparing for the ministry, he would have advised him to cultivate his gifts, and he would have no doubt of his success. But if he understood Lord Aberdeen's Act, the question before them was one not of the absolute merit of the sermons, but of their relative value to the parish. He had very grave doubts whether the sermons were likely to be of benefit to the parishioners of Kildalton. It might be

true that the author of these sermons might be the minister of Greyfriars', but it was equally true that the minister of Greyfriars', might not be fit to be minister of Kildalton. Now, if they had any power under Lord Aberdeen's Act, it was the power of seeing that their clergy were located where their peculiar gifts were most likely to be useful. Upon the whole, he thought he would support Dr. Pirie's motion.

Mr. Sinclair, a Highland minister, testified to the excellence of the Gaelic sermon, stating that it was characterised by evangelical views of religion and purity of language which bordered on the Ossianic. (Laughter.)

Mr. Strachan, also minister of a Highland charge, testified to the Gaelic sermon displaying a power of thought, an excellence of diction, and an amount of imagination that he could not too much admire.

Mr. Irvine, of Blair-Athole, said that Dr. Smith, of Inverary, another gentleman whose name he did not know, and himself were of opinion that the Gaelic sermons were exceptional on the same grounds as the English sermon, but to a greater extent.

A vote was then taken between the motions of Drs. Hill and Lee, with the following result:—

For Dr. Hill's motion	102
For Dr. Lee's motion	95

Majority for Dr. Hill's motion 7

The announcement of the numbers was received with applause.

Dr. Lee dissented from the division.

FRIDAY, MAY 27.

The Assembly met at eleven o'clock—Dr. Cook, Moderator.

Dr. Grant gave in a report of the Ministers's Widows' Fund Scheme, which stated that during the past year the capital stock had increased by £3,852, and now amounted to £154,000.

LAY ASSOCIATION.—The report of the Lay Association in support of the Schemes of the Church was read, from which it appeared that by means of this association there had this year been contributed the following sums to the Schemes of the Church:—Education Scheme, £464; India Mission, £158; Home Mission, £382; Colonial Mission, £201; Jewish Mission, £133; total £1,338.

On the motion of Professor Mitchell, the Assembly agreed to express their high satisfaction with the report, and their grateful acknowledgements to the association for the assistance they had given to the different schemes.

SATURDAY, MAY 28.

COMMITTEE ON AIDS TO DEVOTION.—Dr. Crawford gave in the report of the Committee on Aids to Devotion, which stated that the committee had prepared and published a volume of prayers for the use of members of the Church of Scotland, seamen and others, be-

two or three thousand copies of which had been sold during the last two months.

Dr. Lee hailed, in common with the other members, the production of this volume, having from the beginning taken a deep interest in the subject, and having intended, had circumstances permitted, to contribute his mite to the work. He thought this volume would convince people that there was really a great deal of sense in having prayers carefully composed. He believed that ministers who read that book would admit that it would be difficult even for the ablest and most fluent men to extemporise prayers such as these were. (Hear, hear.)

HOME MISSION.—Dr. Crawford gave in the report by the Home Mission Committee. The report states that during the year ending 15th April, 1858, the sum of £3,243 2s 6d was received from 972 congregations. During the year ending 15th April last, the sum of £3,145 5s 10d, has been received from 957 parish churches and chapels—thus showing a deficiency of £97 16s 8d in the amount of collections, and a falling off to the number of 15 in contributing congregations. While the revenue has thus in some measure fallen off, the efficiency of the scheme continues unimpaired, and its operations have not only been fully sustained, but considerably increased. In course of the past year, several new and interesting localities have been occupied and supplied. The entire receipts for the year ending 15th April, 1858 (including the ordinary revenue, being £3424 8s 11d), amounted to £4737 18s 4d, while the expenditure for the same period amounted to £4904 6s 5d; thus showing an excess of expenditure for that year to the amount of £166 8s 1d. The entire receipts for the year ending 15th April last were £4662 18s 2d; the expenditure during the same period was £5573 1s 10d; the excess of the expenditure over the revenue, therefore, was £610 3s 8d. This excess of expenditure mainly arises from the payment of the building grants, amounting to £507 10s.

Mr. Gray, Lady Yester's, moved that the report be adopted; that the General Assembly lament the deficiency in the funds; regard with satisfaction the extension of the operations of the committee; thank the convener and committee, and re-appoint them, with power to add to their number, at the same time authorising the committee to make an extra collection on behalf of the funds of the Mission.

Major Baillie seconded the motion, eloquently advocating the claims of the Mission to increased support.

Dr. Norman McLeod, of the Barony, expressed his regret that this important scheme was discussed on a Saturday, when the attendance was necessarily limited, and in the course of an eloquent speech on behalf of home missionary work, said—The city of Glasgow has somehow or other got a very bad name. One would suppose, from the statements made

about Glasgow in some quarters, that we were always sitting soaking in water all the day and soaking in whisky all the night—(laughter)—that we were engaged in cheating our neighbors on week-days, and that on Sabbath days we sat sulking and gloomy in the house, and could not get out to amusements. There has been a great tendency to exaggeration in describing the condition of the working classes. If people wish to advance teetotalism they generally begin by showing what a dreadful set of blackguards the working classes are. When the question of the suffrage is brought above board, and men do not wish to accede to it, they say, "Oh, you cannot get it for the working classes." These poor fellows are struck right and left, and the impression is given that you have in Glasgow nothing but an enormous mass of people in the east sunk in degradation, while in the west you have its terraces, streets, and squares, almost entirely an intelligent and pious population, as if piety were confined within the limits of the aristocrat part of the city. Don't let us fall into these exaggerations. I can speak about the working classes. It is a favorite occupation of mine to go a good deal amongst them, and ascertain facts about their state. The other day I went into a large manufactory for welding iron, where there is the severest employment perhaps in Glasgow, before immense furnaces; and you would suppose that the men there would be a set of great drunkards. I went to the man who superintended them, and I said, and asked him about them, and he replied, "We have 130 men; and I don't know that there is a teetotaler among them; but I am perfectly sure of this, that there is not a drunkard among them." I asked him what they drank, and he replied, "Cold water from the pump." (Laughter.) And he added that they had a sick society among them, out of the funds of which not a single farthing had been paid last year, and that he had been thirty years in Glasgow, and did not know a more sober class of people. I went to another work, and I said, "I am told you have a great number of infidels here." He replied, "Infidels! I would put them all in my toolbox." (Laughter.) I am intensely alive to the deplorable amount of ignorance, and vice, and drunkenness in every great city of the earth. In all great cities you will necessarily have a lower class of people sunk in vice. We have an enormous mass of ignorant people in Glasgow—we have a mass of Irish in Glasgow neither under the care of priest nor presbyter, in a wretched, degraded condition. But I feel that there is in Glasgow a vast number of steady, sober, God-fearing men amongst our working classes who are never heard of, and who, when these drunken fellows are going up the street, are sitting quietly at their firesides. Yet when a few drunken fellows are heard making an uproar in the streets, people say, "Hear that; what a horrid set these working classes are," never thinking of the many men who are sober and steady.

though not teetotallers. (Hear, hear.) I think this is not fair to the working classes, if they were all sunk in a state of degradation. Generally speaking, I must say that the working classes are commonly like the upper classes. I find vulgar, dissipated, extremely ignorant, and blackguard people in both classes. (Hear, hear.) And I must also state that the working classes have a respect for the clergy, and will always receive you with respect provided you go into their houses as you would go into the houses of gentlemen. (Hear, hear.) Then if you are to go amongst the working classes, you ought not to go as if bringing Popish controversies, or as a controversialist from class to class. (Hear.) I am not going to argue the question, although I am ready to do so; but I hesitate not to say, as the result of my observation of Popish missions in cities as hitherto conducted, that so far from their making the Roman Catholics and the lower classes more accessible to the clergy, they have raised up barriers in the way which it was extremely difficult to overcome. (Hear.) So much so that I also hesitate not to say that in my preaching to the working men at night, where 1200 or 1300 men attend, I tell them, "I am not going to attack Romanism or Popery, because that has driven people from the Gospel; I am going to preach the Gospel only." And I know that the Roman Catholics do come, and that they are brought by those who attend. I am very glad that it is proposed to absorb the anti-Popery agents in the Home Mission agents; and I hope they will go lovingly and earnestly among the people as a brother to a brother, not in the attitude of saying, "You are wrong, and I am right;" or, "I want you to come from the Popish to the Protestant Church;" but simply preaching the Gospel. I do not know if we could go into the houses of the west end of Glasgow or the New Town of Edinburgh, and say, "We come to preach the Gospel," and be sure of a welcome; but I know that we would be sure of a welcome from the working classes. Then these people are not unwilling to hear the Gospel, and to do good. Here the rev. doctor adduced in proof of this the large attendance at his Sunday evening sermons, where no ladies and gentlemen in fine clothes were admitted, and where "there was a most exclusive, and therefore a most aristocratic, congregation," and where no money and no clothes were given. In regard to the means taken to elevate the working classes, the rev. doctor said—We are too apt to forget that man is a compound being—that he is a social being, and that it is important to help him to get better house accommodation, and a better knowledge of the natural laws. Above all, do not be getting too high notions about the little luxuries of a working man. Some men say, when they want to make a man temperate, "you are not to take a single drop." And people who have themselves their wines, may be heard talking wisely about the horror of the working man having his glass of ale or

porter. I cannot talk in that way—I should feel it hypocritical. I would rather say to them, "God has given it to you; don't take it from the devil, take it from God. Don't take it from the public-houses. If you wish these things, take them in the presence of God at your own fireside, before family worship; and if the minister comes in, offer him some—(laughter)—and don't be ashamed." In the same way, in order to save the working man from extravagance, say to him, "Oh, it is a dreadful thing; you have only from 16s to 17s a-week, and yet I have more than once seen you with a pipe in your mouth." Now, why should he not smoke his pipe? (Hear, hear.) Do you imagine that we are to have the confidence of the working classes if we speak to them in that manner? I cannot speak in that way to them. I would rather say to them, "I'll give you some tobacco to keep your pipe lighted; I like one myself." (Laughter.) So, in order to make working men keep the Sabbath, some people are in the habit of speaking to them against "walking on the Sabbath." Are you terrified to say to working men, "You really may take a walk on the Sabbath?" (Hear, hear.) Why should we wish to be less liberal than God, who has made us, and knows our frame? Let us be fair and honest with the working men, and you will find that they will display no tendency to pervert your teaching if you deal with them in a spirit of liberality in accordance with the laws of God, if properly interpreted; and that, when you are less liberal, and draw the bow too much in one direction, it will draw back more in the other direction. But still, when I say all this, I must express my conviction that the grand instrument for elevating the working classes, and all classes, is the Gospel. With the Gospel the other plans which are tried are all good, but without the Gospel they cannot succeed. Dr. McLeod proceeded to refer to rumors which were current as to the state of the Highlands, and the necessity for an investigation into the matter, stating that it had been reported that one parish church had never been opened for a whole year, and that others were only occasionally opened. A fama had been brought up as to books being used in the Church, but here was a fama as to a church having no books and no preaching for a year, which no one talked of investigating. The rev. doctor concluded, amidst the applause of the House, by urging upon the committee the importance of considering the question as to the best agency to be employed in large towns.

Mr. Gordon, of Newbattle, proposed that an addition should be made to the motion, to the effect that schedules be sent out for information as to the number of chapels belonging to the Church which were either empty or in the possession of other denominations.

Dr. Lee could not be a party to any aggressive measures, the tendency of which was rather to deprive others of the advantage of a chapel than to give them the advantage of it;

that, he thought, had already been done to a degree, which was not for edification. Already several chapels had been taken out of the hands of the Free Church for no reason apparently than that they might have the privilege of holding them standing empty, for there they stood. If they really wanted the chapels in the locality, let them vindicate their right; but further than that he would never go.

Dr. Robertson concurred in the spirit of the remarks made by Dr. Lee. He had been opposed from the beginning to taking one church from the Free Church which they were using advantageously, and which they had not the means of using. He concurred in the admirable remarks of Dr. McLeod as to the working classes. He should not say anything about the working classes indulging in tobacco, and it would ill become him to say anything about snuff, as he indulged in it himself. (Laughter.) He should say nothing about them indulging in a cup of good ale, as the father of the Reformation himself spoke about his sitting "comfortably indulging in a cog of good nappy." (Laughter.)

Principal Tulloch said the principle of the operations of the Anti-Popery Committee were in his point of view indefensible, and he thought they did not result in good to the cause of Christ, and certainly did not result in good to the Church of Scotland. He had had occasion carefully to look into the history of Protestantism in its earlier aspects, and he had been persuaded that, from the very beginning, mere controversy never to any extent wherever introduced, aided Protestantism in comparison to the harm it had done. And he was sure of this, that if controversy had ever done good, it had been conducted by an amount of learning, historical lore, and penetration into the sources of knowledge, which it was impossible to command in the ordinary agents of such a mission.

Dr. Robertson had an insurmountable objection to the appointment of missionaries branded with the name of "Anti-Popish."

TRICENTENARY OF THE REFORMATION.—The Assembly then took up the overtures on this subject, and on the motion of Dr. Hill, seconded by Principal Tulloch, agreed to appoint a committee to consider and report to next Assembly as to the best means of celebrating the tricentenary.

After disposing of some unimportant business, the Assembly adjourned at six o'clock till Monday.

MONDAY, MAY 30.

The General Assembly met this morning at half-past ten—Rev. Dr. Cook, Moderator.

THE PRESENTEE OF TRUMISGARRY.—A petition was laid on the table, praying the Assembly to authorise the Presbytery of Uist to recognise the ministerial status of the Rev. Mr. McDonald, who had lately been presented to the parish of Trumisgarry, and grant him induction. Mr. McDonald, it was stated,

was a native of Uist, who went to Canada early youth, where he studied in Queen's College, and there received ordination. He labored in Canada with great acceptance and success; but had to come back to this country a short time ago for his health. The parishioners of Trumisgarry whose church was vacant, having heard him preach, unanimously sent a petition, backed by the principal heritor, to the Home Secretary, praying that Mr. McDonald might be presented to the vacant charge, and the consequence was that a presentation and recommendation had been issued in his favor.

On the motion of Dr. Robertson, seconded by Dr. Anderson, Newburgh, a committee of members residing in the West of Scotland was appointed, before whom Mr. McDonald should be cited to appear, and who, on being satisfied with his qualifications, should have power to authorise the Presbytery to grant him induction.

THE ENDOWMENT SCHEME.—Dr. Robertson gave in the report of the committee on the Endowment Scheme. After an eloquent exordium as to the duty of the Established Church in the extension of the Gospel, as to the relative duties of the Home Missions and Endowment Schemes, the report went on to say:—At first the efforts made by the committee were attended with encouraging measures of success, but subscriptions now to be reported, the committee regret to say, were less favorable aspect. In several of the provinces, it is true, munificent sums have been subscribed by individual noblemen and gentlemen, and probably additional subscriptions of this class might have been obtained had there been any corresponding movement in parishes. But the fact ought not to be concealed from the venerable Assembly, that in parochial subscriptions in particular there has been a lamentable falling off. The amount of subscriptions reported is considerably less than even the average of the sums reported for not a few preceding years. Of one of the subscriptions of the munificent amount of £1000, your committee cannot forbear to make special mention. It comes from a nobleman who has many powerful claims on the Church of Scotland. The Assembly will understand that the committee refer to the Right Hon. Lord Belhaven, who the other day, without solicitation, subscribed the sum that has been mentioned in favor of the Lanarkshire Group of Chapels. There has been collected for the third group of chapels alone upwards of £10,000; and already have four of the chapels of this group, the number to which the committee were limited by their arrangement with the subscribers, been erected in parish churches *quoad sacra*. But more encouraging still, for each of other ten chapels of this group, the requisite balance of endowment, amounting to upwards of £1100, which had to be provided by local efforts, has either as in most of the cases, been wholly made or is now nearly so. Several of these chapels

in Court, and wait only the calling up of the second instalment to be placed on the official establishment of the Church. Were the subscribers to pay up the full amount of their subscriptions at once, it seems not improbable that the whole twenty chapels belonging to this group might be erected into parish churches before the meeting of next assembly. The committee feel persuaded that the erection of parish churches would proceed with equal despatch, as regards the other groups of chapels, were the provincial subscriptions for those groups once completed. It requires, therefore, but one earnest and vigorous effort on the part of the whole Church to enable your committee to finish the work in which they are engaged, and thus to give the requisite facilities to the Mission Committee for making the ministrations of the Church commensurate to the spiritual wants of the country.

The Assembly resumed at eight P. M., when a quantity of miscellaneous business having been despatched, the Moderator delivered the edifying address, and the Lord High Commissioner closed the Assembly.

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FROM OUR SCOTCH CORRESPONDENT.

I intended not to have written this month's letter till after the meeting of the General Assembly, but as it will then be too late, I will rather defer the Assembly news till next month. At present there is such a din of war over the country, that scarcely anything can be attended to. Such an extraordinary activity in recruiting for army and navy, a universal cry of "Riflemen, Riflemen, Riflemen, form!" such gigantic preparations and defined fears all over the Continent, that it seems as if the nations were about to meet in conflict at some terrible Armageddon. It would be very easy to make prophecies on the results of the present war between the two great Roman Catholic powers of the world; but prophesying is not in my line, and perhaps it would show more wisdom and humility to await patiently the course of events. Many good men here are quite sure that the immediate result of the war will be the downfall of the Papacy. It's hard to say: but it would be worth for any one to stake much on the prophecy. It wants now but a few months of 300 years since our fathers established the Reformation in Scotland: most of them then, I suppose, would not have valued the Popedom at fifty years' purchase; but certainly as far as appearances go, the Roman Catholic Church has gained rather than lost within the last two or three centuries. Even in Britain they are building chapels, schools, and nunneries at what is considered a most alarming rate; they are proselytizing with success among the nobility; and are obtaining increased governmental recognition almost every year. But really there is nothing in all this to frighten Protestants; and it is anything but flattering

to the truth and eternal principles of Protestantism that we should make such a noise and fluttering about it. If Romanism be a huge deception, assuredly its death warrant has been signed and sealed long ago; and the longer the angel delays to put it in execution, the more complete and awful will be the destruction: but it will not be put in execution as long as the Papal Church possesses a single good principle or particle of good which Protestantism has not attained unto. Let us then see well to our own ways, and even enquire if we may not yet learn something from those whom we have long been satisfied with anathematizing. And if an evil day is to come upon us, we may be sure that it is not the erecting of a few chapels here and there, or any other sign of galvanized vitality that we have to fear, but our own sloth, and want of faith, and deadness of heart.

These observations are not unequalled for at present, for there is no topic that is more discussed among Christians in Scotland than the pretentious front that Popery is showing. As preparations are already talked of for celebrating next year the tri-centenary of the Reformation in Scotland, the subject will then probably be discussed in all its bearings.

There is another class of Dissenters in Scotland, many of whom may be termed semi-papists; not so many of their laymen, indeed, as of their clergy. I mean the Scottish Episcopal Church, which embraces within its pale a large proportion of the nobility and gentry of the country. Many of these are Episcopalian by their descent and by choice; many from their being educated in England; a large number from the spirit of little flunkeyism. They are the wealthiest body in Scotland; but certainly, if we are to judge by their contributions, possessed of but little vitality. In fact, several of their wealthiest members—as the Dukes of Buccleugh, Hamilton, &c., contribute far more to the Church of Scotland than to it. The Puseyistic tendencies of the body as a whole are notorious; but some of their priests and bishops—as the Bishop of Brechan—can scarcely be distinguished from Roman Catholics. Dr. McLeod stated publicly in the pulpit that they would allow a Papist sit down with them at the communion, but that they would not suffer him; that they did not consider that any Presbyterian minister had the slightest authority to preach, baptize, or marry; and that they could put no faith in the evangelistic labors of any persons in Scotland but themselves. Such ideas are about as clear proofs of insanity as could be wished.

Such is not the course pursued by the few Episcopal Churches in Scotland which are still in connection with the Church of England: nor are such the doctrines of the highest dignitaries of that noble Church. When the Church of Scotland has been attacked in Parliament, the bishops have more than once defended her. Not very long since, the Archbishop of Canterbury declared in the House

of Peers, that while he loved his own Church best, he looked upon the Church of Scotland as one of those pure virgins who kept her company. When the Bishop of London visits Scotland, he follows the Queen's good example of attending the parish church, instead of setting up a sort of rival conventicle, as some of his brethren have done. But such Christian liberality we would expect from a bishop who preaches among the purlieus of Spitalfields among the weavers, and to the cabmen from a cab in their yards. He is the right man in the right place; and a source of more strength to the Church of England than all their learned Puseyites put together.

The General Synod of the United Presbyterian Church met two or three weeks ago. The subject of teetotalism was brought before them, but no definite resolution was come to, seeing that only 200 out of their 500 ministers are teetotalers. Their Foreign Mission in Old Calabar, which they have prosecuted with rare energy, is in a flourishing state, and the native converts have this year sent home to the parent Church a collection of £71. They are also desirous of establishing a mission in Central India, as hitherto their Foreign Missions have been confined to Africa, and for that purpose £5000 have been subscribed. During the past year they have raised £7000 for extinction of debt on their churches, and that entitles them to receive an additional £3000 from the Ferguson Bequest Fund. The meeting of their Synod heralds the great gathering of the Established and Free Assemblies, which follows close upon it. Now is it that Edinburgh swarms with black coats, and then is the most brilliant part of the season, owing to the number of parties, the presence of so many nobles and judges, and the levees of the Lord High Commissioner. The Free Church always take the day appointed by the Establishment for the meeting of Assembly.

The Church has lately sustained a severe loss in the death of Professor Lee. The old Fathers who bore the brunt of the ten years' conflict, on both sides, are passing away, and it will need worthy men to fill their places. The father of the Free Church, Dr. Burns of Kilsyth, died quite recently, and our grief for the loss of Principal Macfarlane is still strong and keen. Well for us that we have such men as Caird and Professor Tulloch to succeed, while our Robertsons and Macleods are in all their matured vigor. Scholars and antiquarians, as well as churchmen, mourn the death of Principal Lee. Seldom have so many widely divergent rays of learning been found in one man. He possessed the largest private library in Edinburgh, yet if not at home he was sure to be found at some book stall in the city. His style, both in speaking and in written composition, was perfect. The Pastorals, which as Clerk to the Assembly he issued to the Church, were extolled by Dr. Chalmers as containing all the dignity and saintly sweetness of the olden compositions. It is expected that the present Assembly will

elect Dr. Cook of Haddington to the office of Clerkship of the Assembly, vacant by death.

The movement which was commenced to take away the Parish Schools from the superintendence of the Church of Scotland by the abolition of the schoolmasters' tests is flagging, if not almost dead and buried. It is that the Free Church Synod of Merse has refused to join it, and they will be borne in this by many of their brethren in spite of the dictation of Dr. Candlish. It will be a black day for Scotland if a blow is struck at the Parish School System, unless there is the certainty of a better plan being immediately adopted. Destruction is indeed easy: but our heroic Fathers did not find construction easy. Are we so much wiser and better than they?

NOTICE.

The Committee of Management of the *Monthly Record* beg leave to remind the subscribers who have not yet paid, and the Agents, who have not yet collected the subscriptions for the present year, that they should do so without any delay. There still remains a considerable portion of the present year's subscriptions to be paid, and it is to be hoped that those whose duty it is to collect it, will exert themselves to do so at once.

By Order of the Committee of Management.

R. DOULL,

Sec'y & Treasurer.

INDIA MISSION.

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£35 5

WIDOWS' FUND.

Collections received,	£37 10
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£38 2

SYNOD FUND.

Collection already received,	£2 15
Collection Georgetown, P. E. I.,	0 6
Collection St. A's Church, New Glasgow,	4 0

£7 1

W. GORDON,

Pictou, June 24th, 1859.

Treasurer.

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