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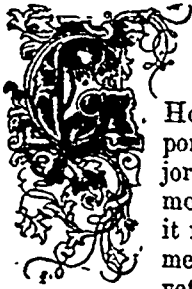
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THE PRESBYTERIAN.

SEPTEMBER, 1868.



GLADSTONE'S Irish Church "Suspensory Bill" having failed to carry in the House of Lords, though supported by a considerable majority in the House of Commons, the question to which it relates may be said in the meantime to be disposed of; yet as it is the great ecclesiastical question of the day, and one on which, from the nature of the case, continued agitation is certain, it may not be out of place to offer a few remarks upon it in these columns, by way of keeping our readers informed as to the current of events.

The Bill which has been quashed in the Upper House by a vote of 192 to 97, provided that no new appointments should be made to vacancies occurring in the Established Church of Ireland, with the view of ultimately disestablishing that Church. Whilst it was before Parliament, all the great ecclesiastical assemblies of Britain, in annual conference gathered, had an opportunity of expressing their opinions upon it, of which all, except two, availed themselves, viz., the Wesleyans and the Free Church of Scotland. The alleged reason for the silence of the latter, was want of time, but we can conceive that a want of will—a fear of getting impaled on one or other horn of a dilemma at this stage of the Union question—had probably as much to do with it, as they generally contrive to *make* time for speaking on such important matters whenever there is anything to be gained by doing so.* The U. P. Church, as might be expected, considering its radical elements, gave an almost unanimous support to Gladstone's proposals. The Irish Presbyterian Church resolved by a majority of 210 to 180 to petition both Houses of Parliament against the withdrawal of the *Regium Donum*—or, in other words, against the disestablishment and disendowment of the Episcopal Church of Ireland, to which the *Regium Donum* is a sort of *appendix solatii*. The General Assembly of the Church of Scotland, after a long and able discussion, by a vote of 211 to 81, resolved to petition the Legisla-

ture against the Bill, without expressing any opinion as to the modification needed in the construction of the Irish Church. The Church of England, of course, stands up stoutly for herself as she is represented in Ireland, although some of her clergy hesitated to do so.

The facts of the case are these: of the 5,700,000 of a population in Ireland in 1861, 4,500,000, in round numbers, were Roman Catholics; 700,000 belonged to the Established Church; and 500,000 were Presbyterians. The clergy of the Established Church number somewhere about 2200, including two archbishops and ten bishops. There are in all 1510 benefices. In about 40 of these there is not a single Protestant; in 45 more the average is less than 20 Protestants, and in 229 more there is an average of only 23 Episcopalians; whilst one-half the entire benefices can scarce count 180 Anglican adherents. The Church was planted in Ireland in 1560, and although both the English and the Scottish population was brought in to be a centre whence Protestant views might radiate, still there is not more than one-fourth of the population Protestant, and of these nearly a half are not Episcopalian. The annual revenue of the Church amounts to nearly half a million sterling, and is derived from a tithe-rent charge upon the soil. Whilst the Protestants have gained about 3 per cent. during the last 30 years, owing to the greater emigration of Roman Catholics, it is found that this relative gain is not in favour of the Established Church, for its adherents are now 160,000 fewer than they were in 1834. These are the facts, and on them we offer a thought or two.

It is evident from what has been stated, that whatever may be said in defence of the wisdom or expediency of maintaining an Established Protestant Church in Ireland, there is some change needed in its present organisation. This was very generally admitted by those who joined in the debate in the General Assembly. But granted that there are grave abuses in that Church calling loudly for a remedy, it is a very different thing reforming it to destroying it altogether. This latter can be accomplished only by a revolution. The Church is part and parcel of the constitution of the realm, and all the legislation

* The Commission of the Free Assembly subsequently resolved by a vote of 32 to 24 to support the Gladstone policy.

for Ireland during the last 300 years is pervaded by the church influence—so that inextricable confusion would be the result of an abolition of the Establishment in that country. It would probably require a steadier hand than Gladstone's to guide Ireland safely through such a revolution as his resolutions would inevitably lead to; and it is to be hoped neither he nor the hottest-headed follower he has in England would wish a repetition of the scenes France witnessed in 1790, when she broke down her old land-marks. That is one way in which it *can* be done, history tells; but where is there proof or demonstration that it can be accomplished quietly and silently without a revolution?

Those persons, we think, greatly mistake the nature of the case who maintain that the Church is the great cause of Irish discontent. It may indeed be the remote cause, or rather it may at one time have been the sore in the condition of that country that gave rise to the breeding of other disorders, which, in the growth of ages, have overshadowed it, their original parent, so that it is now almost lost to view. However it may be with the Roman Catholic priesthood, certain it is that in the eyes of the common people of Ireland, the ministers of the Established Church are not regarded with disfavour. They are almost the only landlords resident, and spending their incomes in the country; and being generous and liberal in their treatment of their humble neighbours, they are personally (we say it on the most credible testimony) extremely popular. The supposition therefore, that the sweeping away of an institution, which to the common mind at least is one of the best fruits of the union with England, indicates a shallow perception of the real state of Ireland. We think, therefore, that every friend of good and stable government will rejoice that the House of Lords, which has often proved the conservator of the public weal in the face of a revolutionary Lower House, has had the courage to veto the Gladstone resolutions. The present is not the time to make sweeping changes in the constitution of Ireland; for to do so in order to appease insane *Fenianism* would be to concede that that spawn of foreign spite and malevolence had good grounds for its deeds of darkness. Poor Louis Seize of France never knew when to make concessions, and always made them too late for them to be of any avail; but then *he needed to make them*—his subjects were

groaning under intolerable burdens—but it is only people of a lively imagination that can trace any real causes of discontent in the present condition of the government of Ireland, so that the argument, "better concede now than have it forced from you sometime hence," is not applicable to the case.

Yet, holding firmly as we do by the foregoing views, we think the time is coming near when it would be well for the Imperial Legislature to take up and deal as well as it can with the Irish Church, and this, not because of any external pressure brought to bear upon it, or with a view to allay discontent in that unhappy country. (which as we have already stated it will never of itself do), but because, after all that can be said in behalf of that institution, its erection has not secured the good its framers had in view; and it is an anomaly in the land, which, though perfectly justifiable at the time of its creation, when everything that could be done had to be done to preserve the liberties of the British Isles from the tyrannous ultramontane principles of the proud Stuart race and from the overshadowing influence of the papacy, should as soon as is consistent with safety be done away with, everything is now changed, the theory of the divine right of kings is exploded, and the poor old man that is seated on the throne of Hildebrand can only issue harmless mimic thunder from the Vatican. England might now safely at one blow cut down every barrier which she then wisely erected against popery, as her liberty is now so rooted and secured that neither Sovereign nor Sovereign Pontiff could ever succeed in overturning it.

We say the Irish Church is an anomaly, and although we think it is not now held by the great majority of the people to be a grievance at all, yet there is no doubt it is intimately connected with the sources of discontent, and is perhaps the *remote* origin of them all. It is very probable that to the Romish priesthood and to the thoughtful members of that religious community, this alien Church, the badge of defeat and humiliation, fattening upon the spoils which had formerly belonged to their own Church, is looked upon as the chief grievance of Ireland, although it better suits their position of impotency not to *say so loudly*, but rather to direct popular attention to other matters, of which it would be safer and more politic to complain, but which should be no grievance at all to an industrious, frugal and provident people,—such a tenancy at will and landlord absenteeism.

Every intelligent and discriminating traveller is struck with the difference between the appearance and character, say, of the French priest and of the Irish priest. The former are self-satisfied, happy and contented; for one reason, evidently because they feel that they are at home, and that they are at one with both the government and the people; whilst the latter as a class are, as they at least show themselves to the world, sullen, silent, unhappy and discontented-looking, and no doubt the secret of this is that they brood over the fact that as a body of churchmen they have been disinherited, whilst still, unlike their co-religionists in England and Scotland, furnishing the religious training of the great body of the people. Perhaps the best solution of the difficulty would be to do what was done in this country in 1853. reduce all denominations to an equality, by disendowing all, securing the life rights of the incumbents for the time being.

There are two dangers to be apprehended in connection with this suggestion: first, Protestantism might utterly disappear. We have no fear of such a result. At first, the present loyal portion of the population might feel aggrieved at such legislation, but if the present incumbents are secured in their rights that will go far towards reconciling them to the privations to be endured by their successors, as it did in the parallel case in Canada; and if the clergy acquiesce in the measures, the laity will soon also accept the situation and be satisfied. We cannot believe that 693,357 Episcopalians, 523,291 Presbyterians, 45,399 Methodists, and 31,756 of other minor sects, especially when two-thirds of the landed interests of the country lie in the hands of their adherents, could be swallowed up by popery, although the Established Church of Ireland were abolished to-morrow.

Another danger foreshadowed in many of

the able speeches made on the subject, both in and out of parliament, is that such a measure would be only a certain precursor of the dis-establishment of the Churches of England and Scotland. But surely this would not of necessity follow. The cases are not at all analagous. The Irish Church does not represent a ninth part of the population of the country, and not much more than half of even the Protestantism of the country; whilst it is ostensibly arrayed against the opinions and feelings of 4,505,265, or more than *three-fourths* of the entire population. But this order of things is exactly reversed in regard of both England and Scotland. At least two-thirds of the people of England profess adherence to the Established Church of England, whilst at least three-fifths of the people of Scotland are attached to the Church therein established. And there is this further difference in regard to both as compared with Ireland, that by far the majority of those dissenting from them are like themselves Protestant, and distinguished by no important doctrinal or practical differences to array them in hostility against these churches. Particularly is this the case as regards Scotland, in which the Established Church virtually represents at least *nine-tenths* of the people, although many of them decline her communion on surprisingly slender grounds. If, then, the principle on which churches are to be established, is that they represent not only the truth in its grand features, as this commends itself to the governments which establish them, but also the particular bearings and opinions of the people among whom they are set up, as was done in the case of Scotland at the revolution settlement, the Church of both England and Scotland has yet a good chance for a long lease of existence. even though the Church of Ireland should have her doors closed within a year.

News of our Church.

PRESBYTERY OF TORONTO.

The quarterly meeting of this Presbytery took place in St. Andrew's Church, Toronto on Tuesday, the 21st July. The attendance of members was large—nearly all the ministers being present. There was also a fair attendance of elders considering the present demands on the time of the *farming* population, to which class of the community so many of that body belong.

Among other items of business the Presbytery disposed of the Bowmanville case—sustaining the *low* call to Mr. Spenser, and ap-

pointing his induction to the charge of the congregation of Darlington to take place on the 4th August, Rev. Walter R. Ross, to preach and preside, and the Rev. W. Cleland, to address the minister and people on their respective duties and responsibilities.

It was gratifying to find that this call was more numerously signed than the former one, and was accompanied by a guarantee for the payment of a larger stipend. In these circumstances the Presbytery had no difficulty in sustaining the call.

After disposing of several other pieces of ordinary business, the Presbytery adjourned to meet at half past three o'clock for special services, connected with the inauguration of the New Presbytery of Victoria.

Having resumed, the Presbytery engaged in devotional exercises, being led in prayer by the Rev. Mr. Tawse, who made pointed and happy reference to the circumstances under which the Presbytery had met—invoking most fervently the blessing of Almighty God upon the brethren who were to form the New Presbytery, that they might be greatly prospered in their new organization and guided in their deliberations for the good of the Church.

Dr. Barclay being called upon by the Moderator to address the Presbytery, spoke as follows:

Moderator.—The Synod having, during its recent session, passed an Act providing for the division of the Presbytery of Toronto,—the same to take effect at the close of the present meeting, it seems proper that we should devote a portion of this sederunt to the expression of such thoughts and the interchange of such sentiments as may be appropriate to the circumstances in which we have this day assembled.

Certain of the brethren residing in the Eastern Section of the Presbytery are about to be separated from us—having been appointed to meet four weeks hence at Lindsay, and form themselves into a new Presbytery, to be called the Presbytery of *Victoria*. The other section retaining the larger portion of the existing congregations, will still be known by the time-honoured name of "*The Presbytery of Toronto*."

To none of us who take an interest in the prosperity of our Church in this land, can this day's proceedings be devoid of interest; for they inaugurate a change in our position as a Presbytery which, however long spoken of as desirable, is only now to be consummated with the consent of those principally concerned. While to those of us whose connection with the Church has been of longer standing, a deeper interest may well hang around the simple act, to be so soon completed, of severing the tie which has so long united us, fathers and brethren, into one court of the Church: but, by whose separation, another Pres' ytery is henceforth to be reckoned among the number on the Synod Roll.

It cannot but be with feelings of regret that we contemplate the termination of that more intimate relation in which we have stood to one another—some of us for a long term of years. But it is gratifying to think that the change in the relation of the two sections of the Presbytery to each other, is one of progress and advancement. It has in a measure been rendered indispensable by the growth of the Presbytery and by considerations affecting the personal convenience of those ministers and elders who reside at a distance from Toronto. With their seat of Presbytery nearer to their own fields of labour, these brethren will henceforth be enabled to discharge more easily their important duties as rulers in the Church—whilst it is to be hoped by the facilities thus afforded, the interests of the Church at large will be largely promoted.

Such, at least, is the object, such was the motive in the recommendation given by the Pres-

bytery of Toronto, and on which the Synod acted, in instituting an additional Presbytery in this section of the Province. Within our extensive bounds two Presbyteries in place of one will henceforth be available for carrying on the public business of the Church, which is thus likely to be the better attended to by each within its own narrower limits. It is, at the same time, gratifying to think that this arrangement has not been forced upon us by any sectional feeling, or by any want of harmony among the members of this large Presbytery. But, on the contrary, the uninterrupted harmony which has so long characterized our proceedings, and the feeling which has uniformly subsisted among the members, have rather contributed to retard not a little the adoption of the plan, now to be consummated, of sending off from the parent a fresh swarm to occupy a position for themselves in the eastern section, where they may concentrate their efforts, and act as from a new centre of operations in the interest of the Church at large.

When the Synod of our Church was organized nearly forty years ago, the Presbytery of Toronto, or, as it was then styled, the Presbytery of *York*, was one of four Presbyteries into which the Church of Scotland in Canada was then divided. This Presbytery then included the whole of that part of the Province lying west and north of the city of Toronto—while it also extended many miles to the eastward. At that time the population was sparse and the settlements far apart. Attendance at meetings of Presbytery entailed on ministers and elders no small amount of labour. Yet that labour was ungrudgingly performed by our predecessors in the service of the Church. From the lips of some, who took no inconsiderable share in these early labours in the cause of the Church, I have heard many interesting details, which want of time precludes me from quoting here, of the toils and hardships they had not unfrequently to encounter in their distant journeyings through the "backwoods"; and yet of the primitive simplicity and the hearty welcome with which they were wont to be greeted by the adherents of the Church in the remote settlements to which their peregrinations extended.

The Presbytery of York appears to have held its first meeting at Kingston, according to appointment of the Synod, then just instituted. And on the sixteenth of the same month the Presbytery met in this city, then the town of York. Five ministers formed the sederunt. Their names, which I may as well mention here, were Rev. Geo. Sheed, Moderator, Rev. William Rintoul, Clerk, Rev. Alexander Gale, Rev. Alexander Ross, and Rev. Robert McGil, all of whom have gone to their reward.

For some years afterwards the Presbytery seems to have held its meetings at various places within the then far-extended bounds—such as at Ancaster, Dundas, Hamilton, Fergus, &c. In the year 1834, when the name of this place was changed from the "Town of York" to the "City of Toronto," the Presbytery appears to have made a corresponding alteration in its designation, assuming the title of the Presbytery of Toronto, by which it has ever since been known. As the charges scattered over this extensive

field, multiplied; and the number of ministers officiating in it having increased to nineteen, the Presbytery was divided, in the year 1836—the new Presbytery then erected in the West being styled the Presbytery of Hamilton, with nine ministers on its roll. Seven years later when my own connection with the Presbytery of Toronto began, on my appointment to my present charge, my name was placed fifteenth in order on the roll. Of the fourteen ministers whose names thus preceded mine in the order of induction, only one now remains in the active service of the Church in this Presbytery. I refer to the venerable father of the Presbytery, the Rev. Mr. Tawse, who so appropriately occupies the Moderator's chair on this occasion, and who, though having lost much of the energy of his earlier days, and though compelled by feeble health to curtail his public labours, yet bears up manfully, and seems resolved to "to die in harness."

Of others, whose connection with the Presbytery took place subsequently, several had but a short term of service—some have transferred their labours to other sections of the Church, and are still engaged in active duty—while some, alas! have been taken from us in the mid-time of their days, and when engaged in active and useful labours in the Lord's vineyard.

Whether it be the result of the ordinary wear and tear of an arduous though honourable profession—or whether special causes may have been contributing to the shortening of the term of active duty of our ministers, I do not undertake to decide: But in reverting to the numerous changes which have passed under my own observation, I cannot help remarking that there does seem to have been a rapid using-up of the materials of which this Presbytery has been composed. Still, as one standard-bearer after another has been removed by death, or gone to distant parts of the fields, others have, in God's good providence, been raised up to occupy the places thus left vacant, and to do valuable service to the cause of the Church in this section of the province. But the identity of the Presbytery as an active, living agency for the work of the Church in this quarter of the land has not been destroyed. Just as in the service of our Queen and country, the men forming the ranks in a regiment may be constantly changing, through casualties which rapidly thin them out, or simply through the lapse of time—old warriors disappearing and new recruits taking the place of the war-worn veterans: And yet the battalion retains its name and prestige—it may be, the inherited glory with which it is associated in the recollection of gallant services in the field. So may we be permitted to cherish some memories of the past of our history as a Presbytery, which may serve as a stimulus to activity and fidelity, and zeal in the work to which we have succeeded.

There was Galloway, the godly youth, who more than twenty years ago, after a short but zealous service of some five years, fell a victim to disease; and who left behind him in Markham, which was his first and last ministerial charge, memories not yet gone of his amiable Christian life, by which he prevailed as effectively as by scholarly attainments and simple and earnest exhortations. There was Lambie,

whose herculean labours, as the minister of one extensive charge, and his marvellous missionary efforts among the widely scattered adherents of our church, in many other townships where there were no ministers, have secured for him an honoured place in the hearts of many who admired his career and profited largely by his labours.

And to come down to more recent times can I, without exciting your emotion, mention the names of *MacMurphy* and *Campbell*, who were both taken from us so unexpectedly and so suddenly—stricken down in the fulness of their strength and in the very mid-time of their days? both of whom had attained an influence more than ordinary in their respective neighbourhoods, and among their own people, which placed them on a vantage-ground for carrying on their work, in the interest of the Church they so greatly loved, and for the good of souls. Their services are worthy of honourable commemoration whenever the more recent history of this Presbytery is referred to.

In the Roll of the Eldership, too, we now miss names, the mention of which may well revive recollections of valuable services, rendered by some now no more, to this Presbytery and the Church at large, especially in the earlier periods of its history—services which justly entitle them to grateful recognition and to a lasting place in our hearts. Prominent among these honoured dead, who did good service in their day to the Church of Scotland in Canada, particularly in this Presbytery, there cannot fail to be suggested to you the names of the late Chief Justice *McLean*, Colonel *Thomson*, and Mr. *John Cameron*, whose departure was felt by us all to be a public loss—and to whose lengthened association with us in the work of the Presbytery, we may well look back with mingled feelings of thankfulness for their valuable aid, of respect for their memory, and of regret that such warm friends of our cause should have been removed from us by death.

Were I giving a full history of this Presbytery there are other names deserving special reference, which would necessarily fall to be added to the list. But let these reminiscences of the past suffice. Let us turn to the present. If we this day witness a new exodus from our ranks in the departure of brethren whom we respect and love, to form a distinct battalion in the field of our common service as a Church, it is pleasant to think that it is with mutual regard that we part, though with separate fields of Presbyterial work now before us we may still cooperate for the advancement of the common cause. Brethren, you who now leave us to set up house for yourselves, scarcely need the assurance which I heartily offer, that you carry with you our best wishes for your welfare. You will be our neighbours still, and our proximity will still afford frequent opportunities for intercourse, and occasional interchange of services, which will help, among other good results, to keep up old associations and to quicken our mutual sympathies. Sure I am that among the recollections that press upon us in this moment of separation not the least agreeable is the thought that our differences of opinion, when they did occur, never amounted to personal alienations.

Our discussions, though earnest, have been

conducted in a spirit of forbearance and respect for each other's views, which naturally tended to smooth down rising asperities, and thus led to that now lengthened harmony which has, in so marked a manner, characterized our proceedings generally as a Presbytery. But I must bring my remarks to a close. I pray that you who go out from us, and we who remain in the old Presbytery of Toronto, may, in the future as in the past, whilst seeking with all zeal to forward the Church's interests in the way we think best, may still cultivate the things that make for peace; and in our separate action as distinct Presbyteries, I trust that we shall ever strive to keep the unity of the spirit as fellow-labourers in the same vineyard. Brethren of the Presbytery of Victoria, we bid you God speed, and may the grace of our Lord Jesus Christ be with you.

Mr. Kenneth MacLennan then moved the following resolution, viz:

"That the members of the Presbytery of Toronto hereby express their sincere gratification at the encouraging circumstances under which the brethren of the Presbytery of Victoria begin their career as a distinct Presbytery of the Church; and their cordial wishes for the peace and prosperity of the new Presbytery, in their efforts to advance the interest of the Church in the section of the province committed to their care."

In support thereof Mr. MacLennan stated that the members of the court had arrived at the conviction that the interest of the Church demanded a subdivision of the existing Presbytery. Notwithstanding the anxious desire evinced by the members to give a careful consideration to all the business coming before this court, it has been felt by all that the number of congregations and mission-stations, the frequency of meetings, the large area comprised within the bounds of the Presbytery—the considerable expense attendant upon meetings under such circumstances, together with other considerations, indicated subdivision as a wise, if not a necessary course.

This is no hasty determination. For several years the practical difficulties referred to have forced it upon our attentive consideration. With much reluctance, it must be admitted, have we been led to seriously consider, and finally decide upon, this course. Those who are about to withdraw from the Presbytery of Toronto, do so in opposition to their mere feelings of local and brotherly attachment, which would strongly incline them to remain; and we from whom they are thus to be parted, are sensible how much their personal intercourse and ecclesiastical co-operation shall be missed. We submit, however, to the loss, we may sustain, in the persuasion that the cause of our Church will gain by the step which our brethren are taking with the sanction of the Synod. By the numbers and zeal of our adherents, by the experience and ability of the ministers, the public influence of some of the representative elders, and the extent and importance of the mission-fields, we are rewarded in anticipating the best result from the formation of the Presbytery of Victoria.

It seems proper to remark that no element of jealousy or ambition, no unseemly impatience to

be rid of their connection with a large and old Presbytery, has influenced our brethren to a desire to be separated from us. It is with great reluctance they acknowledge the necessity of assuming the obligations of a separate ecclesiastical existence. With mutual regard and good-feeling we now part, pursuing the course to which duty points. For these brethren and friends, I am sure the members of the Presbytery of Toronto unite in desiring peace and prosperity, as we cordially bid them God speed.

The resolution, seconded in a few appropriate remarks by Mr. Campbell (Markham) and supported by Mr. Tawse, who supplied some interesting personal reminiscences of the Presbytery, and addressed very suitable counsel and encouragement to the new Presbytery, making especial reference to the pledge given of their character and conduct by the significance of their ecclesiastical name, was unanimously adopted.

The kindly sentiments of the resolution and of the remarks in support of it, were acknowledged, on behalf of the Presbytery of Victoria, by Mr. Watson, who declared his warm attachment to the Presbytery of Toronto, his sense of the kind and friendly spirit which had always characterized the intercourse of the members, and their public proceedings, and his conviction that those with whom it would be his duty henceforward to act, would aim at preserving in their proceedings the spirit and policy in which they had here been trained. He concluded by expressing his great satisfaction that when it became necessary to part, that step should be attended with such unmistakable evidences of mutual good-will and regard as had just been witnessed.

Mr. Dobie, referring to his very recent connection with the Presbytery, said that it would have been very agreeable to his feelings to continue in it; but as the good of the Church requires that it should be otherwise, it became his duty to waive personal preferences, and to strive with his new co-presbyters, to do his duty in his new sphere of Presbyterial action.

These proceedings, which were felt by all present to be solemn and appropriate, were terminated by the singing of a portion of the cxvii. Psalm, by the members, and the apostolic benediction pronounced by the Moderator.

In the evening Dr. Barclay entertained at dinner, in a very sumptuous manner, at his own residence in Adelaide street, the members of the two Presbyteries and other friends in honour of the occasion of the Presbytery of Victoria's setting up house for themselves. The same table that had so often welcomed to its generous hospitality all accredited ministers and churchmen, during the lifetime of the late lamented occupant, gathered around it once more to discuss the choice viands, prepared by the same hands with the liberality, taste and skill that have ever been displayed thereat—just such a company as Mr. and Mrs. Cameron loved to see. This entertainment afforded an opportunity to Dr. Barclay's friends in the new Presbytery, (that is to all the members, for they are all his friends, as everybody is his friend who knows him well enough) to give expression to their sense of his personal worth, and of the services he has rendered the Church at

large, and the Presbytery of Toronto in particular, by his judicious counsel and tempered wisdom.

It is often felt as a matter of regret, that few opportunities are afforded to the members of our Church courts, of meeting together in a social capacity; for as a consequence they are apt to form wrong conclusions regarding each other, seeing only that part of each other's nature and character, which comes to the surface in stern debate, and which is often not the most amiable. There is much force in this and it is to be hoped that the dawning of a better day for our ministers, when they shall enjoy at least a competency, shall enable them to have a public dinner when they meet in Presbytery and Synod; for if all clerical banquets were presided over by the address and urbanity displayed at Dr. Barclay's hospitable board, and accompanied with the good humour manifested by his guests, they would be memorable gatherings, and their recurrence would be looked forward to with pleasure by members.

PRESBYTERY OF MONTREAL.

The quarterly meeting of the Presbytery of Montreal was held on the 5th ulto. in St Andrew's Church, the Rev. Josua Fraser, the retiring Moderator, and afterwards Mr. Clarke of Durham in the chair.

The Rev. Mr. Ross of Chatham was appointed Moderator for the next twelve months. Representative elders' commissions were read and sustained, viz:—

From Hemmingford, Mr. Hugh Merlin.

From Dundee, Mr. John Cruickshank.

From Point St. Charles, Mr. James Dickson.

The Rev. Messrs Herald, of Dundas, Ont., Niven, and Paul being present, were invited to sit and deliberate in the meeting.

The Rev. Mr. Anderson, who has recently arrived from the mother country, presented an application for admission as a probationer within the bounds of the Presbytery. A Committee was appointed to confer with Mr. Anderson, examine his certificates, and report to the Presbytery.

The Rev. Mr. CAMPBELL, in the absence of the Convener, Dr. Jenkins, reported that considerable progress had been made in collecting subscriptions towards building the proposed Church in Griffintown, and said it was expected that building operations would be commenced some time during the fall.

The case of the Huntingdon congregation came under discussion, and was deferred till the next meeting of the Presbytery.

The congregation of Elgin and Athelstane applied to the Presbytery to place them in a position to ask the Presbytery to moderate in a call.

The application was acceded to, and Mr. Patterson, of Hemmingford, was appointed to supply Elgin on the 9th of August, and afterwards confer with the people on the subject. It was also resolved to supply the congregation at Athelstane and Elgin with fortnightly services for three months, the following being the appointments:—Rev. J. Patterson, 9th of August; Rev. Dr. Muir, 23rd; Rev. Mr. Niven, 6th Sept.; Rev. Mr. Simpson, 20th; Rev. J. T. Paul, 5th Oct.

Rev. F. P. SYM said he desired to bring under the notice of the Presbytery the sad bereavement of one of their number. All the brethren present had doubtless marked the absence of one who was recognized as not only a father in the Presbytery, but also a father in the Church. He was sure that every member of that Court deeply felt the absence of him who was so constant an attendant at their meetings, and whose counsel and co-operation were always acceptable. He would therefore move that a Committee be appointed to draw up an address of condolence with Dr. Mathieson in his sad affliction, and that the Clerk be desired to transmit the same.

Mr. FERGUSON seconded the motion, which was unanimously adopted.

Rev. Mr. CAMPBELL introduced the subject of letters of introduction to ministers in the city being given by the pastors of country churches to persons leaving the latter and taking up their residence in the city. He said there was a continual draining of country congregations, and that the accessions to the number of town members from this source was out of all proportion to what might be expected. A very considerable portion of those coming to the city were drawn to other Churches. This was not owing, he submitted, to any negligence on the part of the clergy, but to a defect in organization. Letters of introduction might be given from country to city ministers without interfering with the rights or freedom of either ministers or members.

The hour of adjournment having arrived, the Court rose till five o'clock.

AFTER RECESS.

The Presbytery resumed business.

Rev. Mr. PATTERSON said that Mr. Campbell's suggestion did not meet the whole want. It was not heads of families merely they wished to secure, but young persons coming into town to get employment and doubtful whether or how long they shall remain in the city. He would like to see something in the way of a lay association connected with each city congregation whose business it would be to look into and deal with such cases. It was almost impossible for city ministers to be acquainted with all the people in their charge.

Rev. F. P. SYM confirmed the statements of the last speaker. He thought that the stragglers referred to could be reached by a well organized congregational lay agency. It must not, however, supersede ministerial supervision. Co-operation was the thing to be desired.

Rev. R. CAMPBELL accepted all that Mr. Patterson had said. Such organizations were very desirable, and existed in connection with some of the churches in the city.

After further conversation the subject was dropped.

The MODERATOR directed the attention of the Presbytery to the amount of arrears due to the Synod Fund by the Presbytery of Montreal.

Several members stated that the sums alleged to be in arrear were not due, but had already been paid, and in proper time.

Mr. Campbell, Chairman of the Committee appointed to draft a minute to be sent to Dr. Mathieson, reported as follows:

"The Presbytery of Montreal would take the early opportunity afforded by this meeting, of expressing to the Rev. Dr. Mathieson, the oldest of their number, and long the ornament and counsellor of the Court, their sincere sympathy with him in the peculiarly painful bereavement which he has undergone in the melancholy and unlooked for death of a beloved daughter; and they would earnestly pray the Father of mercies, and God of all consolation, who comforteth His people in all their tribulation, to comfort his heart and mind through Jesus Christ our Lord."

The Clerk was desired to record the minute, and transmit a copy of it to the Rev. Dr. Mathieson.

On behalf of the committee appointed to confer with the Rev. W. Anderson, the MODERATOR reported in favour of his reception by the Presbytery and Synod.

The Presbytery adopted the report, and agreed to recommend the Synod to take Mr. Anderson's application into its most favourable consideration.

The CLERK read a communication from the Clerk of the Widows' and Orphans' Fund, requesting the Presbytery to furnish the names and ages of the children of deceased clergymen with a view to giving assistance to the minor children of such ministers, and making a small annuity to unmarried daughters, who may have lost both parents, and hitherto have not shared the benefits of the fund, after they have passed the age of twenty-one years.

Some discussion ensued as to whether the funds at the disposal of the Board could be legitimately employed in this way.

Mr. FERGUSON said it was not only desirable but necessary that certificates of birth be furnished. There was great uncertainty in this matter.

The CLERK produced certificates of the character required, from clergymen's widows in the Presbytery.

Rev. Mr. NIVEN, serving as missionary at St. Louis, gave a report of the state of the work in his district. After paying a tribute to the memory of Mrs. Gilbert Cook, one of the most valuable members of the Church in that place, Mr. Niven gave some very interesting facts which went to show that the work was progressing satisfactorily.

The report was accepted, and Mr. Niven re-appointed to the station.

Mr. Campbell called the attention of members to the propriety of using means to forward the sale of the Church Agent's Report, and wished those who obtained a number of copies, and had not remitted proceeds, to do so to Mr. Lovell, without delay.

The Court then adjourned to the first Tuesday in November, at 12 o'clock.

ST. ANDREW'S CHURCH, GODERICH.—The report of the managers of this Church for the year ending 3rd July, 1868, has been printed on a single sheet of foolscap, in a cheap but intelligible form, an example that might be followed with advantage by every congregation in the country. The report gives in detail the amount promised and paid respectively by the

several heads of families adhering to the Church; and although, in some instances, the amount paid falls short, it is an encouraging sign of prosperity that in many cases it considerably exceeds the amount promised. The total receipts for the year have amounted to \$940.80, pew rents and subscriptions yielding \$538.25, special collections, \$208.32, and ordinary collections, \$194.23. Of this sum \$538.25 have gone to the minister's salary, (his house rent being paid in addition) \$141.17 for Synodical and Presbyterian purposes, and the balance has been expended upon local congregational objects. The state of matters evinced by the report reflects great credit upon both minister and people; and every lover of our Zion will rejoice if the relation subsisting between this zealous pastor and his flock, so auspiciously entered into little more than a year ago, will grow stronger and stronger, to the mutual comfort of him and them. It will be a great satisfaction to learn when the next report is published, that the income of the Church has so increased that the managers shall have it in their power to augment their minister's stipend, as they undoubtedly have the will to do if the means were at their command. The only further remark to be made on the report is that the congregational year begins at an awkward time, probably from the date of the present minister's induction. It is desirable that managers should, as the Synod has recommended, have their statements uniformly made for the calendar year.

MEETINGS OF PRESBYTERIES IN SEPTEMBER.

The Presbytery of Saugeen on the 1st.

The Presbytery of London on the 2nd.

The Presbytery of Perth on the 8th.

The Presbytery of Renfrew on the 8th.

The Presbytery of Ottawa on the 9th.

These are all ordinary meetings. Presbytery clerks will please furnish notices of special meetings for insertion, from month to month.

ARTHUR.—A congregational meeting was held in St. Andrew's Church, Arthur, Ontario, on the 17th ult., called for the purpose of electing two trustees. After the business had been despatched, an address signed on behalf of the congregation by Messrs. Duncan Saunders, Alexander Fraser, and Thomas Martin, was presented to the Rev. John Whyte, Minister of the charge, on the eve of setting out for Scotland, expressing the high esteem they entertained for his Christian character, their appreciation of his services, especially in connection with the building of the Church, their sincere wishes for the welfare and prosperity of himself and family while they were absent, and their prayers for his restoration to health and renewed usefulness. With the address was presented a purse containing \$130.

Mr. Whyte returned a suitable reply, thanking the congregation for their uniform kindness; disclaiming any merit in connection with the building of the church, which was the work of the Church at large, regretting that he had done so little for the Master and them, and closing with a fervent prayer on their behalf. Mr. Whyte took his departure by the steamer *Damascus* for Scotland.

BOWMANVILLE.—INDUCTION OF THE REV. ADAM SPENCER:—The Presbytery of Toronto met at Bowmanville on the 4th August, according to appointment, for the purpose of inducting Mr. Spencer into the charge of Darlington. The attendance of members was small—that of the congregation was considerable, at so busy a season of the year. The preliminary steps having been duly taken, the Rev. W. R. Ross preached a suitable discourse from the words Matt. v 8. "Blessed are the pure in heart, for they shall see God." Thereafter the minister and people were addressed in an able manner relative to their respective duties, by Mr. Cleland.

The welcome given by the congregation to Mr. Spencer, at the conclusion of divine service, was very cordial, and it is to be hoped that the settlement may conduce to the advancement of the cause of the Church in Darlington.

PRESENTATION TO THE REV. NIEL AND MRS. McDOUGALL.—On Wednesday, the 8th July, the congregation of St. Andrew's Church, Eldon, invited their pastor, the Rev. Niel McDougall, and his good lady, to a pic-nic in the "Fairy Grove," near the Church. A large number of ladies and gentlemen were present. At the hour appointed, Donald Jackson, Esq., read an address and in name of the ladies of the congregation, presented Mr. McDougall with a very handsome corded silk pulpit gown, and Mrs. McDougall with an elegant tea service. The address, which was a long and appropriate one, alluded in very feeling terms to the loss the Church had sustained by the death of his respected predecessor, and gratefully acknowledged the kind hand of Providence in sending one as his successor whose sabbath ministrations in English, and especially in the dear old Gaelic, reminded them of the time when, on sacramental occasions in the Highlands, they were wont to cross hills crested with majesty, and to traverse vales enamelled with beauty, to listen to the impassioned and varied oratory of a McLeod, as he proclaimed the good news in the tent in the graveyard. In accepting the robes, the Rev. gentleman passed a well merited eulogium on the ladies for their present unexpected kindness, and said, he hoped he would be long spared to wear them amongst his present attached flock. In accepting the tea service Mr. McDougall, in name of his esteemed lady, returned his most cordial thanks, and said that, as this was emphatically a utilitarian age and country, they were invited to come and test its qualities on the Manse table, but they were not to come all together or he would require a house more numerous in its rooms and more spacious in its accommodation than the one he now occupied.

The interesting ceremonies being over, the company repaired to a beautiful spot close at hand, where cloths were spread, tastefully covered with choicest delicacies, under the superintendence of Mrs. James Stewart and Mrs. Dr. Clarke, Woodville, and Miss Jackson, of Stonefield, and others—ample justice being done to the good things provided. Amusements of various kinds completed the satisfaction and happiness that marked each countenance. Altogether it was a day long to be remembered by both givers and receivers with unalloyed pleasure.

PRESENTATION.—Generous acts emanating especially from the young are always laudable and commendable. I have, therefore, much pleasure in communicating to you the following tribute to the St. Andrew's Church—Presbyterian—and Sabbath School connected with it.

The cloth which covers the table on the platform before the pulpit requiring to be renewed, and the collecting bags being much worn, it was proposed by one of the female teachers of the Sabbath School that means should be acquired by her class to procure a new cloth and collecting plates. This was most readily agreed to, work for a Juvenile Bazaar was furnished and the proceeds were beyond expectation, as the following letter will show:—

To the Rev. James C. Smith.

REV. AND DEAR SIR,—We, the undersigned Scholars of Miss M. Edith Henry's Class, beg, through you to present the St. Andrew's Church Buckingham, with three collection plates and a cloth for the table, being from the proceeds of a Bazaar held by us last winter. We also convey to you from same source, the sum of \$9 towards our Sabbath School Library.

We remain, dear Sir, Yours very respectfully, Lizzie Johnson, Matilda Lough, Eliza Lough, Hannah Strickland, Bessie Higginson, Mary Jane Lenagham, Eva Lough, Kate Mc Knight, Helen Ferguson, BeMa Cassels, Jane Seny.

PRESENTATION TO MRS. HOGG, GUELPH.—On Wednesday, the 5th August, the Rev. J. B. Muir, B. A., of Galt, waited upon Mrs. Hogg, at the Manse, and in name of the members of the late Presbytery of Guelph, now, by decision of Synod, united to the Presbytery of Hamilton, presented her with a very elegant silver cake basket, as a token of respect for her uniform courtesy and kindness to them during their meetings in Guelph.

In concluding a very feeling address, Mr. Muir hoped that she would be long spared to strengthen the hands and to encourage the heart of her esteemed husband, and that the Giver of all good would abundantly bless her in her "basket and in her store."

The Rev. Mr. Hogg, in name of his good lady, made a neat and appropriate reply.

IN MEMORIAM.

The Rev. JOSEPH ANDERSON, A.M., breathed his last on the evening of Sabbath, the 26th July last. He was born at Grange, not far from Ballymena in the county of Antim, Ireland, in the year 1785. He was consequently in his 83rd year at the time of his death. Descended of respectable parentage, he received a good classical education, and entered the University of Glasgow in the year 1811. The degree of A.M. was conferred on him in the year 1814; and he continued to attend that University, studying divinity under the late Dr. Magill.

On the 12th of May, 1817, he was licensed to preach the gospel by the Presbytery of Ballymena, and for five years afterwards he discharged the duties of a tutor in a gentleman's family, in his own part of the country, until, in 1823, he was ordained to the charge of Newtowncrommelin in the northern part of his native county. In that charge, which is situated in the moun-

tainous district, commonly called Glens of Antrim, he laboured zealously for several years, and then formed the determination of emigrating to Canada, where he arrived with his family in the year 1833.

In the following year he was inducted to the united charge of South Gower, Oxford and Mountain, in connection with the United Synod of Upper Canada. On the union of that Synod with the Synod of the Church of Scotland in 1840, he, with his brethren, came into the ecclesiastical connection, in which he was at his death. At the time of this union he occupied the Moderator's chair of his Synod. When so many of his brethren, in the year 1844, left the Church, he remained a steady adherent of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland; although, by so doing, he forfeited the friendship of some, who were formerly intimate with him, and a portion of his congregation also joined the Free Church. A part of his labours was now for a time given to several out-stations of his charge, especially Oxford, and even to Kitley, some forty miles distant, and the seceding party having retained possession of the Church in South Gower, new houses of worship were built in Mountain and at Heckston, South Gower. Indeed, had it not been (under the blessing of the Head of the Church) for Mr. Anderson's zealous efforts (owing to various distracting causes) at this juncture the ministerial charges of South Gower and Mountain, and also of Oxford, would not have had any ecclesiastical existence.

Mr. Anderson, in the year 1864, with the permission of the Synod, retired from the active duties of the ministry on account of years, and growing infirmities. He still continued, however, occasionally to perform ministerial duties, nearly up to the time of his decease. He was a man of kindly disposition, of warm Christian friendship and generous hospitality; and many were the kind offices which his brethren in the ministry as well as others received from his hands. His ministerial services were greatly appreciated especially on sacramental occasions, and will not soon be forgotten by those who attended upon them.

He leaves an aged widow, four sons and a daughter, to mourn his departure. Two of his sons were educated for the medical profession at Queen's College, Kingston, one of whom enjoys an extensive medical practice at Smith's Falls, and another died when his education was just completed. Although for two years Mr. Anderson's health was very feeble, his departure was at last rather sudden. Through all

however, he enjoyed the consolations of that gospel he had so long preached to others; and he could cherish a hope bright with immortality. Nearly the last words he uttered were "all is well." His remains were attended to the grave by several members of Presbytery and also by a large concourse of people, many of whom had attended his ministry at some period of his life. "The righteous shall be held in everlasting remembrance."

Died at Hochelaga, on the 15th ult, of disease of the heart, the Rev. JOHN BALMAIN, preacher of the Gospel, in the 76th year of his age.

The deceased came to Canada some eleven or twelve years ago, and during the greater part of this period he resided at Three Rivers, where he taught a private class. His life was spent chiefly in teaching, in which, as his testimonials show, he was eminently successful while he still enjoyed sufficient strength to prosecute it with energy. But he was also an excellent preacher. Indeed it was singular that a man of his endowments and taste, who continued to the last able to interest and edify the best instructed congregations, should have never been placed over a stated charge. He was probably the oldest preacher in our Church in Canada, as he received license from the Presbytery of Auchterarder in 1823. He studied partly at St. Andrews and partly at Glasgow. During the last three years he had been employed by the Presbytery of Montreal to visit the Hospital, House of Industry, and similar institutions, for which he received a small allowance; and he occasionally filled with great acceptance the city pulpits. Although in humble circumstances, he manifested in a high degree the cultivation, feelings, and manners of a gentleman. He suffered very acutely from occasional attacks of *angina pectoris*; but his end seems to have come without a struggle, as he was found dead sitting composedly in his chair. This was a fitting end to a gentle, simple, and unobtrusive Christian life.

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DONATIONS TO QUEEN'S COLLEGE LIBRARY:—
Rev. A. Pollock, New Glasgow, N. S., 4 vols.; Smithsonian Institution, Washington, 1 vol.; Dominion Government, 3 vols.; William Menzies, Esq., London, 3 vols.; Dr. McLaren, Renfrew, Scotland, 14 vols.; Rev. J. Nicol, London, 15 vols.: chiefly very old and valuable.

Wanted to complete a set of the Home and Foreign Missionary Record of the Church of Scotland—Nos. for October, 1848, October, 1855, and January, 1867. If addressed to the Librarian, Queen's College, Kingston, will be thankfully received.

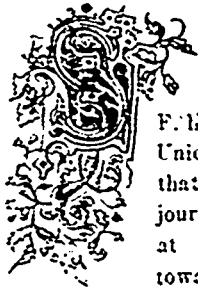
Correspondence.

To the Editor of the Presbyterian.—

SIR,—Your correspondent "B." in his letter of 3rd July last, giving an account of the excursion to Dundee, has fallen into an error as to the Cairn at Lancaster. It was not erected

in honour of Mr. Carmichael, slain in the contest of 1812; but was built in the years 1840-42, by Lt. Colonel Lewis Carmichael, (then in command at Lancaster and Côteau du Lac), in honour of Lord Seaton, formerly Sir John Colborne.

THE UNION QUESTION.

(To the Editor of the Presbyterian.)

IR,—I cannot help feeling pained at the manner in which "An Elder" and J. F. have seen fit to carry on the Union controversy. I do think that contributors to the only journal of our Church, should at least use proper language toward each other. But these three communications which have appeared, have thrown very little light upon the subject at issue, while the language used by both parties has—to say the least—been very irritating. The only way that I can account for this, is by supposing that "An Elder" felt angry at some insinuation, and flew to the pages of the *Presbyterian* to express his feelings in what was certainly very insulting language. And "J. F." feeling, like every union man, very indignant at being called an ignorant enthusiast retaliates by accusing of "An Elder" speaking with *all the impudence of self-satisfied ignorance.*

Now, Mr. Editor, it is always fair to listen to both sides of a story, but when a controversy descends to such low personalities, the disputants should be removed beyond the hearing of respectable people.

I am anxious to see this union question thoroughly ventilated, and the argument for and against it propounded in a calm and Christian manner. I am warmly attached to the "Dear Auld Kirk of Scotland." Though an Englishman by birth, the whole loyalty of my soul goes forth towards the Church of Knox and Melville, and the glorious Covenants. But I must confess that my Presbyterianism is stronger than my Scottish Churchism. I therefore have been able to look with an unprejudiced eye at the questions which divide the Presbyterian Churches of our Dominion, and I find no principle of truth involved—no sufficient grounds for separation, and no reason whatever for a continued division. I cannot, for the life of me, see why men should have been so far lost to all sense of propriety, as to transfer to this side of the Atlantic, questions, disputes, and a division, which should all have been confined to Scotland. It would have been well if the clerical firebrands who sowed hatred and schism broadcast over our fair country in '42-43, had remained to fan the flames of discord and fight their party battles in a country in which, I am willing to admit, there may have been grounds for a reformation.

But I have no sympathy with the perpetuation of the Old World disputes in this new land of ours. Of course many of our people would have favoured the secession movement without any aid from the missionaries who came to enlighten their minds about the questions over which men were quarrelling in Scotland, and in anticipation of this, it might have been a wise plan for the Presbyterian Church of Canada to have declared immediately her independence of both parties, and remained an undivided Church. But it is too late to grieve over that now. The great question is how to remedy the evil that exists—for all will admit that the division is an evil. I had almost said a *fatal blot* upon our Presbyterianism. I think even "An Elder" will admit this point. Well, assuming that the division is wrong, and we are all convinced of this, a healing of the division in a proper way, would most certainly be right, and if right, then it is the duty of all good men to do their utmost to bring it about. On this ground, the high and indestructible ground of right, we should all be union men. Girded, I think, we all are, excepting those who have passed through the fiery fight of '42-43, and exchanged insulting epithets with their Free Church brethren, until a hatred has been implanted in their hearts which is not yet removed. Upon no other ground can I account for any man being a confirmed and determined anti-unionist. But surely such feelings are not to ruin the counsels of our Church. The ignorant and enthusiastic young men who have never fought this battle over what is at best a foreign idea, cannot be expected to feel as "An Elder" does. Though they have at heart the interests of our Scottish Church, and do sacrifice much more for her than many who are bitterly opposed to union, yet far more dear to their hearts are the interests of our Common Presbyterianism and the Kingdom of our Lord and Master—the great Head of the Church. And while we have too much respect for the feelings of those few opponents who have stood by the altars and trimmed the fires of our beloved Zion, when many of those who had been nourished in her bosom, with base ingratitude, endeavoured to destroy her utterly from the land, to force on this Union with indecent haste, we cannot be expected to give up our views, merely because "An Elder" has not got over the old anger of former days.

Your correspondent was incorrect in stating that the two Principals of our Colleges are not Union men. He has only to read their speeches at the last meeting of the Synod to find out his error. Principal Snodgrass avowed himself a

moderate Union man. And it was pleasant to hear the clear manly ring of Dr. Cook's speech upon the subject. Moreover, the almost universal applause which greeted his strong union sentiments, convinced me that his words were not unpalatable to the great majority of our Synod. It may not be out of place to state that the holding of union views by Drs. Cook and Snodgrass does not imply that they take advantage of their high positions to betray the confidence of our Church; but it does prove their fitness, in one important item, for the offices which they hold; inasmuch, as it shows that they are men who can understand the signs of the times, and adopt sentiments which, if carried out, cannot fail to advance the true interests of our Church, and thereby the interests of the Church of Christ.

We need not shut our eyes to the fact that this is only a question of time. The spirit of the age is to sink all minor points of difference and extend a large-hearted, generous, brotherly love to those who agree with us in important though they differ in minor points. The Church of England has virtually declared her union with all who are at one with her in certain great fundamental points of polity, though they differ widely in important questions of doctrine. And why should not our Church exhibit something of the same catholic spirit towards those who agree with us in all points of polity and doctrine? Our brethren in Australia and New Zealand have united; and the great American Presbyterian Churches are on the point of so doing. And why should we show a less friendly disposition. Verily, Mr. Editor, I cannot tell! Our Free Church brethren are anxious to unite with us. I have met but few laymen of our Church who did not wish to have our Presbyterian division healed. I have time after time been asked by them *why don't you unite*. Most of our ministers, as well as our people, are in favour of the movement.

We would derive all the advantages accruing from united action in the back settlements and country districts of our land. The Moderator of the General Assembly of the Church of Scotland, last year, advised the Colonial Churches to unite with other Presbyterian bodies. Our ministers licensed and ordained in this country are *not* clergymen of the Church of Scotland, so that they would lose nothing in status, and those ordained in Scotland would be Scottish Church clergymen still. Indeed none of us are, properly speaking, members of the Church of Scotland, though we do try to cheat ourselves into the idea that we are, for the *Act of Independence* removes us from any

real connection with the Mother Church beyond the name. Moreover, the division is *wrong*, and, therefore, it is a *sin* to remain any longer divided than we can possibly help. Against these reasons no valid grounds for continued separation can be advanced. We cannot expect the other Church to come back without some formal recognition of her position as a Church; but if by the act of uniting, if not by words—and you know “actions speak louder than words”—she says that she made a mistake when she left our ranks, why should we refuse to take steps to bring her back? We shall continue to believe exactly as we do now, when the Union takes place; while, by making the ground of difference an “open question” the Free Church will declare that the secession of which it was the cause was all a mistake.

Since there is no principle which we shall be called upon to concede, why should our Church refuse to open her arms and welcome back her wayward daughter? We have a sufficient number of opponents who contend for doctrines which we consider heretical, without forcing those who in all points agree with us into their ranks. We should endeavour by all means to throw off the exotic character of our Church, and try to raise up a great national Presbyterianism, around which all the natives of our New Dominion might rally without feeling that they are members of a foreign church. Permit me to say, in conclusion, that I hope some more able pen will take up this subject and treat it in a manner commensurate with its importance. Above all I trust that it shall not again be lowered by personalities, which one gentleman should never use towards another, even in a private quarrel, much less in the discussion of a great question through the pages of a church journal. If “An Elder” has any real argument against a union, I hope he will oblige your readers by setting them forth in your next number.

With many thanks for so large a space in your valuable pages

I remain, yours very truly, GERRA.
Thurlow, Hastings Co., Ont., 26th July, 1869.

To the Editor of the Presbyterian.



IR,—I am glad to see that the “matter” of my letter furnishes the basis of “Elder’s” reply. This is as it should be. And I hope Elder will abide by this principle in his future communications on this subject. There is only one point, however, in this “matter” upon which be hinges the gist of his reply, and that is my

statement, that the "two Principals of our Theological Colleges are Union men." Now, in this, I stated but a simple fact, which not only the whole public course, but also, the latest utterances in Synod of these gentlemen most fully corroborate. If then, a "grave and serious charge" is, on this account, brought against them, it is by Elder, not by me. He is responsible for the imputations of "moral cowardice," "hypocritically watching the current of events," &c., &c., so freely showered upon them, not I. Now, I deprecate most strongly this manner of conducting a discussion. It is illogical as it is ungentlemanly. I am neither a puppet over whose shoulder Elder can fire shots at the Principals, nor can I be put forward as a feeler and cover for them while they remain safely in the back ground. These gentlemen have ever been ready to avow openly, and justify both to the Church and the world, their opinions upon this subject. Look at the speech of the Principal of Morrin College in the last Synod, when, in his bold and decisive style, he gave utterance to the strongest Union sentiment, declaring, that "he felt called upon as often as he appeared before this Synod to reiterate his conviction, that it is the height of folly for us to remain separate, if a fair union with the Canada Presbyterian Church could be brought about."

And the Principal of Queen's College, though, with that caution and reserve which are so characteristic of him, gave expression, practically, to the same sentiments. What does Elder say to these things? I hope we will have no more of these insinuations and covert attacks, which are mean-spirited and contemptible in the extreme. And now let us unmask Elder's real meaning, let us analyse the position he lays down, and the sentiments he expresses. There is a subterfuge in his letter which it is easy to detect. It is this, the "charge" which he brings *specially* against the two Principals, is one that is applicable either in its truth, or falsity to every Union man in the Church. A minister holds relatively the same position towards his congregation as a Principal does towards his students. And, according to the principles of our Presbyterian parity, if a great Church question arises, in which every one is, or ought to be, equally interested, then equal responsibility rests upon those who take the same side. This shifts the question, therefore, from Elder's narrow ground of individuality to the broad one of party, the only true ground on which great general questions should be discussed. I ask, therefore, if Elder is ready to maintain that the Union party in our Church,

"while eating the bread of the Church, are prepared to sell their birthright" (we quote his own words), that "while our Church was justified in the stand that she took at the time the causeless schism was accomplished, that secretly they felt they were wrong in this." In one word, does he affirm that Union men are actuated by nothing but sordid, unworthy and unchristian motives. We are sure that he does not so think, but that he has been led away in the heat of controversy into making statements, the "gravity" and "seriousness" of which he did not understand nor appreciate. Whether he is sincere or not, let me try to show him the utter falsity and inapplicability of such charges against Union men. I shall confine my present letter to this point, because I believe that it embodies more of the real ground of grievance and difference between us and the anti-unionists than is generally supposed.

Elder writes of to-day as if it were yesterday. He forgets that a quarter of a century has passed away, nearly a whole generation come and gone, since the disruption. He forgets, farther, this great principle, that in new and altered circumstances, new and different opinions must be formed, and new and different principles come into operation. On this ground, it is easy to see how a man, whether he be a venerable Doctor, or a simple Presbyter, who in '43 took a decided stand with the Church against disruption, can to-day, consistently and honestly, be a Union man. Not only has a long period of time, with its changing and softening power, passed away, but also the most vital changes have taken place in the Church, the country and human thought. The very Church which protested against us, and against which our strongest feelings were excited, has ceased to exist. There is now no Free Church in Canada, either in name or distinction.

And great changes have taken place among ourselves. A large and influential class, almost a generation of men, have arisen, who have no special sympathy with a movement which took place years before their day, who judge of such questions—in which fundamentals are not involved—merely from an expedient point of view.

Is this class to be ignored? Are they not to have equal consideration, man for man, according to their number and influence, with any other class in the Church? Have they not feelings and principles, as well as others? and are not their love, devotion, and labours for the Church's welfare equal to any within her bounds? Again, a radical change has been effected in the state of the country. Twenty-five years ago we were a weak and struggling Colony. Every tie which bound us to the Mother Country was not only dear to us, but also, considered essential for our existence and prosperity. Now, it is different. To-day we are an independent nation, a New Dominion, which, for extent of territory, fertility of resources, and prospects for the future, is unsurpassed by any in the world. Naturally and necessarily, therefore, a change must come over our Church organization, and it is the part equally of true patriotism and sound wisdom to

acknowledge this, and act upon it. He is a fool who does not shape his opinions in things circumstantial, according to circumstances. A man loses the best part of his life, and cripples his best energies, both for himself and others, if in the rigidity of his Churchism, or the inflexibility of his self-opinionism, he does not adapt himself to existing circumstances, and bend with the upturnings of Providence. Now, in this new and altered state of our country, I hold, that he is neither a true patriot, nor a sound churchman, who will allow a mere remembrance of what occurred in an old and different state of things, which, with principles and an abstract sympathy, can have no practical operation in this country, solely to shape his opinions, and determine his actions. The question with us should be, not how to maintain the old, but how to legislate for the new. Not what is the best Church in Canada, but what is the best Church for Canada? And if, to accomplish this, we wish and work for Presbyterian union, as the best means in our judgment for attaining this end, then no man dare honestly say that we are ungrateful to our Mother Church, or in any way false to our present vows and obligations.

It is amusing to see how the anti-unionists monopolize to themselves all the affections and honour which may exist in this country towards the Church of Scotland. This assumption is too ludicrous for serious reflection. We know that the Church of Scotland will neither thank nor respect us for neglecting our own interests, or allowing *Presbyterian* principles to languish in this country, through a mere sentimental sympathy and nominal connection with her. She has too much of the national characteristic of common sense to entertain any such ideas. We have the proof of this in the union which took place in Australia. Did the Church of Scotland brand her children there with being "moral cowards" and "traitors to her," because they formed an Australian Presbyterian Church. On the contrary, she congratulates them on the union, and what is more expressive still, is the fact that more ministers and missionaries have gone out to that country since the union, than ever went before in the same period of time. And so I believe it would be with us. The Church of Scotland would rather rejoice in, than condemn, Presbyterian Union in Canada.

J. F.

Notices and Reviews.

PSALMS AND HYMNS FOR DIVINE WORSHIP.

LONDON: JAMES NISBET & CO. 1867.



WE return to this excellent work, which is sure of a hearty reception from Presbyterians, if not for its hymns, which are rather too many and comprehensive, for the convenient and superior music which has been prefixed to the Psalms and Paraphrases, a very judicious selection of the latter having been made. We have felt it to be a great want in our churches that our Psalters did not contain the music to be sung, for the guidance and help of both the leader and the congregation. The churches of the Reformation in the sixteenth and seventeenth centuries were before us in this respect, the early psalters having the music generally appended to the words. Now that we are beginning to redeem ourselves from the ignorance of music into which the Church had fallen, we will naturally return to the old and proper method. How much more solemnly in church a book of this description than the long inconvenient tune books with which our Scottish publishers have hitherto favoured us — so awkward to handle during service. The getting up of this

volume can scarcely be surpassed. The score and type are both delightfully clear and distinct. The book is small and handy, though containing a considerable amount of letter-press and music. The publishers have done their part well.

The musical part of the work seems to have been under the editorial care and supervision of Dr. J. H. Rimbault, who has furnished a large portion of the harmonies employed. Dr. Rimbault is a well-known and successful author, having published several works on musical science, and edited an almost unlimited number of compositions by the early masters. With him have been associated several musicians of note. Turl, the organist of Westminster Abbey, Rev. J. B. Dykes, a clergyman of High Church proclivities in the neighbourhood of Durham, but famous in music and extensively employed on "Hymns Ancient and Modern;" McFarren, another musical author; and, among others, two, whose honoured names point to the families of Dr. Calcott and Sir George Smart.

We scarcely know whether to regard it as an advantage, or otherwise, that there should be in this work so many original compositions, even by good men. Tunes are like hymns in this respect. Along with talent and fitness in every way for the work there is a happy inspiration needed; and it is only a few of the happiest efforts

of musical composers and hymn writers which take a permanent place in the general favour. We have examined the new tunes in the work and think well of them. But it takes considerable familiarity and use to test them; and it will be only in keeping with all previous experience if a number of them should never be warmly taken up. We have felt a twinge of disappointment occasionally upon finding favourite words set to tunes not only strange, but so far as we are able to judge upon a brief acquaintance, not very superior.

A partiality we are pleased to see is fast growing for the older tunes, and the light, secular, and somewhat operatic style, which has been so much in vogue with us, is passing into disrepute.

Of purely Scotch tunes there are not many extant, except of the modern common-place kind with which our music books have been for a long time filled, a slight knowledge of harmony being apparently regarded as the only requisite for the composing of a tune. Many tunes called Scotch are certainly English, and so largely did the Church of Knox draw from Geneva and other parts of the continent, as to make it a safe conclusion that many of her tunes had a foreign origin. Scotland used the minor key, and whether her music was created or borrowed, it partook generally of a plaintive cast. The Presbyterian Church was the last of the churches to receive the lighter music which sprung up in the merry days of Charles II. and has prevailed, more or less, ever since. Now that there is to be a return to the ancient mode, there is no church that will more heartily welcome the revival, in spite of the formidable obstacle which lies in the way of all improvement with us, the *vis inertia*, the desperate clinging to whatever has been in use.

Tunes have a history at which it may not be without interest to glance. Luther led the way after the Reformation, and is represented in this volume by two good specimens of his style—Luther and Landsberg. Franc followed in 1543 with the Old 100th, a noble legacy for a man to leave to the Church. In 1562 psalters appeared at the same time in Geneva and England, and three years later in Scotland. The tunes in these books are mostly strange to us now, yet there are some which we are glad to see in this collection. There are two beautiful tunes—Commandment's and Geneva—from the Geneva Psalter. Tallis and Farrant, two of the most esteemed

of English composers, the former organist to Henry VIII, and by repute the best of English harmonists, appear in the English collection, from which have been taken Tallis, or Tallis' Ordinal and Canon, also a specimen of Farrant, under his own name. From this collection, also, we receive a beautiful short metre, which does not command sufficient attention from us—the old 143rd, or St. Michael's. From the Scotch collection there are taken Bon Accord, Cromarty, and Horeb, well worthy of preservation. A little later, in 1592, Dundee makes its appearance, not in Scotland, but over the Border, in a collection by Thomas Este. A second Scotch Psalter appeared in 1615, with French, Martyrs, Abbey, Aberdeen, and York, by the father, it is understood, of John Milton. In the year 1621, two publications appeared in England—Archdeacon Pry's Book of Psalms, with St. Mary's, and Ravenscroft's Psalter, with St. David's and Ravenscroft. Somewhat later, and we have the last of the early Scotch psalters in 1635, in which we find Melrose, New London, Eldon, Caithness, and Dunfermline.

It would take too much time to endeavour to trace the authorship or first appearance of all our tunes; but there is one great source of our Church music which it would be ungrateful not to acknowledge—the organists of the Church of England. Westminster Abbey, St. Paul's, the Royal Chapels of London and Windsor, and other churches, with ample revenues, have sought and retained the services of the most eminent composers and musicians of their day. We have already mentioned Tallis and Farrant, but there are other names of equal, if not superior, eminence. The Abbey alone displays quite a regal succession in Tallis, Purcell, Croft, and Handel. To Purcell we owe Stroudwater and St. Thomas: to Dr. Croft, St. Ann's, St. Matthew's, Old 104th, or Hanover, and Croft's 148th. From the celebrated author of the Messiah there are in this collection Saxony, Gopsal, Cannons, and Bidborough. Many other organists and composers of the Church of England might be named, but we confine ourselves to a few represented in this collection, as the celebrated Orlando Gibbons, Dr. Boyce, Dr. Greene, Dr. Samuel Arnold, Dr. Wheale, Dr. Horsley, Dr. Howard, Dr. Calcott, Dr. Arne, Dr. Wainwright, from whom such tunes have come to us as Angels, Bedford, St. Bride's, Arnold's, Belgrave, Manchester, and Artaxerxes.

It was through this channel, also, that, after the time of Handel, some beautiful compositions by Haydn, Michael Haydn, not his still more celebrated brother, Beethoven, Mozart, Mendelssohn, Pleyel, and other famous musicians of foreign countries, passed into use. There are many tunes in this collection by these gifted authors, and we are not surprised to learn that the beautiful air sung to the Evening Hymn of Keble is the production of Mozart. Some of our most difficult metres are supplied from this source.

American collections have contributed a few tunes, principally by Dr. Lowell Mason, who has employed himself in adapting to modern use some of the Gregorian tones, though we miss his best air, the tune which is generally sung to the Missionary Hymn of Heber.

While considerable prominence has been given to old Scotch tunes, there has been very little consideration for modern compositions. R. A. Smith would adorn any collection, and is here well represented by Invocation, St. Lawrence, St. Mirren's, Morven, and Selma. Dr. Andrew Thomson appears in his well-known St. George's, Edinburgh. John Turnbull has one—Torwood. Neil Dougall, the blind precentor of Greenock, who is really a beautiful composer, might have had more deference paid to him, as there are others of his tunes of great excellence besides Kilmarnock, which is the only one of Dougall's in the collection. It is said of this tune that a friend from the country happened to call upon Neil when he was temporarily engaged. Waiting in the house for him, he asked Neil if he had been doing nothing lately—could he not give him something to look over in his absence. Neil at first said no, but afterwards went to

his desk and brought out this tune, of which he spoke rather disparagingly. His friend differed from him, took away a copy of the tune, had it introduced into his own church, and it was popular in many congregations before the author was aware.

We said nothing in our former article about the chants which are appended to the music of each psalm. We are almost sorry to see them, as we feel certain that they will act as an obstacle to the reception of the book. We have nothing to say against the chant, are inclined to admire it, and admit the force of much that is said in its favour. Still it is *not* the practice of the Church, and we believe it would be as well for the present, to leave it alone. Reformers should have some pity upon people naturally slow to move and inclined to value their own system highly. Let us make the best of our own music. There is great room for improvement without going further.

We commend this book, not because of its chants, but because of the zeal, spirit, and liberality which its authors and promoters have displayed in their noble endeavour to improve and reform our psalmody. Though our churches may not see their way to giving it their sanction in consequence of some inherent defects, it deserves a general circulation among all persons in our communions who love our psalmody and seek its improvement. From the music of the Psalms alone it will probably find its way into many a pew. It has certainly the honour of leading the way in a reformation that has been much needed; and like "Hymns Ancient and Modern" in the Church of England, of which it is plainly the fruit, it is the first attempt among Presbyterians to do full justice to a subject of great importance.

The Churches and their Missions.

THE PROTESTANT CHURCH, MURRAY BAY. ANNUAL MEETING OF CONTRIBUTORS.—The annual meeting of the supporters of the Protestant Church, lately erected at Murray Bay, was held on the evening of the 3rd ultimo, in the Church there.

The Church is a tasteful edifice, and might well be copied in rural localities. It cost \$1,000. A Bazaar is to be held to raise funds for completing the interior of the building. The site for the Church was given by Mrs. Nairn, and is situated on the shore of the Murray Bay,

commanding a magnificent view. The Church is to be held in trust for Protestant worship, under the control of the Church of England, and of the Scottish and Canadian churches of the Presbyterian order, respectively, thus securing in fact the use of the church to the whole Protestant family. Worship has been conducted during the season according to the usages of the Episcopal and Presbyterian churches. The meeting comprised gentlemen from Ontario, Quebec, Alabama and Illinois. The Rev. Mr. Wetherall, of the Church of En-

gland, Quebec, was called to the Chair, and Mr. John L. Morris, Montreal, was appointed Secretary.

Mr. D. Wilkie, of Quebec, submitted a statement of the financial position of the Church, shewing a debt of \$228 for the work being completed, and it was stated that a Montreal merchant had, with the liberality that is his wont, offered \$30 towards the debt, on condition of the whole amount being raised, whereupon Messrs. Wilkie, of Quebec, and S. Blake of Toronto, were appointed a Committee to raise the necessary amount, towards which encouraging subscriptions were given on the spot. The retiring trustees, Messrs. Wilkie and Champion, of Quebec, were re-elected, as also were the Building Committee, Messrs. Wilkie and Champion, of Quebec, and W. B. Lambe, of Montreal.

On motion of Alexander Morris, Esq., M.P., of Perth, Ont., seconded by Edw. Blake, Esq., M.P., of Toronto, the Trustees were requested to take the necessary steps to perfect the title to the land, which had been so generously given to the church. The meeting then adjourned. Murray Bay, P.Q., 5th, Aug. 1868.

EDINBURGH.—OLD GREYFRIARS.—At a meeting of the Town Council, held on the 13th July, it was agreed, by a majority, to present the Rev. J. P. Gloag, D.D., to the pastorate of that church and parish, vacant by the death of the Rev. Robert Lee, D. D.

EDINBURGH.—MORNINGSIDE.—At a meeting of the Presbytery of Edinburgh, held on Thursday, June 25, the Rev. John Marshall Lang, late of Anderston, Glasgow, was inducted to the pastoral charge of the church at Morningside.

GLASGOW.—ST. GEORGE'S-IN-THE-FIELDS AND QUEEN'S PARK CHURCH.—On Thursday, July 9, the Rev. William Stewart, M.A., B.D., Examiner in Mental Science in the University of Glasgow, was ordained as minister of St. George's-in-the-Fields, Glasgow.

JOHNSTONE.—LOCHMABEN.—The Presbytery of Lochmaben met in the parish church of Johnstone, on Tuesday, June 23, and inducted the Rev. Andrew Macgregor, late of St. David's, Kirkintilloch, to the pastoral charge of the parish.

LONDON.—The Rev. Alexander Seaton, presently assistant in the East Church, Perth, has been elected by the congregation minister of St. Andrew's Scottish Church, London.

ST. MUNGO'S.—LOCHMABEN.—The Queen has been pleased to present the Rev. James Prophet to the church and parish of St. Mungo, in the Presbytery of Lochmaben, void by the death of the Rev. John M. Austin.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

(Continued.)

Principal Tulloch rose again, after the applause had subsided, and submitted his motion, as follows:

That the General Assembly appoint a committee to inquire regarding the nomination of ministers to vacant parishes, and as to the evils

which are alleged to arise under the present law of patronage, and to consider as to what modifications can be made thereon; and, further, to communicate with influential parties as to such modifications as may appear likely to command success and to promote the interests of religion and the Church, and report to next General Assembly.

Mr. JAMESON, Old Machar, Aberdeen, seconded the motion, expressing his cordial concurrence in the sentiments of Principal Tulloch.

Mr. MILNE HOME said that the Assembly ought to feel grateful to Principal Tulloch, not only for his brilliant address, but for his temperate motion. He could not have agreed to either of the two other motions. He confessed to a change of opinion upon this subject. He felt that there was a great deal of force in Dr. Pirie's remarks with regard to the change in the political constitution in the country, because when the people found that they had so much more power in matters of the State, he thought it was natural that they should crave, and right that they should obtain, more power in matters of the Church, and if it was possible to contrive some method by which greater power could be given to the people in the election of their ministers, he would cheerfully agree to such a scheme. Dr. Pirie, however, had brought forward no scheme, while Principal Tulloch proposed that a committee should be appointed to bring forward some plan: and he thought that was the best method of procedure. Dr. Pirie had enlarged on the evils of patronage, but nothing was easier than to point out the evils in regard to any institution in the country. He had told them of the evils connected with the settlement of ministers under the present law of patronage; but it ought to be remembered that precisely the same evils might be seen in congregations which were not under the Benefices Act. (Hear, hear.) In his own neighbourhood there was a case of a congregation without a settled pastor for the last two years, in consequence of a division in the congregation as to the minister to be elected. He knew another Free Church congregation at Musselburgh which had been two years without a settled pastor, in consequence of not being able to come to any agreement. There was no end to the expense, delay, strife, and contention in that congregation in consequence of the election being vested in the people. While it would be easy, therefore, to descant on the evils of patronage, it would be far more easy to descant on the evils of patronage being vested in the one hundred or two hundred persons. (Hear, hear.) The overtures on the table declaimed on the evils of patronage, but pointed out no remedy for these evils, and any method which could be adopted of electing ministers which would likely be free from these evils. Then it was in vain for them to go to Parliament unless they were agreed among themselves with regard to the remedy. (Applause.) Dr. Pirie had said it was not for them to propose a scheme and that they should leave it to Parliament. Why, Parliament would laugh at them if they said, "We want something; we cannot tell what we want." (Laughter.) They must first agree among themselves upon a scheme before they went to Parliament, and he hoped

that a scheme would be arrived at by the committee which would be appointed under Principal Tulloch's motion. Dr. Pirie had referred to the scheme of Mr. Baird of Gartsherrie had provided in the constitution of one of his churches, which was, that five trustees should be appointed to elect a minister. The only fault he found with that was that the trustees were to be elected every year, and he thought it would be a great improvement if they were to hold office for three or five years, and to come before the Presbytery to make a declaration to the effect that, in appointing a minister, they would only be actuated by certain principles named in the declaration. He would be happy if some scheme of that kind could be agreed upon, but he only threw out that hint for their consideration. He was certain, however, that, unless they were agreed upon some scheme among themselves, they would not go to Parliament. (Applause.)

The PROCURATOR said that he had listened with the greatest interest, and with an admiration which he was sure must have been felt throughout the whole House, to the address which they had so recently heard from Principal Tulloch. (Applause.) In much that fell from the Rev. Principal he most cordially concurred. In all the general principles which he lay down he entirely concurred, and if there was anything in his address of which he complained, it was some little vagueness as to the precise practical point which the Rev. Principal had in view. On looking at his motion, however, he thought that, if a very slight alteration were made upon its terms, he, and perhaps Dr. Bisset, might concur in it without any sacrifice of their principles, and in a way which would serve the purposes of the gentlemen who had sent up these overtures to the General Assembly. He was far from thinking lightly of the importance of this movement, he was far from thinking it right that they should dismiss the overtures with contempt: but he could not give way to the desire of the overtures without inquiry. The overtures had all too much about them of what they called *petito principii*—they all begged the question that patronage was a great grievance, and that there was something about it which must be remedied. Now, he could not admit that, and he thought he was justified in refusing to admit it, for several reasons. One of the most important of which was this, that he had looked over the overtures without discovering what were the evils which attended the exercise of the law of patronage as it now existed, and what were the remedies which they proposed. He could not admit that patronage was a grievance: but as a great many gentlemen asserted that it was a grievance, he was not unwilling that there should be inquiry upon the subject. If Principal Tulloch would modify his motion, or add so many words to it as would extend the inquiry to the question whether the alleged grievance existed, he for one would be prepared to support that motion—(cries of "No.")—but he could not agree with the motion in its present shape, and if it was not altered as he suggested he would have no other alternative than to support the motion of Dr. Bisset. Dr. Pirie in his remarkable address said that a storm had

arisen, and that the only method of removing it was to effect a change in the mode of electing ministers. He believed, on the other hand, that the Church was in no great danger, and that if efficiency in the discharge of the duties for which the Church was established was the best security against danger to the Church, it possessed as much of that now as at any other time. If, however, the Church was in danger he thought that the danger arose not from her external enemies, but from those who, in seeking the alteration of the law of patronage, were taking the first step towards the disestablishment of the Church as it at present existed. (Hear, hear.) After going over the history of the law of patronage, with the view of supporting this position, the Procurator proceeded to ask what were the evils attending the present system which called for its abolition and for the introduction of a new system. It had been said that the discipline of the Church was gone. He denied the statement; but if it was true, he asked whether the discipline of the Church existed in the patrons. If the right of nomination was left with the patrons, they would leave the exercise of discipline exclusively and ungrudgingly to the Church. (Laughter and applause.) It was said that there had been such things as the purchase of presentations. There might have been such things, and there might also be bribery of electors under the system of popular election. He did not think that such a thing would be likely to prevail under popular election; and he maintained that the abuse of any system formed no argument for the abolition of that system. If such a thing as the purchase of presentation now existed, simony was a crime according to the law of the land, so that no encouragement was given to simony. He further maintained that there would be danger of simony even under the system of popular election. Among the advantages named as likely to follow the abolition of patronage, was that it would promote union with dissenting bodies. He had no hope of that, and on that point he cordially agreed with the sentiments of the Rev. Principal. The Procurator concluded by repeating his statement that he was satisfied with the present system of patronage, and saw no grievance in it, because it was a system which secured all the rights which the people ever possessed. (Applause.)

Mr. CUMING, Newington, said he thought that the best exposition of the proposal made by the learned Procurator in the beginning and at the close of his speech, was furnished by the speech itself: and he would put it to the House whether they could conceive any spirit more diametrically opposed to dealing with this question than the spirit in which it was dealt with by Principal Tulloch, and the spirit in which it was dealt with by the learned Procurator on the other side of the table. Throughout the speech of the Rev. Principal there was nothing on which he insisted so powerfully as this, that the movement for the modification of patronage was a movement that could not be gainsaid, and could not be met with a negative; while the spirit which pervaded the speech of the learned Procurator, on the other hand, was from beginning to end this, that not by one inch, by one hairsbreadth, should they depart from

the constitutional principles which, in the language of the mover of the motion, he regarded as vital parts of the constitution of the Church of Scotland. He would ask the House if they were to understand the learned gentleman to propose to them to inquire gravely by a committee as to whether they could modify a fundamental and vital part of their constitution. He wanted to know whether the proposal which was made from the other side of the table was this:—"granted that patronage is an essential part of the constitution of the Church of Scotland, we therefore appoint a committee to consider how far it can be modified or abolished." He said that was the only conclusion on the premises laid down; and therefore he maintained that the proposal to Principal Tulloch to modify his motion was utterly at variance with the entire scope of the argument entered into by Dr. Bisset and the Procurator. His objection to Principal Tulloch's motion was this, that he sought to put them exactly into the position in which they were last year—or rather into the position in which they were that time two years. (Hear.) At that time the proposal to appoint a committee was totally and bitterly opposed from the other side of the House; and if a committee should again be appointed, composed of members of opposing opinions upon the question, the result would be the presentation of an unsatisfactory report. Were they to inquire into a matter as to which their friends on the other side had made up their minds? Were they to inquire into the evils of patronage? In what secret part of the country were they hidden? If the General Assembly of the Church of Scotland knew nothing of the grievances of the Church of Scotland, where were they to find them? If they were asked as to the grievance, he would say, look at the disputed settlements and at their expense. There had been forty-six disputed settlements, and they had cost the Church not less than £30,000 since the Act was passed. Then there was the uncertainty of the working of the Act of Lord Aberdeen. There was no fixed principle on which the Act had been worked, and it had been found impossible to get such a principle. The Act, he maintained, was one which the Church could not possibly work with advantage. Mr. Cumming went on to say that the present movement was not, as it had been characterized in many quarters, a movement for an attack on the patrons of Scotland. His own conviction was that the patrons had been working as well, as anxiously and earnestly as any one in the Church of Scotland, but even when working in the best of spirit the law of patronage had failed. The movement, too, was not to be regarded as an attack upon the heritors of Scotland. It would be the very reverse. It was quite true that of recent years there had grown up in this country a certain amount of alienation between the heritors on the one hand and the Church of Scotland on the other—an alienation which was to be deeply lamented, but which he believed to be an alienation more on the part of the heritors than on their part. If anything like the motion of Dr. Pirie was to be carried, he would look to the great territorial interests in Scotland being bound up with the Church of Scotland in a way in which it had not been for many generations

past. They never thought by this movement to establish a system of popular election, and did not propose to separate the territorial interest of Scotland from the Church of Scotland. The noble Lord on the other side of the House had spoken about where they should be if they returned to the system of election by heritors and elders. He, for one, would infinitely rather, in the interest of the Church and of the country, and for the preservation of the Church, be again under the old system of 1690 than he would be under the present system. (Applause.) He thought that this ought to be regarded as an essential part of the movement, that so far from dissevering the territorial interest from the Church of Scotland, one of their dearest wishes was to hold fast by their interest, and bring about a closer connection with it than had been the case for generations gone before. There were some 250 private patrons in the country, and in many cases they resided far from the parishes, and did not know about their requirements. If they gave the patron of the country direct interest in the appointment of ministers along with the kirk-session and congregation, they would, by a new tie, rebind the territorial interests, which had been so much shaken off to them. (Applause.) Again, that movement was not to be regarded as a revolutionary movement. One of the safeguards of a constitutional country was its ecclesiastical institutions: and ecclesiastical and social institutions had stood together, and would stand together. This movement, he believed, would strengthen those great national establishments, and there was not a great social institution in the country which would not feel the benefit and blessing therefrom. If the power of patronage were given to the heritors and elders, they should not only bind the territorial interest to the Church of Scotland, but strengthen the great institutions of the country. (Applause.) With regard to that movement, he believed a way would be opened up by it for the reconstruction of Presbyterianism, or at least for greatly strengthening Presbyterianism in Scotland, and for the preservation of sound and orthodox doctrine on the basis of the Confession of Faith. He believed he could say this, that if the Assembly would take a step in advance in regard to this question of patronage, they would find that there were parties who would strive to reunite the bone that had been most unhappily broken, and by much misapprehension, long ago. He begged to tell his rev. friend that all the bitterness he referred to should not, so far as his heart was concerned—and he was sure that so far as the hearts of many others in the House were concerned—should not be allowed, because it had been spoken in the past to stand for one moment in the way of the object which they held so dear. One of their first wishes concerning this movement was to give an opportunity of union to all those who were near to them in principle, near to them in sympathy, and near to them in heart, and whose union, he believed, would be the brightest day that had shone in this country for generations past. (Applause.) Notwithstanding the uncalled for allusions made by a gentleman in regard to the doves flocking again to the window of the Church, he would

fain hope that the time would come when, seeing their way clear on all points of principle, those doves who had tarried elsewhere, finding no rest for the sole of their feet, would flock in multitudes to find that rest in the bosom of the Ark. (Loud applause.)

Mr. COCHRANE, Glasgow, admitted that there were evils connected with the exercise of the law of patronage, and strongly supported the motion of Principal Tulloch.

Dr. PIRIE, at this stage, said that before the debate proceeded further he must distinctly understand whether the motions of Principal Tulloch and the Procurator were or were not to be united. If the Rev. Principal were prepared to agree to the proposition of the Procurator, he (Dr. Pirie) might for himself and those who supported him state that they would not object, though it would doubtless strengthen the opposite party. He wished to ascertain exactly how matters were to stand.

Principal TULLOCH remarked that the alteration proposed was to this effect—instead of saying, “and to consider as to what modifications can be made thereon,” it had been suggested that there should be substituted, “and to consider whether any modifications thereon are called for and can be made.” There was a great desire on his part to conciliate the House in this matter. He had no strong party feelings, and he had no personal interest in it whatever. (Hear, hear.) It therefore appeared to him, after, however, considerable hesitation, that he could accept the modification; but he would like to make one word of explanation. He believed himself that modifications were demanded, and he thought his speech bore out that view. Were this suggestion put as a question whether modifications were demanded or not, that would enable him and those who thought with him, as members of the Committee, to prove that such modifications were demanded. (Hear, hear, and applause.)

Mr. CURRIE—Do you propose to adhere to the last part of your resolution?

Principal TULLOCH—Yes; most certainly.

Dr. BISSET—Having made a motion of another kind, I trust I may be permitted to say, in a sentence, that though at present I do not see my way to any system more advantageous than that we now have, I am not so blind as to resist all inquiry—(hear, hear)—and on that ground I think there is no inconsistency on my part, with the consent of the House, in withdrawing the motion I submitted as a second motion. (Hear, hear, and applause.)

There being loud cries of adjourn at this stage, the Assembly adjourned till half-past seven o'clock.

EVENING SEDERUNT.

The Assembly re-assembled at 7.30 p.m. The House was crowded to overflowing, and Lord Dalhousie was present in the Throne Gallery during a part of the debate.

The Assembly resumed the debate on

THE PATRONAGE OVERTURES.

Mr. MACKNIGHT, of Edinburgh, felt that as a lay member representing the capital of Scotland, it was right that he should say a few words on

so momentous a topic. He was well acquainted with the views of the public of Edinburgh—not only of those belonging to the Church, but those belonging to the dissenting bodies. He regretted that the motion which Dr. Pirie laid before the House altogether ignored the arrangement made in 1860, by which the patronage to the Established Churches of Edinburgh was purchased by the authorities, and vested in the inhabitants. As representing, then, his fellow citizens, the great proportion of whom, he was sorry to say, were Dissenters, and regarding whom he was sorry to say that no possible devices of the Assembly, however well-intentioned, could draw them back again to the Church—a laugh—he contended that no new system ought to be allowed to interfere with the arrangement made between the city of Edinburgh and the clergy with reference to patronage. (Applause.) He was ready, however, to surrender patronage, if by doing so he could secure the interests of the Church. He was certain, however, that any application to Parliament for a material change in the law of patronage would be answered in this way—“We will make any change you please, but we will take away your endowments.” And such an answer would be all the more determinedly given from a Parliament elected by the new constituencies. The Dissenters of the country, and more especially those of England, were strongly opposed to all endowments. The temper of the new House of Commons would be decidedly against every kind of establishment; and he repeated, the answer they would get was—“We will alter your law; but we will take away your power to tax Dissenters.” (Cries of “No, no.”) Members might say “No, no,” but that was his decided opinion; and if it were not so, he would join in the movement for approaching Parliament. (Hear, hear.) He was one of those who believed that a Christian Church could exist without endowments; but still he could not but feel that a consideration of what was most expedient, most proper, and most conducive in all human means to the advancement of religion and the preaching of the Gospel among the poor, led to the conclusion that there should be an endowed clergy. (Hear, hear.) It appeared to him that rather than risk—as he thought they would, by going to Parliament, risk—their endowments, they should let matters remain as they were. (Hear, hear.) With regard to the motions before the House, he would support that for the appointment of a committee. (Applause.)

Rev. Mr. BRANKS, of Torphichen, detailed at some length what he believed to be the evils of Lord Aberdeen's Act; and intimated his intention to support the appointment of a committee.

Rev. Mr. LEES, of Paisley, speaking as a minister in one of the largest and most liberal towns of Scotland, remarked that the majority of the population was strongly attached to the Established Church. And why? Simply because in that town a system of patronage had never prevailed—the people connected with the town churches had always had the choice of their clergy. (Hear, hear.) In his opinion, the movement of Assembly had taken part in today, though characterised by some members of

the House as revolutionary, was the most conservative movement that could possibly be inaugurated. (Loud applause.) Referring to the effect that the abolition of patronage might have on Dissenters, Mr. Lees said it was well known that many excellent men continued in the dissenting bodies to fight a strong battle against the licentiousness of utter Voluntaryism. To his mind it would be matter for deep and perfect satisfaction if those ministers could again stand on the floor of the Church, with whose Christian truth and polity they were entirely at one. (Applause.)

Rev. Mr. STEWART, of Liberton, contended that the abolition of patronage was one of the most suicidal acts which the Church of Scotland could perpetrate. His advice was to let well alone. Never was patronage more wisely and more judiciously exercised, and never were the wishes of the people more fully consulted than at present. (Hear, hear.)

Mr. ROBERTSON, Greenock, would not have addressed the Assembly, except for the circumstance that when so momentous a subject comes before the House it was most desirable that opinions should be expressed by members representing different districts of the country. He meant to support the motion of Dr. Pirie. The difference between the two motions merely resolved itself into a question between action and delay, and he was in favour of action. (Applause.) He laid it down, not as a matter of opinion, but of fact, that a national Church could not exist unless it had within its pale a majority of the people of the land. No doubt, the magistrate determined upon the true theology in the Church which he chose to establish; but he was only the mouthpiece of the people of the country. He was proud to admit that he believed earnestly the Church of Scotland had a majority within her pale, and commanded the sympathy and respect of those without her pale; but it was a bare majority. It seemed wise policy on the part of the Church of Scotland to widen the basis of her constitution, and to liberalise her principles of action, so as to draw within her pale a majority of the people, so that she might become in reality, as well as in name, the national Church. (Applause.) In England, Dissenters were separated from the Established Church by a clear line of demarcation. In Scotland it was not so; for in the most part they had the same creed, worship, and government. They were only separated from the Church of Scotland on the question of patronage and patronage alone. (Hear, hear.) There were a vast number of persons of piety, intelligence, and energy, who would adhere to the Church of Scotland were they not hindered by their conscientious scruples with regard to patronage and the settlement of ministers. (Applause.) He thought that the members of the Church were fairly entitled to have a substantial voice in the election of those who were to minister to them in holy things. The only objection he had ever heard urged was to avoid agitation, or they would imperil the interests of the Church. He would be pleased to know, according to the signs of the times, how by any policy agitation could be avoided. They were told it was hazardous to go to Parliament till

the Assembly determined what they wished. They had been told by the noble Lord that the House of Lords would be unwilling to extend the privileges given to the people under the Benefices Act. In the Presbytery of Greenock he had had very large experience of the Aberdeen Act. The first was in Port Glasgow; there were three Kilmalcolm cases—(laughter)—and last summer there was the Cumbræ case. They were told that it was not safe to entrust the selection of a pastor in the hands of the people. In old days there was reason to put patronage in the hands of the patron or of the crown: but now, when most of the people have to vote for members of Parliament, knowing little of political economy or of anything else, they were not so utterly ignorant as to preclude their votes in the election of a minister being withheld. It was his earnest wish that the Church of Scotland should without any violation of principle put herself into such a position that those who, from conscientious scruples, left her pale might return again. (Applause.) It would add to the strength, the dignity, and the interests of the Church. (Applause.) In any humble part he might be called upon to take in this so-called agitation, he would be moved by the profoundest regard for the Church of Scotland, and the profoundest conviction that it would be an ill day for this country were the Church disestablished and thrown on the voluntary contributions of the people, without State protection and endowment and therefore he was in favour of the National Church liberalising her institutions and widening her basis so as to become the Church of the people. (Applause.)

Mr. R. H. STEVENSON supported Dr. Bisset's motion. He contended that Dr. Pirie's motion amounted virtually to a proposition for the abolition of the Act of Queen Anne, and he was not prepared to commit himself to that, especially when he heard from a distinguished member of the House, a member of the House of Peers, that the repeal of that Act, absolutely and *simpliciter*, was an impossibility. The minister of Greenock had told them that his reason for supporting Dr. Pirie's motion in preference to Principal Tulloch's was that the first was one of action, the latter one of delay. Patronage had existed in the Church for upwards of 230 years, whereas it had been out of the Church for about thirty years. Now the glory of Scotland had been her Church and her schools. Would the members, then say that the glory with which Scotland had been covered arose because of those thirty years in which there was no patronage, or did any part of it belong to those 230 years when patronage was an essential part of the constitution? (Laughter and applause.) Before they agreed to this motion for the removal of this essential part of the constitution from the Church, he thought it was prudent they should have some delay. It was rash and reckless to proceed to have this thing removed without the serious and deliberate consideration of the Assembly. What was the great complaint yesterday with regard to the Gladstonian resolutions? That they came upon them like an earthquake, suddenly—like a flash of lightning; that it was utterly unreasonable, that no man demanded it,

except the spirit of the man himself. (Laughter.) Were they then to agree to-day to the resolution? Were they to bind themselves to the removal of the Act of Queen Anne? Were they to bind themselves to remove an Act from the statute book which had benefitted the Church of Scotland so much? Then Mr. Robertson said that the Church could not exist without having a majority of the people as its supporters. Yesterday they learned that the Established Church had existed in Scotland for the benefit of a minority for 300 years. (Laughter.) But what was the next sentiment Mr. Robertson uttered?—that at this moment it had a majority. If, however, in the course of five years they were not to have a majority of the inhabitants, if he was consistent and conscientious, and determined to carry out his principle, he would be bound to overture the General Assembly that because a majority of the people of Scotland did not belong to the Church of Scotland, therefore it ought to be disestablished. (Laughter and applause.) He took leave to tell his friend that he ought to be more prudent in his utterances. (Renewed laughter.) Then Mr. Robertson told the House that it was necessary to broaden the basis of the Church in order to gather within its bounds as many of the people of Scotland as possible. In saying this he took for granted that his way of doing this was the right way. The overture from Aberdeen proposed that the election of the minister should be left in the hands of the male communicants. That might be a prudent course, but he had his doubts about it. His friend from Greenock said that the only difference between the Dissenters and the members of Established Church was this same question of patronage. But that was a mistake. The difference between the Free Church and the Established Church was on the question of spiritual independence; and although the election of the minister was in the hands of the male communicants, the principle of spiritual independence was as likely to be interfered with by the Civil Courts after the abolition of patronage as during its existence. Then patronage had nothing to do with the difference that existed between the voluntary Churches and the Established Church—the difference was that in the one the ministers were supported by an assessment imposed by the State, in the other by the voluntary contributions of the members; and although they abolished patronage that night, they would not open the doors for the Voluntaries. Mr. Robertson admitted that patronage was necessary when the people of Scotland were in a state of ignorance; but now we had come to a time when there was an intelligent body of the people, who were so thoroughly educated that it was safe to put the election of the ministers into the hands of the bulk of the people. He asked any clerical brother who was in the habit of doing his duty honestly and sincerely, whether the members of the Church, when they came to ask admission to the communion table or to ask baptism for their children—whether, when they put questions to them for the purpose of ascertaining the amount of scriptural knowledge these parties had attained, they in their conscience believed that these persons were so instructed

that they could test the soundness or unsoundness of any minister who preached to them—be asked whether these people were in a condition to judge if a presentee was really, after all, thoroughly qualified to minister unto them. (Hisses and applause.) He had had to deal with a great many persons in this way both in a country and in a city parish, and, without condescending on anything more particular than what he had now stated, he had to declare it to be his most sincere and honest conviction that to place the election of ministers in the hands of the male communicants without restriction or limitation was a movement to which he would not be a party. (Renewed disapprobation.) They might say that he was arguing as if he desired no change, but that was not the case. He proposed to make inquiry as to the evils that were alleged to arise out of patronage; and, although he might have his prejudice, if the committee proved that, directly or indirectly, it was the source of any evil, he would surrender his prejudice and enter most heartily into any means that might be proposed to remedy these evils. Dr. Pirie spoke of unrestricted patronage, but he maintained that after the passing of Lord Aberdeen's Act patronage should no longer be so described. Dr. Pirie had said that no man coming forward as a candidate for a seat in Parliament ever boasted that he was a member of the Established Church. He said a Liberal member had now recently done so, and every conservative member of Parliament avowed in his manifestoe whether he was a member of the Church of Scotland or not, that he was determined to support the Established Church. Dr. Pirie further said that the ministers in large cities were elected by the people, and that, generally speaking, they were men of ability devoted to their work, who really had the approbation of the bulk of the community, and in that he found an argument for popular election. In reply, he (Mr. Stevenson) had to say, first of all, the people who lived in burghs, who congregated in masses, were in the habit of holding frequent meetings, of forming themselves into societies, of interchanging opinions and expressing themselves freely; and therefore they were men of acuter minds than those who lived in the country. But although these men could be trusted with the election of their ministers, it did not follow that the same thing should be done in the rural parishes, and in the Highlands and Islands. But the grand objection to this argument was that the town congregations, generally speaking, had larger endowments, and consequently they had a greater range of selection. Mr. Stevenson concluded by saying that he preferred Principal Tulloch's motion, as he was in favour of inquiry rather than of proceeding rashly in this matter.

Mr. J. A. CAMPBELL, jr., of Stracachro, said that, in the course of the discussion in the afternoon, it had been stated that the movement was a clerical agitation, but he begged to state, as a layman and mixing with laymen of all classes, that he had found in his experience a very general feeling amongst laymen that it was highly desirable there should be some modification of the law of patronage, in the way of giving the people of the congregations of their Church a more influential voice in the settlement of

their ministers. They had been asked by the learned Procurator what the grievance of the present system was, but he thought the Church had answered the question. The Church had confessed the law to be a grievance, inasmuch as the Church had taken measures to modify patronage already. (Hear, hear. But he went beyond that: he thought there was a general feeling in the Church that the modification which they had of patronage was not sufficient. The Scotch Benefices Act had been found to be defective in respect of the great delay and expense there was in the examinations of the objections to a presentee, which was not only very offensive and very disagreeable, but was invariably injurious to the presentee. There was also great uncertainty, and this he thought a serious objection to the Act. As to the desirableness of having some modification of the Act, he thought they had only to place themselves in the position of members of a congregation where there was a vacancy, and he was sure that they would all sympathise with congregations in desiring some modification of the law. The defects of the present Benefices Act in relieving the people of their difficulties he thought were found proved by the fact, which might perhaps to some members of the House seem a paradox, of there being so few disputed settlements. They did not find many disputed settlements, because the people had begun to feel that a disputed case was rather disagreeable, expensive, and unpleasant, and that the delay was too much for them; and hence, rather than face such an ordeal, they left the Church and said nothing about it. (Hear, hear.) What was the course to be pursued? He did not think that Dr. Pirie had ever proposed any such thing as unrestricted popular election, which had been alleged as an objection to his motion. But that motion said nothing about unrestricted popular election; it did not even propose necessarily the abolition of patronage—it referred to Parliament as being necessary to be consulted before any such change could be introduced. If the motion of Principal Tulloch had proposed to remit this matter to the consideration of a committee who were of opinion that a modification of patronage was necessary, he could have accepted it—(Hear, hear)—but the motion remitted the question to a committee of the whole House, many of whom were satisfied that no modification was necessary—(Hear, hear)—and the motion would put them in exactly the same position as they were in two years ago; whereas Dr. Pirie's motion, while speaking about the repeal of a certain Act, also referred to the substitution of a certain other thing. (Hear, hear.) He did not approve of unrestricted popular election, which he considered to be the worst of all schemes, nor did he believe that any member of the House wished to see unrestricted popular election; but he thought that if some regulated system of election were established—some understood system, they would not have the confusion which they sometimes found in unrestricted popular elections. He supported Dr. Pirie's motion because he thought that while it left the matter somewhat undecided, it pointed in the direction in which they ought to go. There were no doubt, many difficulties in the way of fixing on the best plan to

remedy the evil of patronage, but he conceived no more dangerous thing to the Church than to give the people of the Church to understand that the General Assembly was hopeless of finding a remedy. (Hear, hear, and applause, and cries of ("Vote, vote.")

The MODERATOR—This is a matter of such importance that it would be extremely unwise in the assembly to come to a hurried decision before all the members who think they can throw any light on the subject have had an opportunity of speaking. (Hear, hear,) and renewed cries of ("Vote.")

Mr. STRACHAN, Barvas, said he rose to support the motion made by Dr. Pirie, because he had a settled conviction that it was the best of the two before the House. He demurred to the statement made by the minister of St. George's in regard to the ignorance of communicants. It was no doubt true that many applicants came forward who had not the requisite knowledge of those high mysteries spoken of, but surely the minister of St. George's, who he believed, was faithful to his duty, would see to it that before these parties were admitted to the privileges which they requested their ignorance was removed. (Great laughter.) He, however, flatly contradicted him that the people in rural parishes were not so intelligent as in towns, and stated that though his own parish was one of the most remote in the country, family worship was conducted in almost every household regularly, and the people had the shorter catechism committed to memory. (Laughter and applause.) He did not know that the same could be averred of a city or even burgh parish. (Renewed laughter and applause.) He looked upon the law of patronage as a question rather of expediency than of principle. It had been said that in nine cases out of ten patronage was exercised in due subordination to the wishes of the people, and it was argued if that be the case why meddle with it. His answer to that was—"If this be true, why should the Church for one day lie under a stigma which in reality does not attach itself to it?" For that very reason they should at once remove what was an offence and a stumbling-block to many. He concluded by observing that Dr. Pirie's motion was exactly of the kind to succeed at this time of day. (Applause.)

Mr. THOMSON, Spott, opposed Dr. Pirie's motion, which, he held, would lead to popular election; and in support of the position he took up, said that, thirty-one years ago, when the veto law was in full force, he was a candidate for Spott, but the person who seemed most likely for a time to get it was a teacher of a side school in the parish. A most active canvas was made for him, and particularly by the parish miller, who, he was told, expected, if the teacher got the Church, to receive payment of a heavy bill for meal due him by the teacher. (Laughter.) That teacher was afterwards a minister, and was brought before the Assembly for improper conduct. (Cries of "Oh, oh," and hisses.) Well, he was only stating a fact regarding popular election. (Laughter and hisses.) He maintained that Lord Aberdeen's Act when once better known, would be better liked; and held that there was no complaint regarding it from the people, who were attending the Church

better than they did since the Eruption. (Great laughter.) He held 'bat the present law was a most reasonable system of patronage, and deprecated the conduct of those ministers who, now that they were comfortably settled and the door closed, turn round and said that patronage was an evil. (Laughter.) But they should beware, when the door was closed and them inside, of taking off the hinges. (Renewed laughter.)

Professor MILLIGAN, Aberdeen, said they had heard a great deal in these last days of the wonderful and rapid changes of opinion which had been taking place, and of the singular facility with which distinguished persons in all classes, even in the Church, were said to be educated. (Laughter.) He imagined that no process of education had ever been more rapid in itself or so well calculated to excite surprise in the minds of many of the members of the House, but at the same time gratification and delight to others, than the process of which his learned friend, the Procurator, had that day recorded them so striking an example. (Laughter and applause.) After the vigorous and striking expression which the learned Procurator gave to the views which he held two years ago, he did not expect that within the short space of four and twenty months they should have seen in him (the Procurator) and those acting with him so rapid a progress. (Renewed laughter.) He felt, as a recompense and a return for the progress, they might well rest on their oars a little and join in an unanimous expression of the House that there was at least reason for inquiring into the law of patronage. (Laughter. The motion adopted by the learned Procurator was a motion which expressed dissatisfaction at the state of things as they now existed, and accordingly every member of the House who voted for the motion voted that he was dissatisfied with things as they were. (Cries of "No, no," uproar and "Vote." The proper way to understand the words of the motion was to suppose that years hence it was calmly looked at, and he held that the fair deduction which a historian would make would be that dissatisfaction with the state of matters at the time existed. (Applause.) To those gentlemen who pleaded that they were satisfied with the present state of things, he would say that, to be logical or consistent, they ought to have a motion of their own. (Hear, hear.) He thought Dr. Pirie's motion had been hardly treated by some of the speakers. There was no obligation in the motion to repeal the Act of Queen Anne—it being obvious that the repealing of the Act was only subservient to obtaining that which was the real object of the motion, to procure for the people and for the Church what they considered to be a fair measure of Christian liberty. (Applause.) He did not go along with those who said that the modification of the law of patronage might open the door for the return to their borders of some whose absence they deeply regretted. No one regretted their absence more than he did—and he was not prepared to homologate the expressions in regard to Voluntarism made by two gentlemen on the opposite side of the table, and coming from the west—no man would be more anxious for Christian union than he was, but he had not the very slightest wish to take a

part in this anti-patronage movement for the sake of opening a door for the return of those men. He was not prepared to say that he desired to see their return. (Hear, hear.) There might come a time—God grant that it would not be very far distant—when he should be the first to welcome a comprehensive Presbyterian National Church: but there was one condition to his mind absolutely necessary to be realised before he could look on that result with satisfaction, and that was that there should be a growth of intelligent lay opinion—a growth of strong, zealous, manly, enlightened lay spirit in the Church to correct what he believed to be the dangerous tendency in a strong clerical Church—to override lay power. He would regret in the present circumstances the formation of a very large Presbyterian body in the land, and he was not influenced in supporting a motion for the modification of patronage by any desire to open the door to those who might return to the Church. He supported the motion because he spoke in the interest of country parishes—as for town-churches they had popular election already. It would not do for the minister of St. George's to think more of the intelligence of the people of the city than of the country parishes, for if the rev. gentleman had not been a popular minister in the country, he never would have been such in the town. (Loud laughter and applause.)

Lord POLWARTH said that the subject under discussion was one of the deepest importance both to patrons and congregations, and he sincerely hoped that when they came to a decision it would be with consciences very much alive to the importance of the question, and minds sincerely made up on the subject. If such a subject, which had been in agitation for some years past, were now thrown aside, great injury would accrue to the Church of Scotland, and therefore he wished to support the motion made by Dr. Pirie. He did so, however, not entirely agreeing with the form of the motion proposed. It struck him that there was something wanting. In the first instance, they had the principal object of the motion that the Act of Queen Anne should be repealed. He by no means thought that that was an essential point although it was highly probable that it would be so, as he could not see how anything affecting the right of patrons could be touched at all without some material alteration of the Act of Queen Anne. But it might please the wisdom of Parliament to devise some other way; there might be some modification of patronage which might be accepted, not only by Parliament, but by the House also, without a total repeal of the Act of 1711. He did not object to the proposal which had been made, and he thought, with much show of reason, that the initiative should lie with the people, and with some modification of the veto of the patron. (Hear, hear.) His Lordship then went on to say that he wished Dr. Pirie would include the words "or otherwise" in his motion, after the words "to endeavour to have the Act of Queen Anne repealed."

Dr. PIRIE—Certainly.

Lord POLWARTH then went on to say that he could see no great difference between Dr. Pirie's motion and the first motion made by Principal

Tulloch, which would have supported had it not been amended; but his sincere conviction was that some step in progress should be made, and Dr. Pirie's motion indicated progress. Then, he had carefully considered that in modifying the law of patronage they might be able to hold out the right hand of fellowship to other denominations. There was nothing he desired more sincerely than the spread of Christian union in Christian Scotland. (Applause.) He concluded by supporting Dr. Pirie's motion, which he hoped would be altered to the slight extent indicated by him.

Dr. Pirie then, with the consent of the House, added the words "or otherwise" to his motion at the point indicated.

Mr. GEORGE COOK, Borgue, supported Principal Tulloch's motion and maintained that the evils which Dr. Pirie had spoken of as resulting from the exercise of patronage were wholly imaginary.

Mr. T. G. MURRAY, W. S., hoped the insinuation thrown out against him would not be believed—viz: that because he held a political appointment he was tied up to a certain course. He disclaimed the intention, and begged to say that no consideration of his holding office under Government would prevent his expressing his honest opinions on any question coming before the Assembly. (Applause.)

Dr. CRAWFORD could support Principal Tulloch's motion as it originally stood, but not as it had been altered. He had come slowly but deliberately to the opinion that the motion of Dr. Pirie was the only one with the Church of Scotland could accept. (Applause.) Nothing would contribute more to the welfare of the Church; and the course indicated by Dr. Pirie was likely to be most conducive to the interest of the Church. (Applause.) Those who looked at the signs of the times must be satisfied that the safety of the Church lay in giving more power to the people in the choice of their ministers. He was satisfied that nothing would contribute more to strengthen the foundations of the Church of Scotland than that the people should, by the adoption of some such measure as was indicated in the motion of Dr. Pirie, be allowed to take a greater and a warmer interest in her than they had hitherto done. (Applause.) Nor would he omit to state that the safe course indicated by Dr. Pirie seemed to him to be the one most likely to conciliate the friendship, and it might be ere long to secure the renewed fellowship of those brethren who had seceded from them—(applause)—so far as he could see, if the law of patronage were removed out of the way, there was no other obstacle that could stand in the way of their return to them. (Hear, hear.) And that was a consummation so devoutly to be wished, that he for one, would be ready to make any sacrifice whatever, short of a sacrifice of principle to bring it about. (Applause.)

Mr. DAVID SMITH, W. S., preferred the motion of Principal Tulloch to that of Dr. Pirie. He was not prepared to admit that the evils were so great as some said, but he admitted that there was a danger looming in the distance, and that it was their duty to do what they could to prop up the Establishment—to meet that danger. Whether they said that there were evils arising

from Lord Aberdeen's Act, or that there were dangers coming upon the Church which they thought it right to meet, they were nearly all agreed on this that something ought to be done to meet these evils. Being agreed upon that point, the next question was, what was the practical course for them to pursue? If they committed the Church to the definite course pointed out by Dr. Pirie, and failed in obtaining the repeal of the Act of Queen Anne—and he did not think they had much chance of carrying it—they would be proclaiming something to be necessary which they were utterly unable to carry out. (Applause.) He also objected to Dr. Pirie's motion because it implied that the election was to be by the male communicants of the congregations, and he was not prepared to go to that extent, and did not think that the Presbyteries, and the the parties interested in the Church, were prepared to go that length. He opposed Dr. Pirie's motion, therefore, because he thought his plan was impracticable, and because he thought it was dangerous, in the position in which they were now placed, to ask for something upon which they were not unanimously agreed. (Applause.) He thought they might, by acting as Dr. Pirie wished, be very apt to rear up the very danger which they saw 'looming up against them. Principal Tulloch's motion provided for an inquiry, and for an endeavour to secure such a modification of the law as would meet the existing evils. Nay, it went further, and proposed to authorise the committee to meet influential parties for the purpose of seeing what modification they could get. That was the most valuable part of the motion, because it was not merely the Church that they had to consult upon this question, but also the patrons, the heritors, the Government, and Parliament. (Applause.) He thought it was infinitely better that they should appoint a committee with power to endeavour, by means of those parties, to arrange some scheme which they had a chance of carrying rather than come to a resolution at once to adopt the scheme which was placed before them by Dr. Pirie, and for which he thought they had almost no chance of success. (Loud applause.)

Dr. PIRIE then addressed the House in reply. He began by congratulating the House upon the character of the speeches. He did not think that an unkind, an unjust, or an ungenerous word had been uttered, and he trusted that the debate would be an example to all Assemblies, and that it would prove most beneficial to the Church in the eyes of the people at large, whatever might be the result at which they would arrive. If they appointed a committee to carry out this motion their first step would be to communicate with the patrons. They must communicate with them in the most Christian spirit, regarding them not as their enemies but as their friends—and he believed the majority of them to be their friends—and he was quite sure they would regard the subject from the same point of view as the noble Lord who had so recently addressed the House. They would look to the measure as a Conservative measure—as a measure by which the Church and the landed proprietors would be more closely handed together; and they would be able to assist the landed proprietors—they would ac-

quire a power among their people far greater than that which they had exercised in days gone by. The people would be prepared to follow them, because they would do so in a spirit of love and affection, knowing that in a sense in which they would understand the words, the Church was really a part of themselves. Dr. Pirie proceeded to argue that Dr. Bisset, the Procurator, and Principal Tulloch, had all three made speeches in direct opposition to the motions which they had made. Dr. Bisset and the Procurator argued that no change whatever was admissible: and now they had made a motion—of course he did not blame them; they were entitled to change their opinions—they had made a motion to inquire whether change was admissible or not. What he had said with regard to Dr. Bisset's speech really applied also to the Moderator's. (Laughter.)

The Moderator—The Procurator I have no opinion. (Renewed laughter.)

Dr. Pirie—The Procurator I am delighted to hear that the Moderator has no opinion. (Laughter.) My remark applies to the Procurator, because from beginning to end he, as well as Dr. Bisset, said that change was totally inadmissible, and now they are both willing to appoint a committee, which, by-the-by, we appointed two years ago, and they opposed—loud laughter—and now they are kind enough to be willing to appoint a committee to see whether any change is admissible or no. (Applause.) They have declared by their speech that change was totally inadmissible, and yet in their motion they ask that a committee be appointed to inquire whether change is admissible. (Loud laughter and applause.) As to Principal Tulloch, I admit his speech was a most eloquent speech, and we were delighted to hear him; but it was eloquent from a cause which is not an uncommon cause of eloquence, it was eloquent from its extreme mysteriousness (Much laughter.) Why! he spoke to us in an awful mood! (Laughter.) He told us that there were some secret springs to be touched upon. I for one beg to say that I know nothing of these springs, and I am quite certain that I should have known of them if there had been any. (Hear, hear.) The only springs that I know of are the very open springs I mentioned in opening this debate. They are simply to the effect that I believe this change will meet the views of a vast number of those who dissent from us, and that I believe those persons are prepared to meet our own overtures with kindness, and that in many cases they are prepared to respond to them. (Loud applause.) That is the only spring, and there is no secret spring about the matter whatever, nor is there any necessity for any species of mystery. The Principal has argued in his speech that a change is absolutely necessary, and now his motion is inquire whether it is necessary or no. (Applause.) Am I not right, then, in saying that I am not called upon to reply to any of these gentlemen, for their speeches have thoroughly knocked down their motions? (Applause.) The speeches may be right, but in that case the motions are wrong. (Laughter.) The motions may be wrong, but in that case what do you say to the speeches? (Renewed laughter and applause.) With regard to

the statement that the agitation is a clerical agitation, I need only refer to what Mr. Campbell has said, and said so well—one of the most influential men we know in the west of Scotland—(loud applause)—a man zealous on behalf of the Church—whom we all admire and love—(renewed applause)—who is an elder in the Church, and who has given us his testimony: could anything be better? I expected that reference would have been made in the debate to the movement in Aberdeenshire. A movement has also taken place in Dumfries and in other places. I tell you that in the Presbytery of Aberdeen we had a petition strongly in favour of the abolition of patronage, signed by fifty-four elders in the town, men of the highest character and of the greatest intelligence, and I had reason to understand that the petition was confined to the elders in the town, and also that if they had sought for more signatures they might have filled a folio volume. As matter of fact, I ask every man here whether he supports me or is opposed to me, to say, upon his own conscience, whether, in speaking to the mass of the people, they do not find—at least I have found—that the people, almost to a man, are in favour of modification of the law of patronage. (Loud applause.) With reference to the argument of the Town Councillor, I do not think it is necessary to touch upon this, but I daresay there are Town Councils who have given over, in many instances, their patronage to the people; and I have already said that it works wonderfully, considering that it is the very worst system of popular election that is adopted. I would ask, however, why it is that the Town Councils have given over the patronage to the people? Is it because the people dislike it, or are indifferent to it, or is it because they know in Town Councils that unless they gave their patronage to the people, probably they would be members of the Town Council no more? (Laughter and applause.)

Councillor MACKENZIE—No. (Laughter.)

Dr. Pirie—The exception proves the rule, and few such men are to be found. (Renewed laughter and applause.) I say that if you do not take care we shall hear more of the people. I admit there is great indifference, but it does not apply simply to a matter of Church patronage. I believe the really zealous, faithful, and religious part of your people are to a man in favour of some modification of patronage. (Loud applause.) Suppose Principal Tulloch's motion to be adopted as matter of practical business, what are we to do? You will have a committee to make this inquiry, and that committee will be composed of those members who took part in the debate. You will have Dr. Bisset and the Procurator conjoined, you will have Principal Tulloch and his seconder—and I expect you will find that it will be a combination that has been formed in haste, but will dissolve in leisure. (Laughter and applause.) You will also have myself and Major Baillie—and let me ask the members, as a matter of common sense, how do they think that such a committee will report? how do you think they will work? Do you suppose they will give a very clear, distinct, and definite report to the next General Assembly? Do you not see that, if we report at all, we must give in three reports; for

we are three parties committed to three different opinions, formed with care and deliberation; and I ask—Will you not be doing a thing absolutely ridiculous, and unworthy of the General Assembly, if, with your eyes open, you appoint a committed who cannot, by any possibility, give you in a report? (A voice "Why not.") I ask the Assembly to put the question. "Why not?" to themselves. We have not lightly come to our convictions, and do you think it is likely that we will agree in a report? And if you do not think so, are you not actually agreeing to a motion which carries absurdity on the face of it if you appoint such a committee? You will just be going back to what was done two years ago, and next year we will have a report of an unconnected kind, and another debate, and the whole matter rejected or carried, and then sent forward another year, and the people will regard you as a sort of mocking them, and, in point of fact, there is no time to be lost. (Hear, hear and loud applause.) If you lose time you are casting away an opportunity which I fear it is possible may never return. (Hear, hear.) Now with regard to the possibility of having an orderly measure carried which will work with order, I took up a patronage report the other day at a friend's house, and I looked at the evidence of a certain George Mathieson before the Patronage Committee, with respect to the Presbyterian Churches in Ireland where the election is popular and he declares that for a series of years—twenty years, I think—the settlements of the Presbyterian Church in Ireland had been perfectly harmonious. (Applause.) You have there the evidence of a practical man who saw the working out of a practical thing; and for my own part I have no hesitation in saying that I believed it to be perfectly possible to have order under a proper system of popular election. (Applause.) Then they were told (continued Dr. Pirie) that if they went to Parliament they would not succeed. He did not know that they would need to go to Parliament; but if they went to parliament asking for popular election in a popular Church, from a Parliament which was to be elected under a household franchise, and were to be disfranchised by such a Parliament, what did it signify whether they were to be disfranchised now or a year and a-half hence? (Hear, hear.) If they really did fail, all that they could do in that case would be to try and struggle against the contest—to struggle against the tide. Did they suppose that a Parliament that would do this, was likely to retain them long as an Established Church. Was that the argument they were to listen to? Did they not perceive that a Parliament in such circumstances would disestablish them whether they applied or no in a very brief period? He believed that the mode of preventing Parliament disestablishing them was by getting all their people all the people of Scotland—to take a deep interest in their affairs, by making them feel that their affairs were the affairs of the Church, and then they would not have to depend upon the Parliament alone, but they would be sustained—he believed, triumphantly carried forward—on the shoulders of their people. (Loud applause.) There had hardly been a denial that the Church was in danger. Why.

Mr. Smith had told them that there were many evils that had been mentioned with which he could not agree; while Mr. Cook told them that no evils had been mentioned; and which of them might be right he could not pretend to say, Mr. Smith must have used the expression in a hurry, for although he said it, he could not have meant that he was against the people having a voice in the election of their ministers. Nobody, he repeated, had said that there was no danger. His learned friend the Procurator said the dangers were not so great as they pretended. He did not deny that there were dangers, but he said he did not think they were so great. Nobody had said that the upholding of patronage and democratic power would be the means of maintaining the Church. (Applause.) No man had said that openly—there had been nibbling at it, but nothing more. (Laughter and applause.) These were two points that had never been met. He never intended to compare the mode of electing a member of Parliament with the mode of electing a minister. What he said was that with the general feeling of the country against them, it was impossible to look to Parliament for maintaining their church. And he maintained still that if they held up patronage in its unrestricted form—that was the form in which it was only restricted by the Scotch Benefices Act, which he showed was really no restriction at all—if they held by patronage, he believed their House might hold out for a year or two, but it would be with banners sinking in the blaze of the bush burning. (Loud cheers.)

The Assembly then divided, with the following result:—

For Principal Tulloch's motion....	154
For Dr. Pirie's.....	150

Majority for Principal Tulloch, .. 4

The announcement of the numbers was received with loud applause.

Principal Tulloch intimated that he would nominate the committee this forenoon.

The Assembly adjourned at half-past twelve o'clock.

Tuesday, May 26.

THE DUTIES AND EMOLUMENTS OF THE AGENT

Mr. DAVID SMITH, W. S., gave in a report on the duties and emoluments of the Agent as follows:

The Committee have carefully considered the points remitted to them. In 1855, a report upon the duties and emoluments of the agent was presented to the Assembly and approved of, and as that report embraced a full detail of all these duties, the committee would in their present remarks refer to it. There are three branches into which the agent's duties may be divided—

1. Those which relate to his duties as one of the Clerks of the Assembly, aiding and assisting the other. There is the report of 1855, a full and minute analysis of those various duties, and it may be sufficient to refer to that report for them. It is only necessary to notice that part of the duties then enumerated as belonging to the agent were in 1859 transferred to the first clerk, and have since been attended

to by him. These consisted in—viz., extending the record, and making a copy for Edinburgh and St. Andrew's. The committee do not think there is any occasion for disturbing the arrangement made in 1859.

" 2. The second branch relates to his duties in connection with the Church as law-agent both in so far as litigation and conveyancing are concerned. These also are fully detailed in the report of 1855. At that time, in consequence of the position in which the Endowment Committee was placed, part of the business which it was then proposed should be handed over to the Agent of the Church was continued with another party. But this was changed some years ago, and all the legal business of that committee—and which is considerable—is now arranged by the agent of the Church. Your committee do not propose to make any alteration on this branch of their duties. On the contrary, they think that, if there are any other committees of the Church who are still employing other agents in matters in which the Church is interested, such a practice should be discontinued, and there ought only to be one agent for all Church business, whether, such arise directly in connection with the Church in its corporate capacity or indirectly through any of the committees.

" 3. The third branch relates to the duties connected with legislation, and questions arising with Government, &c. This is an important class. It includes—

1. The examination and consideration of all legislative measures which may be brought, or proposed to be brought into Parliament, in which the interest of the Church may be affected, and this whether promoted by parties friendly to the Church, and with the consent and concurrence of the Church, or measures which may directly or indirectly injuriously affect its interests.

2. The attendance on committees to whom such measures may be referred, or may originate, advising them as to the steps they should take, and acting as secretary to such committees.

3. Attendance, when required, in London on all such questions.

4. Aiding and assisting all committees on business connected with any negotiations with Government, or others in which the Church may be interested.

Hitherto the committee find that the agent has not been called upon to attend to this branch of his duties. The committee believe that this has arisen partly from the unwillingness of committees to employ the agent on such matters, under the impression that it might occasion expense, and partly, perhaps, because they have hitherto been able to get other friends of the church to aid them voluntarily; but while the committee would not disparage the efforts of those who have thus undertaken such duties, still they think that, looking to the importance of such questions, and especially conceiving that other and more serious questions may arise in which the rights and interests of the Church may be deeply involved, it is proper that the legal representative of the Church should be the party responsible to the Church for

the management of such matters, and whose position would give weight and influence to his advice. The committee therefore conceive that these duties should still be attached to the office, and that the committees of the Church who may be appointed to watch over any such legislative measures should be entitled to call upon the agent to act as their official adviser and secretary. Of course, when required to go to London, he must be remunerated in the ordinary way, as also when acting as a legal adviser in any special piece of business; but when merely acting as secretary or clerk to the committee, the emoluments otherwise received by him should be sufficient to cover all such trouble, with the exception of Clerk's writing and outlay. The agent acts also as secretary to the Finance Committee, and joint-clerk of the Royal Bounty Committee. Such are generally the duties of the office; and the committee in considering the whole in detail, do not think any alteration is required to be made on them. It was considered in 1855 whether it might not be advisable that the agent should act as a procurator-fiscal for the Church in all cases of discipline; and although this is a very important question, and might be attended with considerable advantage, the committee are not prepared at present to submit any regulation as to it.

" The emoluments of the agent are—

1. Agent's salary, £111, 9s. 2. And additional allowance was given to the late Agent in consequence of his being, in 1853, deprived of certain fees, which were formerly enjoyed by him. £56, 13s. 4d. 3. Half fees for revising Commissions of Assembly, £18. 4. Elders' tickets (not members), average, £3. 5. Fees for transmitting petitions of Bills, say £2. 6. Rolls of Members of Assembly, £16. 7. From the Royal Bounty Committee, £10. Total, £231, 2s 4d.—£56, 13s. 4d.—£174, 9s.

As the new agent will not be entitled to the above sum of £56, 13s 4d.—the duties for which it was allowed not being discharged by him—the whole emoluments of the agent as clerk of Assembly will amount to £174, 9s. From this the agent has to pay his clerk his attendance during the Assembly, and which, it is understood, amounts to £25; and he has also to pay two messengers who act at the agent's office, £6. 6s.—in all, £31, 6s.

4. The agent is of course paid his professional charges for all legal business connected with the Church, or any of its schemes. In reference to this, it must be noticed, that the Finance Committee some years ago, on a remit from the General Assembly, resolved that a deduction of 10 per cent, should be made from the profits of the business of each account, in consequence of all the business of the Church being handed over to him. This arrangement has not been found to work in a satisfactory manner, and evidently might be open to abuse: the committee therefore think it would be a better arrangement, and one which is adopted in several companies who have considerable legal business—that,

1. The agent should make no charge for any meetings with the conveners or secretaries of any of the schemes in relation to any business

connected with the schemes, or with the Church generally; nor should he make any charge for any correspondence with them.

2. In the case of investments, whether such investments are made by him or by the Committee, and also in all financial transactions between him, and any of the Committee, no charge should be made under the head of commission.

3. His fees otherwise to be regulated by the usual professional rates.

4. That, in the event of any dispute between the agent and any of the committee in reference to his charges, that such disputes shall be referred to the Finance Committee of the Church, who shall have power to decide all such questions.

"Before closing this report, there are two points which have arisen, and to which their attention has been called, viz. :—

That, in making out the report of 1859, the word "extract" was included under the head of agent fees. The agent is entitled one-half the fees on commissions; but on extracts, and in point of fact, the late agent was sensible it never was intended that he should receive such fees. It is therefore recommended that the word "extract" should be deleted from that part of the report of 1849.

2. In 1859 the duty of preparing the MSS. of the Acts and abridgement for the press—copying the record for preservation at Edinburgh and St. Andrew's, was transferred from the agent to the clerks.

"This appears quite right as the clerk is the party responsible to the Church for the accuracy of the records, &c. But formerly these

copies were made out in the agent's office by one of his clerks. Now, in consequence of the change, and the first clerk not having any office and place of residence in Edinburgh, the whole of this multiplied writing connected with his department has to be done by his own hand, at his house; and last year this involved the labour of copying 330 folio pages. The committee, while considering that the responsibility for this work should still be placed upon the clerk, are of opinion that a sum of £16 should be allowed to enable him to employ a clerk to make the copy, he being responsible for such clerk, and seeing that the copy is perfectly accurate."

On the motion of Mr. DAVID SMITH, seconded by the Rev. GEORGE COOK, the report was adopted, and, after some conversation as to the mode of election, it was agreed to proceed with the election of an Agent on Friday.

THE UNITED PARISHES (SCOTLAND) BILL.

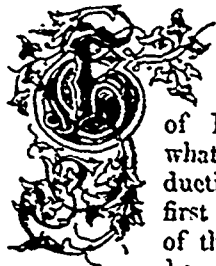
The MODERATOR read a letter which he had received from the Hon. Waldegrave Leslie, intimating that the United Parishes (Scotland) Bill, which was entrusted to his care to bring into the House of Commons, had now safely passed through all its stages in both that House and the House of Lords, where Lord Colonsay had taken charge of it, and it now only awaited the Royal assent to become part of the law of the land.

Sheriff BARCLAY suggested that a vote of thanks should be recorded to the Hon. Waldegrave Leslie and Lord Colonsay: but it was agreed to defer this till the report of the Committee on the bill referred to in the letter to the Moderator was brought before the Assembly.

Sabbath Readings.

SUNDAY READING.

The fear of the Lord is the beginning of knowledge, &c.—Proverbs i. 7.



OUR text closes what may be regarded as the introduction to the book of Proverbs. Let us see what is said in the introduction. In it, we have, first of all, the general object of the book stated. It has been written, we are informed in verse 2, "That we may know wisdom and instruction, and that we may perceive the words of understanding." We are next informed of the particular things taught and the persons to be instructed, (vs. 3—6). The things taught may be summed up as sobriety, considerateness, justice, equity, uprightness and sagacity, and also skill in devising plans of action, for it is said in verse 5, "A man of understand-

ing shall attain unto wise counsels." The persons to be instructed are the young and unwary, and even the wise, who may, by the things that are written in this book, become more wise.

In verse 4, we are told that it is the object of the book, "To give subtlety to the simple, to the young man knowledge and discretion." By the simple is here meant the open, those who are open to every kind of impression from without; the unwary and easily misled. The young, inexperienced, unwary, and who are easily persuaded, will receive subtlety by the study of this book. Subtlety does not mean exactly cunning here, but sagacity, that is, shrewdness which leads to the apprehension of approaching dangers and temptations, and suggests the means of escaping from them. That is the kind of subtlety or sagacity that is here promised from the careful study of the Book of Proverbs. To the young and the inexperienced this book is, therefore, most

valuable. To the wise, also, it is valuable, for, if they will hear its teachings, they will increase learning; and a man of understanding, by its instructions, shall attain unto wise counsels. He shall acquire skill in the management of himself and his affairs.

Our text closes this introduction, as we have already seen, with a most important statement with regard to the wisdom that may be obtained from the reading and careful study of "Proverbs," either by the young and simple, or the wise. It is, "The fear of the Lord is the beginning of knowledge." After showing what is taught, and the persons who may be instructed by what is written, Solomon closes with the statement of the text, in order to warn at the outset that it will be vain to expect to profit by the book without a due reverence for God. The fear of God is the very commencement of wisdom. As a suitable introduction, therefore, to our contemplated study of some of the things taught in the Book of Proverbs, let us this evening consider the statement of our text.

We are taught that we must necessarily begin the acquisition of wisdom with the fear of God. That is wisdom's true and legitimate beginning. That which is called wisdom, but which has not the fear of God for its foundation, is not wisdom. Is it necessary, then, that we go about continually enshrouded in gloom, with an unceasing feeling of uneasiness, and an apprehension of impending evil, in order to be wise? Are we, wherever we may be, at home or abroad, in the city, or in rural solitude, alone or among our fellow-men, to have the fear of terror haunting us? Are we, in all our movements, to feel that there is an unseen eye resting upon us, and an arm strong to smite, ready to be lifted up against us? Are we to see in that unseen Being, where fear is the beginning of true wisdom, when we realise his presence with us, nothing but these stern attributes that can awaken only the feelings of terror and insecurity? That is not the kind of fear in which that wisdom begins that gives sagacity to the young, the unwary and inexperienced, and adds to the wisdom of the wise. We must ever regard the throne of our God as high over all. He dwells in light that is inaccessible to mortal eye. Angels veil their faces and saints prostrate themselves with reverence before Him. Creation trembles at His word, and His power is omnipotence. "He rules over the raging sea, and when the waves thereof arise by His power, He stills them." He

is God alone. Immoveable justice, we must never forget, controls His unconquerable arm, but mercy and truth are ever before Him. Look at the greatness of His power, contemplate the unchangeableness of His truth and justice, but let your eyes rest also upon that mercy that is before Him. You are not called upon to look up to God as enthroned only in the greatness of His power, and see His throne dwelling only in justice and judgment. To you, conscious of guilt, such a view of the Most High can awaken only fear, and cause you to tremble. Let your view of Him take in all that glorious assemblage of perfections that has been revealed to you in His character, and let it be your delight to contemplate the view in its fulness. Dwell not exclusively upon one perfection or two, but upon the whole. Study them in their relation to each other, and your own relation to Him in whom they centre. Whilst looking at His justice and His power to uphold it, let your eye take in His goodness and His mercy. Look at the relation in which you stand to these perfections of your God. Have you been fearfully and wonderfully made? When all is well do you enjoy life? Are you so constituted that you can enjoy goodness, and has your cup of goodness been filled to overflowing? To whom do you owe all that you have or are enjoying? to Him in whom every perfection is centered. You might have been made the subject of pain and suffering. The power you see in Him, whose fear is the beginning of wisdom, and that created you, could have so constituted you. The goodness that shines so conspicuously in His character designed that you should be so made that it might communicate itself unto you. Do you see a wisdom that cannot err in Him whom you should fear; do you see the imposing evidence of that wisdom in His works? That wisdom guided His omnipotent arm so that his purposes of good to you have been effected. That wisdom is even now overruling and controlling all that is being done in this world. It is overruling, alike, events affecting individuals and events that are shaking the thrones and principalities and powers. It is so overruling them, that an unbroken reign shall ultimately be established of the goodness of our God for all who are acquiring that wisdom which has for its beginning His fear. He delights in goodness, and that invincible power that belongs to Him shall yet subdue all the powers of evil, and establish a kingdom, concerning the glory and the goodness of which, His saints, and all

who fear Him upon earth, shall have cause to speak throughout eternity.

This view of the operations of God's power and wisdom, leads us to look more exclusively at His mercy which shines with so dazzling a lustre in His character. He sits not upon the circle of the universe merely as the administrator of its physical laws; but He exercises an authority and control over those within it that He has constituted fit subjects of a moral government. That government extends over every created intelligence, from the cherubim and burning seraphim that serve and worship beside His throne to us who dwell upon the earth, His footstool. That government is based upon the principles of unchangeable justice. The laws it prescribes and enjoins have an inflexible regard to the distinction between right and wrong. Have you obeyed these laws? Have your thoughts,—for His moral government reaches to the heart,—have your words, have your actions had a due regard to the same distinction? Can you say that you have never inwardly felt, never uttered, never done what is wrong? Are you not conscious that sin, which is a deviation from the course which God's will prescribes, has infused disorder into your moral and spiritual being? The moral government of your God must be upheld. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.—*Matt. v. 18.* All moral and spiritual imperfection must be wanting in those who meet with God and enjoy his favour and fellowship. How, then, do you ask can you be reconciled to Him, and how can you have fellowship with Him? Only through His mercy. But His justice is inflexible. His laws have been broken, and His government must be upheld. What, then, can mercy do? Look to his Son and the redemption that is in Him. What do you see there? Come to Calvary; look at the cross erected there; contemplate the sufferings of him who hangs upon it. That sufferer is the Son of God. What means that short sentence he utters before he succumbs to death's power? He came to satisfy the justice of your God, before which, in the conviction of guilt, you cannot help but tremble. He came to open the gates of heaven for you that a free outlet for its mercy might be made as well as an entrance into it be received for you. He, the Son of God, died that you might live and take rank with Him as sons of God. It was a great work He undertook. No

created power could have accomplished it; but you hear him saying before he dies—"It is finished." That work and its accomplishment you owe to the love of God.

He whom it is your wisdom to fear, loves you. Does not that assurance and the evidence we have of it cast out fear? It does. It casts out the fear of terror, and attracts us to Him as our reconciled Father; but it strengthens the fear of reverence.

The fear of reverence and not the fear of terror is the true beginning of wisdom. This fear is the offspring of love. You see God in the view we have just been taking of Him, loving you. His love to you no created intelligence can fathom. He gave His Son to redeem you, and you can form some idea of the greatness of the redemption work in which you have the most mysterious evidence of God's love to you. If He has given his Son, will He not, as Paul says, "freely give you all things?" Love elicits love. Contemplate much God's love to you in order that your love to Him may increase its intensity. If you love Him, you will reverence Him. You will reverence Him, not merely because of His love to you, but also because of the glorious perfections of His character. Looking up with that reverence which His greatness, as the King eternal, immortal, and invisible, is calculated to draw out, and loving Him because of the greatness of His love to you, you will seek to live in a manner agreeable to His will.

This is the beginning of that wisdom which Solomon says in our text can be obtained by reading and carefully studying the Book of Proverbs. It is the very beginning necessary for profiting by any portion of God's word. It is the man, be he old or young, that comes to the study of his Bible with a heart filled with love and reverence to God, and desiring to know His will, that he may live agreeably to it, that profits by the study, and increases in true wisdom. Such a man walks with God, and the fellowship is fitting him for a place in that land in which God and truth shall be unveiled.

Solomon says in verse 4. that it is the design of his Book to give subtlety to the simple. The meaning of that, as we have already seen, is that its design is to give that shrewdness that apprehends danger and temptation as they approach to the inexperienced, the unwary, and easily persuaded, and that suggests to them the means of escape. Do not the young re-

quire much wisdom? They are beginning life in a world in which evil, at present, predominates. Evil is ever active, seeking to drag every one into its own power. The devil, the prince of evil, goes about like a roaring lion, seeking whom he may devour. None are so apt to fall before him as the young who have acquired little experience of the wiles of the enemy of their souls, and who, from their inexperience, are open to any impression and are easily persuaded. Temptation never appears in a repulsive, but in an inviting form, the young, therefore, are most apt to fall before it. How often do we find that fall fatal! How many that have in a moment of weakness listened to the siren's voice, and listening have fallen, would gladly be free from the power that keeps them down, but struggling in their strength feel that they cannot. Had they, filled with love and reverence to God, made His word their guide they would not have fallen. Its teaching would have made known to them the will of their Father in Heaven, and laid bare and exposed the temptation before which they fell in its deformity. Its deformity would have repelled them, and their reverential fear of God would have preserved them in the path which the teaching of His word would have indicated. Is it not a matter of experience, that a false step in the beginning of life, a deviation from the path which the will of God prescribes, blights the prospects for life?

Let us look for a little at the object God has in view in seeking you to acquire that wisdom which has for its beginning His fear. He has placed the means for the acquisition of that wisdom within your reach, and He has promised to aid you Himself in it. He has made ample provision for you that you may prosecute the good work. What has been his object in doing this? His object is the restoration of your souls to a state of harmony with Himself and His laws. He is the eternal Spirit in whom all perfection dwells. Your spirits are the natural offspring of that Spirit. Your highest and purest happiness, therefore, can be experienced only in a state of harmony with God. That state is reached in proportion as your souls are being perfected, that is, freed from evil, and the love of God predominating in them. God prescribed laws for the maintenance of order and harmony in the physical universe. Those laws are obeyed, and it remains as He ordained it. He prescribed laws for you as subjects of His moral government. These

laws have not been observed. A great change has taken place, in consequence, in your condition. A deviation from the law of God is a departure from Himself. A departure from God is a wandering from the very fountain of your life and happiness. He seeks your restoration to Himself. He desires that you be brought back to an observance of His laws. He has therefore given you a written revelation of them. Come to the reading and the study of God's word with a spirit as much as possible in harmony with God Himself—with a spirit, loving Him and reverencing Him. Do this, and although you shall see Him rigorously insisting upon obedience to His laws and punishing the transgressors, you will have cause to admire His love even in that, for in doing so He aims only at your happiness. When His kingdom shall be made up of perfected creatures, whose entire being shall be in perfect harmony with God and His will, pure unmixed happiness shall be enjoyed by all. Surely then it is the beginning of wisdom so to love and reverence God, as that His law shall be our guide through life.

In conclusion, let me urge upon all now hearing me, and the young especially, to make sure of being possessed of this wisdom. You can only obtain it by a careful study of God's word. It will be given only to those who come to the study of that word with due reverence for Him, and a desire to be kept by its teaching, in the path which His will prescribes. To those who do this true wisdom will be given. By it they will be warned of danger and temptation, and shown the way of escape from them. They will have trust within themselves, which, with the divine assistance that will be given, will keep them in the way of God. His way is that which leads to happiness, for we consult the good of His dependent creatures in all that He has done for them, or requires them to do for themselves. Walking with God by this wisdom during the journey of this life you will experience enjoyment to which the fools that despise it are strangers, and at the close of the journey you will have such an assurance of God's love as will enable you to pass from time into eternity, triumphantly singing, "The hour of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."—2 Tim iv. 6, 7, 8.