

John McNeill

The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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THE CHURCH IN CANADA.

OBITUARY NOTICE.

DIED at L'Original on Saturday, the 8th July, Mrs. John O'Brian, Senior, aged 68 years.

Mrs. O'Brian's parents, whose name was McMartin, were ~~Old~~ Loyalists, and formed part of a considerable body of Scotch Highlanders who, on the breaking out of the Revolutionary War, rather than forego their allegiance to the British Crown, left their possessions on the other side of the Line and moved to this Province, where they were located in the County of Glengary, then a wilderness. Mrs. O'Brian was born in Glengary near Martintown. She was brought up under the ministry of the Rev. Mr. Bethune, then, it is believed, the only Minister of the Church of Scotland in the Upper Province. She was both baptized and married by him, and was a member of the Church under his care, in full communion, from the time of her youth. Her husband and she moved shortly after their marriage, it is believed, to the Ottawa country, where they have ever since remained. They were both characterized by unwavering attachment to the Church of Scotland, and the difficulties they encountered at an early day, in order to enjoy occasionally the ordinances of Religion as administered in that Church, no doubt enhanced the value of these in their estimation. These difficulties may be somewhat appreciated when it is borne in mind that there was then no Minister of the Church of Scotland nearer than Montreal, a distance of upwards

of 60 miles, or Glengary; about 40, and to which latter place there was then no road across the Country, also that there were then no means of travelling but with a canoe by water, or afoot by land. Mr. and Mrs. O'Brian took one of their children all the way to Montreal, and carried others of them nearly as great distances by land, in order to have them baptized by a Minister of their own Church. Although her death was somewhat sudden at the last, she had been in a frail state of health for nearly a year, and this no doubt chastened and prepared her mind for an approaching change. During her illness she expressed her hearty reliance on Jesus as her Saviour, as all her salvation and all her joy. She was beloved and respected in all the relationships of life in which she stood, and she will be greatly missed in her family, in the friendly circle, and in the Church.

THE CHURCH IN THE LOWER PROVINCES.

THE SYNOD OF NOVA SCOTIA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

A meeting of this Ecclesiastical Court, having been called by circular from the ex-Moderator, last officiating, the Rev. John Scott, of St. Matthew's, Halifax, commenced its sittings on Tuesday, the 4th July, in St. Andrew's Church, Pictou. The fact that ten years had elapsed during which, owing to the particularly trying circumstances into which the Church was thrown in 1843, no meeting had taken

place, was felt by all assembled to invest the occasion with special interest. Divine service commenced in St. Andrew's Church at $\frac{1}{2}$ past 11, when the Rev. John Scott presided and preached an excellent and highly appropriate discourse from the words, "The work of the ministry," in Eph. iv. 12; Immediately thereafter the Synod was constituted by prayer. The following roll of Ministers, being members of Presbytery within the bounds of the Synod, was produced, viz: Revs. John Martin, St. Andrew's, Halifax, John Scott, St. Matthew's, Do. and Francis Nicol, St. Andrew's, Newfoundland, members of the Presbytery of Halifax; and Revs. Alexander McGillivray, McLennan's Mountain, Allan Pollok, St. Andrew's, New Glasgow, Alexander McLean, West River and Gareloch, A. M. Herdman, St. Andrew's, Pictou, Alexander McKay, Rogers' Hill, and Wm. Snodgrass, St. James's Charlottetown, P. E. I., members of the Presbytery of Pictou. The name of the Rev. George W. Spratt, ordained Missionary within the bounds of the Presbytery of Halifax, was afterwards added to the roll.

The roll having been called, and the Elders present having produced their commissions from their respective sessions, the following sat down as members of Court, Messrs. John Martin, John Scott, George W. Spratt, Alexander McGillivray, Alexander McLean, A. M. Herdman, Alexander McKay and W. Snodgrass, Ministers, and Messrs. John McLean, Wm. Gordon, Duncan Mathieson and James Purdie, Elders.

The Rev. A. McGillivray was unanimously chosen Moderator for the ensuing

year, and the Rev. W. Snodgrass was appointed Clerk.

The peculiar circumstances under which the Brethren met occasioned the transaction of a less amount of public business than usually occupies the attention of a Synod, while they required a considerable time to be spent in completing the necessary arrangements for the expediting of such business as might come before the Synod as well at future meetings as at the present one. The following matters distinct from these may not be uninteresting to the friends of the Church.

A petition from the Kirk-session of St. James's Church, Charlottetown, was read, setting forth the great destitution in the public means of grace, to which the numerous members and adherents of the Church of Scotland in the Island are subjected from the want of ministers, and praying the Synod to render such assistance as they may have at their disposal. In reference to this petition the Presbyteries were enjoined to grant the occasional services of such of their ministers as they can most conveniently spare from time to time while the navigation continues open. The want of a Court of Presbytery in the Island in connection with the Church was also taken into consideration, and the Minister of St. James's Church, Charlottetown, was ordered to avail himself of such visits of the Brethren as he may find convenient for the presbyterial transaction of any business that may require attention.

The propriety and practicability of establishing a Collegiate Institution for the instruction of young men in the several branches of study required by the Church previous to their entering upon the study of Divinity with a view to the sacred ministry, occupied some time in discussion; and ultimately a Committee was appointed with power to confer with other Presbyterian denominations with a view to the establishment of a united institution for the attainment of this object. Of this Committee the Moderator was appointed Convener, and instructions were given to report to next Meeting of Synod.

The following resolution called forth the warmest approbation of the exertions made in the cause of Religion and of the Church by the Lay Association of Halifax in connection with the Church of Scotland, and passed unanimously and most cordially.

At Pictou the 5th day of July, 1854, which day and place the Synod of Nova Scotia, in connection with the Church of Scotland, having met and been constituted.—*Inter alia*

It was "resolved unanimously that the cordial thanks of the Synod be and are now given to the Office-bearers and Members of the Lay Association of Nova Scotia for the very valuable assistance which that Institution has rendered in the cause of Religion since its formation in Halifax by procuring and expending funds for the support of Missions, by countenancing and directing the movements and operations of the different depu-

tations from the Mother Country which have visited the Provinces, by the purchase and circulation of a great number of useful tracts, pamphlets and periodical publications, and by every other available means in their power; and the Synod place implicit confidence upon the continued co-operation and increased exertions of that excellent Institution in aiding them in promoting the extension and efficiency of the Church in this Province, and they direct a copy of this resolution to be transmitted without delay to the Hon. Alexander Keith, President, and Archibald Scott, Esq., Secretary and Treasurer of the Association, as an expression of their views and feelings."

Extracted from the Records of the Synod of Nova Scotia by W. Snodgrass, Synod Clerk.

The Presbyteries were enjoined to take immediate and active steps for the protection of such Church property as may be in danger of alienation, and for the recovery as far as possible of property now in the hands of other parties, and to report thereon to the next meeting of Synod.

The great and urgent demands existing within the bounds of the Synod for additional labourers in the ministry formed a subject of anxious deliberation, and a Committee was appointed to draw up with all convenient speed an account of the present state of the Church in these Provinces, to be transmitted to the Parent Church, accompanied by a strong remonstrance to licentiates in Scotland to bethink themselves of their countrymen in Nova Scotia and Prince Edward Island, so destitute of the public means of grace.

After the appointment of the Rev. W. Snodgrass to be corresponding member of the Synod of New-Brunswick, the Synod adjourned, to meet at Halifax on the first Tuesday of July; 1855, whereof public intimation being made, the present meeting was closed with prayer.

W. SNODGRASS, *Synod Clerk.*

From a communication from Archibald Scott, "sq., Halifax, of date July 19, we extract the following:

"Since the meeting of Synod an exchange of pulpits by some of our Clergymen has taken place. The Rev. Mr. Scott, of St. Matthew's in this city, has been two Sabbaths at Wallace, and was last Sabbath to dispense the sacrament, assisted by the Rev. Mr. McKay of River John; the Rev. Mr. Martin of St. Andrew's Church of this city, preaching at New Glasgow and McLennan's Mountain, the Rev. Messrs. Sprot and Pollok officiating in St. Matthew's and St. Andrew's churches here.

The collection in St. Matthew's Church for aid to the Wives and Children of the Sailors and Soldiers engaged in the Russian War amounted to £30 currency, which we are to transmit to W. Young, Esq., Secretary to the Committee of the Church for the Colonies, as the General Assembly has appointed Mr. Young to receive the collections."

MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

At St. James's Church, Newcastle, Miramichi, the sixth day of July, 1854, The Synod of the Presbyterian Church of New Brunswick, in connection with the Church of Scotland, met according to appointment.

After Sermon by the Rev. John Hunter, Moderator, on this text, SONG OF SOL., I. 6, "They made me the keeper of the vineyards; but mine own vineyard have I not kept," the Synod was constituted by prayer by the said Mr. Hunter.

The Moderator then read a communication from the Rev. John M. Brooke, Synod Clerk, intimating that in consequence of family and congregational sickness it was impossible for him to attend this meeting. The Synod sympathise with Mr. Brooke in these circumstances, sustain his reasons of absence, and appoint the Rev. Wm. Donald, Clerk *pro tem.*

The roll of all the Ministers having charges within the bounds of the Synod having been produced, it was intimated by the Clerk that since last meeting of Synod the Rev. Alexander Forbes, having been sent out by the Colonial Committee as an ordained Missionary in connexion with the Presbytery of Miramichi, was now labouring within the bounds of said Presbytery. The Synod ordered his name to be added to the roll, and he, being present, took his seat as a member of Court.

The roll being then called, and Elders' commissions received, the sederunt was made up.

Thereafter the Synod proceeded to the election of a Moderator, when the Rev. William Henderson, A. M., was chosen, and took the Chair accordingly.

Messrs. Ross, Stewart, Forbes, Hutchison and Napier were appointed a Committee on bills and overtures, and were instructed to meet at 9 o'clock, A. M., tomorrow, Rev. Mr. Ross, Convener.

Records of Presbyteries were then called for, when those of St. John and Miramichi were laid on the Table, and Committees were appointed to examine them and report.

The Synod appointed a diet for devotional exercises to be held at 10 A. M. tomorrow, and the Moderator with Messrs. Donald and Forbes were appointed to conduct the same.

The Clerk was instructed to renew his application for the Acts of the General Assembly, which have not yet been received.

The several Ministers then reported what is doing in their respective congregations for benevolent and missionary purposes.

It was reported by the Committee on registration of marriages, births and deaths, that no action on the subject had been ta-

ken by the Legislature during last session, and their services were not therefore called into requisition. The Synod re-appointed the Committee, consisting of Messrs. Brooke and Donald, with the addition of Messrs. Henderson and Hutchison, instructing them to put themselves in communication with George Kerr, Esq., M. P. P., with the view of preparing a suitable bill for the object contemplated to be brought before the Legislature next session.

The Presbytery of Miramichi were authorised to hold a meeting during the interval between this and next sederunt; and the Clerk of the Presbytery of St. John, which had become defunct by failure of the meeting appointed to be held on the last Wednesday of October, requested permission and authority for that Presbytery to hold a meeting during the sitting of the Synod. The request was granted and the meeting appointed to be held at 4 P. M. this day, of which public notice was given.

Thereafter a discussion arose in reference to the state of education in the Province, especially connected with the state of King's College, Fredericton. The several members of Court, though differing on minor points, all agreed that the College should be liberalised in its board of administration to such a degree that all parties might have confidence in its management, and avail themselves of its advantages. And, as a Committee was appointed last winter by the House of Assembly to inquire into its state and devise means for remedying its defects, the Synod appointed a Committee to watch over the proceedings of the Legislature, to take such steps as they may deem necessary, and either to promote or oppose these proceedings as they may seem favourable or otherwise for the advancement of the cause of sound education in the Province. The following were appointed the Committee:—The Moderator; Messrs. Donald, Ross and Brooke, Ministers, with the Hon. John Robertson, Messrs. Hutchison and Napier, Elders. And the Moderator was instructed to call a *pro re nata* meeting of Synod, should the Committee deem it necessary or desirable.

Mr. Napier asked leave of absence from the remaining sederunts, as he had to return home on pressing business; leave granted.

The Synod then adjourned to meet at 10 o'clock to-morrow for devotional exercises. Closed with prayer.

At St. James's Church, Newcastle, the 7th day of July, 1854. The Synod met pursuant to adjournment, and was constituted by prayer. Sederunt, &c.

Devotional exercises were then conducted by the Moderator, Messrs. Donald and Ross in absence of Mr. Forbes.

Thereafter the minutes of last meeting were read and sustained.

The Committee on bills and overtures then reported their having received two overtures, of which the following is a copy, namely—

1. It is respectfully overtured to the Rev. the Synod of New Brunswick, that the thanks of the Synod be given to the late Moderator, the Rev. John Hunter, for his appropriate and practical sermon.

2. Whereas much difficulty has been experienced by this Church in obtaining the service of Missionaries and Ministers from the Church at Home to supply the wants of the Synod, it is humbly overtured to the Rev. the Synod of New Brunswick that, with a view to remedy this evil, and to encourage young men, natives of the Province or resident therein, to give themselves to the work of the Ministry, a general Fund be formed by the Synod for the purpose of furnishing one or more bursaries of scholarships to aid such young men in the prosecution of their studies with this view.

The Synod resolved to take up these overtures in their order, after concluding the business already on the minutes.

It was reported by Mr. Henderson on behalf of the Committee appointed to prepare a memorial to the General Assembly respecting the education of young men for the Ministry, that in consequence of the proceedings of the Legislature in reference to King's College, Fredericton, they did not think it advisable to move in the matter. The Committee was re-appointed, consisting of the Moderator, Messrs. Stewart, Brooke and Donald, the Moderator, Convener, with instructions to memorialize the General Assembly on the subject, provided the state of King's College is such as would give them confidence in placing young men there for their preliminary education.

The Committee appointed to correspond with Ministers of the Church of Scotland in Nova Scotia, Prince Edward Island and Newfoundland, in reference to a union with this Synod, reported that no correspondence had taken place since last meeting of Synod. The Committee consisting of Messrs. Donald, Brooke, Ross and Murray was re-appointed with instructions to keep the matter in view and report.

The Committee on Churches and Church Lands stated that they had no report, nothing having occurred since last meeting of Synod to call for their interference.

The Committee on union with other Presbyterian bodies in the Province reported that a letter from the Rev. Wm. Elder, Convener of a Committee of "The Presbytery of New Brunswick, adhering to the Westminster Standards," had been received, requesting information, "first, as to the fact of a union with the Synod and the Presbytery, (embracing the great bulk of the Presbyterians in the Province.)" "being desired by the former; and, second, "as to the basis on which it was deemed

"desirable and possible that such union "could be realised."

The Synod re-appointed the Committee, consisting of Messrs. Henderson, Ross, Donald and Murray, Ministers; William Napier, Richard Hutchison and John Gillies, Esqs., Elders, with the addition of Mr. Brooke, who is appointed Convener, instructing them to furnish Mr. Elder with all the proceedings of the Synod on the subject; to receive any proposals that may be made to them by the Committee, of which Mr. Elder is Convener; to meet with said Committee to discuss the question if desired, and to report to next meeting of Synod.

The several Ministers reported their diligence in complying with the injunctions of the Synod.

The Synod next called for returns of Marriages, Baptisms, Deaths, &c., when Messrs. Brooke, Donald, Henderson and Stewart gave in their reports. The other Ministers were enjoined to furnish the Clerk with their returns as soon as possible.

The Synod then took up the overture and vote of thanks to the late Moderator, the Rev. John Hunter, "for the appropriate and practical sermon" delivered by him at the opening of the Synod; and, Mr. Ross having been heard thereon, it was unanimously adopted, and the Moderator conveyed the thanks of the Synod to Mr. Hunter accordingly.

The overture anent forming a Synod Fund for the purpose of furnishing one or more bursaries or scholarships to assist young men in prosecuting their studies towards the Ministry, was then taken into consideration, and the Moderator, after having obtained permission to leave the Chair, and the late Moderator having taken it, was heard thereon. The several members of Court expressed their opinions favourable to the object, and the overture was unanimously adopted.

Whereupon it was resolved:—

1. That, in order to raise such a Fund, an annual collection shall be made in all the Churches and preaching stations within the bounds of the Synod, of which due notice shall be given on the Sabbath preceding the day of collection when the object for which the collection is required shall be explained to the congregation by the officiating clergyman.

2. That the collection for this year shall be made on the last Sabbath in October, or as soon thereafter as possible.

3. That the Moderator with Messrs. Donald, Ross and Brooke, Ministers, and Messrs. Richard Hutchison and William Girvan, Elders, be appointed a Committee to manage the business of the Fund, of which Committee Mr. Donald shall be Convener, and Mr. Girvan, Secretary and Treasurer.

The Synod, having heard the reports of the Committees appointed to revise Pres-

bytery Records, ordered the Records to be attested, which was done accordingly.

The Synod then adjourned, to meet at St. John on the third Thursday in August, 1855, and the whole proceedings were closed with prayer.

ROLL OF THE SYNOD OF NEW BRUNSWICK.

I. PRESBYTERY OF ST. JOHN.

Rev. J. M. Brooke, St. Paul's Ch., Fredericton.
 " John Ross, Greenock " St. Andrews.
 " Wm Donald, A.M., St. Andrew's Ch., St. John.
 " John Hunter, St. John's Church, Richmond and Woodstock.

II. PRESBYTERY OF MIRAMICHI.

Rev. James Steven, St. Andrew's Ch., Restigouche.
 " Wm Henderson, A. M., St. James's Ch., Newcastle.
 " Wm. Stewart, St. Andrew's Ch., Chatham.
 " James Murray, St. Luke's Ch., Bathurst.

ADDRESS

To the Rev. Alexander McLean, Minister of the United Congregation of West River and Gairloch,

REV. SIR,

On behalf of the Ladies of the West Branch Congregation, adhering to the Established Church of Scotland, I beg leave to offer for your acceptance a copy of "Clark's Commentary" etc., with the accompanying small sum of money. Though this gift is but trifling in amount, yet, being the voluntary donation of those intimately acquainted with you from childhood, its value is not to be computed on the consideration of pounds, shillings and pence.

Rev. Sir, it will afford you pleasure to know that the Ladies of the West Branch are not forgetful of the noble example you have set before their sons and brothers in the prosecution of your studies, thus proving so successfully what may be accomplished by personal diligence and perseverance; and, although their wishes have not been realized in having you stationed amongst them as their fixed pastor, you may be assured that their earnest desire is that you may be long spared to enjoy the fond affections of the large and extensive congregation of which you have the oversight, secure in the approbation of your Divine Head and Master.

I remain, Rev. Sir,
 with due respect,
 Your obedient servant,
 HUGH MACLEOD.

HOPEWELL, W. B., }
 10th July, 1854. }

MR. MACLEAN'S REPLY.

SIR,

Accept of my sincere thanks, and convey the same to the Ladies in whose name you have done me the honour of inviting me to accept of this valuable testimony of good will. I accept of it with much pleasure; and rest assured that I shall ever esteem it highly both on account of its intrinsic value and especially of the

assurance it conveys of the interest felt in my welfare by the members of that congregation to which I am, and shall continue to be, attached by all the ties and associations of my early life. On returning to my native country after an absence of 8 years it was indeed gratifying to me to receive a call from your congregation to become their pastor: but, gratifying as I feel this proof of your esteem and confidence, I was obliged by a sense of duty to decline responding to your wishes; and it gives me the greatest pleasure to know that my conduct in this matter has been viewed in that light, and has not in any degree abated your feeling of regard.

Let me assure you and any member of your congregation that my being settled in another locality has not weakened one of the ties which blend my feelings with those with whom I was wont from earliest years to worship my God in the sanctuary. My earnest prayer is, that God may soon send you a pastor, and that the ordinances, which I trust you really prize, may be shortly re-established amongst you. I shall only add that, until your prayers in this respect be answered, and you are enabled to rejoice in seeing the waste places of your Zion restored, you may depend that every exertion possible from me shall be unweariedly employed in relieving your long-continued and painful destitution.

To HUGH MACLEOD, Esq.

From the worthy clergyman's communication, accompanying the foregoing *Address* and *Reply*, we extract the following particulars.

"When Mr. McLean came to this country more than a year ago, he received two calls, one from the congregation of which he is now pastor, and another from that of West and East Branches, East River. He considered it his duty to accept of his present charge. He has supplied the other congregation, however, with as much service as his own, and is disposed to do so until they obtain a clergyman. The testimonial, which he has now received, will show how his services are appreciated at West Branch. At a distance this may not interest much, but to us such things are precious, as indicating an incipient prosperity in this part of God's Vineyard in connection with our Church, for some years but little cultivated from want of clergymen, and still greatly in need of Gospel tillage."

The Conductors of the *Presbyterian* embrace this opportunity of recording their deep indebtedness to the following parties for their ready compliance with a request to furnish the columns of the *Presbyterian* with the Minutes of the Proceedings of the Synods of the Lower Provinces; viz: the Rev. Wm. Snodgrass, Clerk of the Synod of Nova Scotia, through the kind application of Arch.

Scott, Esq., Secretary of the Halifax Lay Association, and the Rev. John M. Brooke, Clerk of the Synod of New Brunswick.

CHURCH OF SCOTLAND.

GENERAL ASSEMBLY.

[Continued from page 126.]

FRIDAY, May 26.

The Assembly met at 11 o'clock. The Moderator opened the proceedings by praise and prayer, the Rev. Principal Lee reading the 23d chapter of Deuteronomy. The minutes of yesterday's proceedings were read by the Clerk.

Dr. BRUCE read his reasons of dissent from the decision on the Report of the Education Committee on Parochial Schools and Schoolmasters.

THE JEWISH MISSION SCHEME.

The Moderator called on Dr. Hunter for the name of a gentleman, for the approval of the Assembly, as future Convener of the Committee on the Church's Scheme for the Conversion of the Jews. The Rev. Dr. Tait, of Kirkliston, was thereupon proposed by Dr. Hunter, and seconded by the Rev. Professor Hill, to succeed Dr. Crawford, the former Convener. The motion was unanimously agreed to. Dr. HUNTER proposed that the Moderator convey the thanks of the Assembly to the late Convener, which he accordingly did in a few forcible and appropriate expressions of the Assembly's most entire satisfaction and gratitude to Dr. Crawford for his valuable services.

OVERTURE ON THE EMPLOYMENT OF STUDENTS IN CONDUCTING DEVOTIONAL SERVICES.

This overture was brought up and read by the Clerk. The overture states that, whereas it was the practice in certain districts for students to conduct devotional exercises by praise, prayer, and the reading of the Scriptures on the Lord's Day and on other occasions, before such students had finished the course of instruction prescribed by the laws of the Church, it was necessary by an authoritative declaration on the subject or by other measures to prevent a proceeding altogether at variance with the constitution and previous practice of the Church.

Principal LEE was disposed to view this matter with as much moderation as the nature of the case would allow. The exigencies of the times might at some period require that such might be excused—such, for instance, as that of the Disruption of ten years ago; but he did not think that now there was any such excuse. On the other hand he believed that there was now, as there was not then, an entirely adequate supply of properly qualified and duly licensed probationers. He therefore thought that the practice, which was ever viewed with much disaffection and distrust throughout the Church generally, should be discontinued, and that such a deliverance be made on the subject as should effect that object. The Rev. Dr. SIMON coincided in what had fallen from the learned Principal, and did not consider it necessary to add anything in support of so obviously proper a proposal.

The Rev. Dr. MACPHERSON said that he did not see that there was any necessity for the appointment of any such committee as was proposed in the overture. It would be sufficient to declare that it was contrary to the rules of the Church for any student to conduct public devotional services without receiving authority from a Presbytery to do so. The Rev. Dr. BRUCE begged to second the motion. The Rev. PRINCIPAL LEE would certainly take measures for preventing unlicensed students from exercising such ministerial functions. He thought that probably the Assembly's giving authority to Presbyteries, that in the event of any such case occurring within their bounds, in which any student shall take upon himself to conduct such services, he shall be declared incapable

of license until his case be brought up before the General Assembly.

The following committee were appointed on the subject:—Principal LEE, Dr. Simpson, Professor Robertson, Dr. M'Pherson, Principal LEE, Convener.

OVERTURE ON THE EDUCATION OF STUDENTS OF DIVINITY.

The Rev. Dr. M'PHERSON, Aberdeen, brought up an overture on the above. He said that the law of the Church in regard to the attendance of such Students was not sufficiently explicit; that in practice at all events it was not carried out. He thought it the duty of the Assembly to issue an authoritative declaration rendering it imperative that Students shall have attended 2 regular sessions of Church History and Hebrew. It seemed to him that the law, as at present, does not require 2 regular sessions of attendance on these chairs; and he understood also that there was a difference in practice between the Divinity Halls of the North and South on this matter, which he should like to see rectified. He was informed by his reverend friend, Dr. Hill of Glasgow University, that there 2 regular sessions were required and exacted. It was not so in Aberdeen, whatever the practice in the other Halls; and he was desirous that, for the credit of the Church itself as well as for the benefit of the general community, the Assembly should appoint a special committee to take into serious consideration the propriety of rendering at least 2 such sessions of regular, not partial, attendance on these chairs absolutely necessary previous to license. He considered partial sessions no attendance at all, and deemed it very important that the practice in the North and South should be consistent. He moved that the Assembly appoint a committee for this purpose, to report to the next General Assembly.

Principal LEE considered that the Assembly were under great obligations to Dr. M'Pherson for bringing this subject under their notice. He could state that in the University of Edinburgh there had not been, to the best of his knowledge, a single instance for the last 20 years—since 1833—of a student having been sent from its Divinity Hall without at least 2 years of regular attendance on these classes; and was of opinion that the laws of the Church very clearly declared that no Presbytery should take any student on trial for license who had not done so. He did not think that it was requisite to issue any more explicit deliverance, as all that was contended for as necessary by his reverend friend stood already as the law of the Church on its statute-book at the present time.

THE HOME MISSION SCHEME.

Dr. SIMPSON, Convener, read the Report, of which the following is an abstract:—

In last annual report your Committee had the gratification to state that the ordinary revenue for the year ending 15th April, 1853, had exceeded that of the previous year by nearly £600. They have now the high satisfaction to announce that the ordinary income of the last year exceeds that of the immediately preceding one by about the same amount. This considerable increase is the more gratifying that it arises almost exclusively from church-door collections, for it is to this source mainly that the Committee must necessarily look for the means of extending the operations and benefits of the Scheme. In referring to the amount of these collections distinctively for each of the last 3 years, and to the respective numbers of the contributing congregations, the venerable Assembly will not fail to mark the somewhat anomalous fact that, while the former has steadily and indeed largely increased, the latter have seriously diminished. During these years the collections received from parishes and chapel districts are as follow:—

Year 1851-2, from 890 Congregations.	£2763 0 7
“ 1852-3, from 863 “	3088 0 0
“ 1853-4, from 811 “	3597 4 9

It thus appears that while the collections for the past year exceed in amount those of the immediately preceding one by upwards of £500, there

has been a falling-off in the number of contributing congregations by 52 and that while the last year's collections exceed by more than £800 the amount received during the year 1851-2, the number of contributing parishes and chapel districts for that year by no fewer than 76. These somewhat startling facts give rise to mingled feelings of gratification and regret. On the one hand it is with devout thankfulness the Committee thus announce that during the past year 811 congregations have contributed more than £300 beyond the sum received from 890 parishes and districts in the year ending April, 1852; while on the other hand the Committee deeply regret and deplore the painful fact that the number of contributing congregations has seriously fallen-off, and that during the past year no collections whatever, have been made in near 400 places of worship in connection with the Church! While, however the Committee have felt it to be their duty to contrast the past with preceding years, and to show that in certain respects the former is one of disappointed hopes, yet in others it has unquestionably opened up the confident expectation, and even afforded an unquestionable earnest, of the coming enlargement of the Scheme. And the Committee gratefully acknowledge that the representations in their Report and in the appeal which they issued in reference to the recent general collection as to the necessities and threatened embarrassment of the Scheme, have been cordially responded to by a considerable portion of the Church. During the past year several congregations have sent in double and some of them even treble the amount of their former contributions; and the Committee venture to affirm that this large increase was brought about by efforts which are equally open and available to every congregation. The universal application of such efforts would lead to the most important practical result. If every congregation would act in the same spirit and contribute in the same proportion with those from which collections have been received during the past year, the aggregate amount may be estimated at from £1500 to £5000, a sum which would only cover the present expenditure but enable the Committee to extend their operations.

Notwithstanding the increase of revenue for the past year, it still falls short of the sum necessary to meet the requisite expenditure; but, having already dwelt at considerable length on the fact of an inadequate income, the only unpleasant topic your Committee are required to notice, they will dispense with further remarks in the confident hope that the requisite remedial measures will be devised by your venerable House, and that such will be cordially entertained and receive a large practical application. As in former Reports, the Committee would imply refer to the Schedule of Grants, as showing the operations of the Scheme in its present stage of advancement, and to remind the venerable Assembly that the measure of these operations is regulated and limited only by the means placed at the disposal of the Committee. With an increase of these means there will be a corresponding extension of operations, and that extension is not more desired by the Church than it is required by her people who eagerly call upon her to come over to their help. The Schedule shows the number of chapels to be 110, and the amount of grants, £4365. Your Committee will now give a short detail of their actings and management during the past year:—

BRANCH I.—CHURCH EXTENSION.—The only application made under this branch, which has been disposed of, was presented by the Presbyteries of Meigle and Dunkeld for assistance towards rebuilding the chapel at Persie.

II.—AIDING UNENDOWED CHURCHES; AND III.—EMPLOYMENT OF PROBATIONERS AS MISSIONARIES.—Under these two branches the principal part of the funds continues to be expended. It will be seen that grants have been voted in aid of 48 Unendowed Churches to the amount of £1882, 10s., and towards the support of 42 Mission stations to the amount of £1665. It is proper to state that beside the grants sums were previously voted, and are now in course of payment, in aid of additional Unendowed Churches and Miss-

ionary stations. Nine applications have been disposed of and sustained since the close of the financial year, and others are still under consideration. The former (and the latter, if entertained) will of course add to the liabilities for the current year. At present there are in all 106 places of worship receiving aid to the annual amount of about £4000.

During the past year the funds have been relieved to the extent of £185 by the erection into parish churches *quoad sacra* of 4 chapels formerly on their list, namely, St Peter's, Lauriston and Bridgeton in the Presbytery of Glasgow, and Camelon in the parish of Falkirk.

The Report enumerates a variety of instances, showing the increase of communicants and congregations connected with the chapels on the Committee's list.

In connexion with these chapels, the establishment of Sabbath schools continues to give great satisfaction, and has been attended with the most beneficial results.

IV.—ENCOURAGEMENT TO PROMISING YOUNG MEN.—During the past year 3 applications were made and after the usual examination of the applicants were sustained.

The Committee notice a gratifying communication which was lately made to them by the Edinburgh University Missionary Association, to the effect that they were prepared to contribute towards the support of a Missionary and requesting the Committee to recommend for selection one of the most needy stations on their list.

The Rev. Dr. Cook, Haddington, after some very appropriate observations on the Report, moved that the thanks of the Assembly be conveyed to Dr. Simpson by the Moderator, and this concluded;

Before closing he might be permitted a few observations of a more personal kind. He would say that, considering the many other arduous duties which devolve on the Convener of this Committee, duties, too, so admirably discharged, for his unwearied diligence, and untiring anxiety a right to perform these, not this Assembly but the whole Church lie under a deep debt of gratitude to him. Many, especially of the younger members, might not be aware how many years he had so laboured. He (Dr. Cook), having been much associated and come much into contact with him, knew how for so many years he had done this, and trusted that many more were still left for him so usefully to employ himself as to attend to those duties which hitherto he had so ably and admirably discharged.

The Rev. Mr. SMITH, Carbeth-Guthrie, with very great pleasure seconded the motion of Dr. Cook.

The Rev. NORMAN M'LEOD, of Baiony Parish, Glasgow, hoped that, as minister of a parish, or rather 3 parishes all in one, numbering 120,000 souls, and containing within its bounds a dozen churches and chapels, he might be allowed to make a few remarks on this subject, one which lay very near his heart, affecting as it did a class of the community with which he necessarily came into close and interesting contact almost every day of his life. He could not conceive of anything more important to the best interests of the Church, and the country generally, than this Report of the exertions of the National Church on behalf of an important but neglected class of our population. He could not refrain from expressing his deep gratitude, and trusted that he was sympathized with by the Assembly generally in such a feeling, that this Church is so highly honoured to be useful towards this class, that she has not been by any circumstances, tending to cripple her free action with regard to it, prevented from entering on and proceeding actively and laboriously with the arduous work, and that so much success has already attended her efforts, and that there is so much promise of future usefulness before her in her enterprising exertions for the temporal and eternal welfare of these perishing outcast members of the social system. His heart was always gladdened and refreshed by such gratifying reports of the exertions of the Church of Scotland

of her works of mercy Abroad, but much more of these at Home within her own borders. He did not care what others might think of him because of his not only entertaining but stating his opinion, and therefore would take the liberty of saying that he had no sympathy at all with those cramped intellects and narrowed hearts who would seek to engage in measures for the welfare and conversion of the heathen Abroad, the Hindoo and Jew, and shut up their bowels of compassion towards the heathen neglected at Home at their own doors.—exert themselves on behalf of the Indian and the Chinaman, and contribute their mite for their enlightenment and introduction to the blessings of the glad tidings of the Gospel of peace, yet leave the poor weaver and blacksmith at Home to perish within sight, unlooked-to and deserted, no man seeming to care whether they live or die temporarily or eternally. He had the highest authority for contending for, expressing and acting on the opinion he had stated himself to hold. Our blessed Redeemer Himself, while He sojourned on our earth, associated with, and taught, and preached, not alone to the Jews but also to the Samaritans, and specially and in so many words distinctly directed His apostles to imitate Him in this respect to preach His Gospel not to Jews only but also to the whole earth, to the Jew first but also to the Greek, which instructions had of course a running application to His professed followers through all time. Are we not as, Christians, enjoined to provide not for our own house only but for all men as we have opportunity, and as enabled by the gracious power of Him who ruleth over all? He, indeed, rejoiced that, as Christians, they were there met in His providence to endeavour in His strength to devise such measures as would bring the blessings of His Gospel to these, the neglected especially of our larger and more densely populated towns and cities; and trusted they shall be honoured of God in providing such agencies for their enlightenment and regeneration in spiritual things as will prove to many as wells in the Valley of Baca, by which many weary souls shall be abundantly refreshed. He rejoiced that the interests of the working-classes were never more attended to than at the present time. Speak of the great feature of the age!—of the spirit of the age!—of the progress of enlightenment abroad in the World!—(alluding to a speech during a previous sederunt made by his friend, the Rev. Mr. Phin, of Galashiels,) he knew of no feature of the age so marvellous and gladdening to the heart of any man, who has the best interests of humanity at heart, than the great and ever-increasing interest taken in the condition of the poorer classes of this country. He could not blind his eyes to the fact obvious to all, that the Queen on the throne herself does not excite a greater interest than does that class of whom he now spoke, whose cause he now, as always, endeavoured to plead; and that, among peers—witness Shaftesbury—among commoners and capitalists—witness James Wilson, so well known for his exertions in their behalf in England—among the clergy—witness the Guthries and Robertsons of their own country—of their own and other Churches there were not only earnest talkers but earnest and devoted workers—active labourers, and many among them whose success in their useful work would never be known till the great day, when all things shall be made known—men whose voice is never heard but whose work tells in rural country and in smoky town—who are living and dying in the service of Jesus Christ; and he did feel in his inmost heart that there was a great and mighty work to do in our great towns and cities; and he should like to give his opinion as to how it was to be grappled with and conducted to a prosperous issue. There had been he thought much mistake and unfounded exaggeration by many speakers and writers on this subject. Many have spoken and written on the innocence and purity of country populations and their accessibility to humanizing and religious influence in dreadful contrast to the opposite manifestations of heart

and mind in the factory workers and labourers, mechanics of large cities, as though they were comparatively with the other hotbeds of crime in incurable debasement. He was minister of 3 parishes in a city—a very good example of the kind of population these sentimentalists so much deery and deride, and he believed unreservedly the morals of our factories quite equal, if not superior, to those of many of the country parishes. He had a very different opinion from such persons of the average intelligence of these large-town operative classes; and he believed that they were fully as capable of being moved in a right manner as any other class of society; and, while he entertained this opinion personally, he knew also that many others who, like him, had had experience to judge respecting it, and whose judgement he looked on as valuable and trustworthy, held the same sentiments. Believing, therefore, with those to whom he alluded, that there was among the operatives of our public works in our large cities a most earnest body of religious people, he was not unaware and was certainly not there to deny that below them there existed a mass of ignorance and crime, a great and deep current of vice and immorality and desperate unbelief, but this was the very matter with which they had to do, and how it was to be combated and counteracted the great problem for the solution of Christian men. He should like to state his views of the manner in which this great work might be best set about and succeeded in. The Reverend gentleman then entered at considerable length on the means he thought necessary for the accomplishment of the work he had sketched out as necessary to be done—more especially and at great length and with much ability delivering his opinions with regard to the mode by which the very large portion of the population who profess to belong to the Roman Catholic community—in the city of his own residence numbering not less than from 60,000 to 70,000 souls, might be met and dealt with; but we regret our inability from want of space to give at length the concluding portion of the Reverend gentleman's eloquent appeal.

Sir JAMES ELPHINSTONE, Bart., had listened with much pleasure and satisfaction to Mr. McLeod's eloquent and able address, and expressed a hope that he might be induced to give it to the public in another shape, couched in as graphic and stirring language as he heard now used. He highly admired and applauded his views on the subject.

The Rev. Mr. Phin did not sympathise with or approve of the scope of Mr. McLeod's address. He thought they should adhere to the good old way in which their forefathers had trod, and leave to the ordinary means of evangelization already provided by the constitution of this Church. He thought the Rev. gentleman's proposal altogether unnecessary and unwise.

The Rev. Mr. McLeod must be allowed one remark in reply to this reverend brother. He had only to say that the reverend gentleman's remark with reference to the good old way, in which their forefathers had trodden, was inapplicable now. He had talked of the spirit of the age, they must progress in this, as in other matters, with the age.

The MODERATOR having put the motion of Dr. Cook to the Assembly, it was agreed to by acclamation. He then conveyed the thanks of the House to Dr. Simpson. He said the Missionary Scheme, of which Dr. Simpson was the Convener, occupied the Home field. They were all well aware of the plea that had been advanced in favour of that field. It was often asked why their Church should exert itself to carry the Gospel to heathen lands, while there was so much practical heathenism at Home to demand their efforts to remove it. But they all knew how unsound the argument was that they should confine their efforts to the Home field, for they had experience that, in proportion as aid was given to Foreign Missions, so did they succeed in procuring the means for efficiently carrying on the Home Missions. Still they were bound to see that, while

their zeal for the conversion of the Jew and the Gentile was not relaxed, their Home work should not be neglected. There was now a wide field for the exercise of Christian benevolence in their own land. The time was, indeed, when that field did not exist. The time had been when the Church was able to bring the influence of the Gospel home to every inhabitant of Scotland. The time had been when religion throughout the land burned with a pure and ardent flame, and when the Sabbath-day from John o'Groat's House to the Tweed was hallowed and observed with becoming reverence. Then every head of a family had daily devotion in his house; and, when night had drawn her sable curtains over the World, every house became a Sabbath school, of which the parent was the teacher. That day had passed away. There now existed large classes amongst the population, both in rural places and in their cities, sunk in virtual heathenism. Hence the necessity for seeing that Christianity was carried beneath the surface of society, so as to reach those classes, in order that the out-cast population might be restored to the decency and the privileges of Christian life—and hence the duty which the Church had to fulfil of overtaking by its influences the increase in the population. It was the peculiar duty of the Church established by law to undertake the Christian work of making the Gospel heard in these quarters. The Home Mission might not be connected with the romance and poetry which attached to the Foreign Mission. It might not be charmed with the excitement which attended the conversion of an idolater or the baptism of a Hindoo child; but a man might be born without Christianity in a Christian land, and be a heathen, although he neither bowed down to stock or stone. The efforts of the Home Mission were, therefore, exerted in behalf of very nearly similar objects, and even with professors of the faith they might bring in fruits like berries that had escaped the search of the gatherers on the uppermost boughs. By these efforts in localities not a few places of worship had been established which had become sources of Christianising influence, and the means of showing the light of the Gospel. As to the way in which the Committee of Dr. Simpson had done this good work, the Report bore sufficient testimony. He had been led into correspondence with his brethren in every part of Scotland on its affairs, and it was no exaggeration to say that no one could have been entrusted with the chief management of such a Scheme who could have displayed more kindness and courtesy, or whose labours had been more blessed in the result. He concluded by thanking the Committee and the Rev. Dr. Simpson, as their Convener, for the admirable Report they had presented of the affairs of the Home Mission Scheme.

THE NAIRN CASE.

The Petition from certain parishioners of Nairn stated that the Rev. J. Burn, presented by Mr Brodie of Brodie was objected to by the petitioners on the ground of his inability to preach in the Gaelic language, by which alone they could be edified, and that, in the event of his settlement being proceeded with, they would be driven to attend the church of another communion in the immediate neighbourhood—referring to the Free Church—where such a medium was employed. Counsel was heard at some length—A. S. Cook, Esq., advocate, for the Presbytery and 467 inhabitants of the parish, in defence and support of the Presbytery's proceedings in carrying through the settlement. J. Lee, Esq., advocate, appeared for the petitioners.

The Rev. Principal LEE moved that the General Assembly, in consideration of the peculiar exigencies of this case, receive the petition, which motion he supported at some length. Mr. Sheriff TAIT seconded the motion.

Professor ROBERTSON moved that the petition be not sustained but that the Assembly instruct the Presbytery of Nairn to proceed with this matter according to the rules of the Church, giving

due consideration to any valid objections these or any other parishioners may make to the settlement of the pres-ntee, and report to the next General Assembly.

After some observations by the Rev. Mr. McIntyre, of Kilmorivauig, who emphatically urged the claims of the Gaelic population and the impropriety of encouraging Presbyteries in the discontinuance of the Celtic tongue, and others on the case, these motions were put to the vote, when Dr. Robertson's motion was carried by a majority of 38 to 35.

DEPUTATION FROM THE ENGLISH PRESBYTERIAN CHURCH.

Dr. SIMPSON, stated that the Rev. John Orr, minister of the Scottish Church, Rodney Street, Liverpool, was present to deliver a letter from the Synod of the Presbyterian Church of England in connection with the Church of Scotland. The letter having been read, Mr Orr was heard in its support.

The Moderator, having been instructed to convey the thanks of the Assembly to Mr. Orr and his brethren of the English Synod, said they cordially reciprocated their expressions of esteem and respect and trusted that he and they should be long honoured as instruments of usefulness to their English brethren, and especially of their Scottish friends, who were, many of them, led by commercial views to change their residence to Liverpool and other cities of the sister country.

The Assembly then adjourned till the evening.

EVENING SEDERUNT.

The Assembly met at 8 o'clock when the Report on the management of the Five Schemes was laid on the Table. The Committee was reappointed.

The Report of the Committee on Hymns was next called for and read. A very long and highly interesting discussion followed. The members were unanimous in according their thanks to the Committee for their labours, and several motions were tabled, which were at last reduced to two—one by Dr. Cook, declining to sanction the use of the hymn-book without the imprimatur of the Church; another by Dr. McPherson, that the whole subject should be remitted to an entirely new committee, to report to next General Assembly. The vote having been taken, 34 voted for Dr. Cook's motion, and 51 for Dr. McPherson's.

In the case of the Rev. Mr. Goodair it was decided by a majority of 30 to 2 to remit the matter back to the Commission.

The Assembly adjourned at 1 o'clock.

SATURDAY, MAY 27.

The Assembly met at 11 o'clock.

On the motion of Dr. Barr, seconded by Mr. Milne Home, Dr. Cook, of Haddington, was appointed Convener of the Education Committee.

REPORT ON WIDOWS' FUND.

The Moderator presented the Report, giving a very favourable account of its position, as affording continued evidence of the sagacity of the original founders. The Report was adopted, and thanks given to Dr. Grant.

SUPPLEMENTARY ORPHAN FUND.

Dr. MACPHERSON gave in a Report, in which it was stated that the sum of £1500 contemplated by the Assembly had not yet been realized, but that £800 had been raised. The Report was approved of.

REPORT ON INDIAN CHURCHES.

Dr. BRYCE read the Report. He said that the reading of the memorial from the missionary body at Madras, which only reached your Committee by the Indian Mail of yesterday, would render it unnecessary that the Assembly should have the petitions from the kirk-sessions of Calcutta and Madras also read by the Clerk. They are directed to the same object and rest on the same views and arguments. The memorials from the kirk-sessions have besides been printed in the Report, which it was his duty to bring up from

the special Committee; and, as this report was in the hands of members, he should content himself, without reading it, with drawing attention to the very important subject to which it relates, and that as briefly as possible. He would venture to affirm at the outset that a more important subject could not be brought under their notice, or one having in itself a greater claim to the attention of the Church. It was one, moreover, to which events now occurring in Providence are giving a more than ordinary interest over the whole Christian world; and, placed as the Church of Scotland is in relation to these events through her ecclesiastical and educational institutions in India, there does appear to be laid upon her a very manifold duty, and upon this Assembly a very grave responsibility in seeing that this duty is adequately discharged. No one can look on what is now going forward in the field of missionary exertions in India and not be convinced that we are at length on the eve of a very important era in the history of these exertions. The seed, which has for more than half-a-century been so diligently sown in India through institutions such as their school and mission, more especially directed as they are to the elementary and intellectual culture of the native youth, is at length widely disseminated. The culture has been carried on with this purpose, steadily kept in view, of leading to the reception of the Christian creed. Through these, the channels of a more elementary and intellectual education, faith in the fables and delusions of the vulgar creed has been greatly shaken, if not in many instances indeed overthrown; and so we are called on to rejoice over the fruits of our labours. But, as these memorials tell us, and they are fortified by every statement that reaches us, we are to take care that we stop not here, but that the literary and scientific and intellectual culture of their native mind be carried out to the moral, the religious, and the Christian; and that, having sown the good seed of secular knowledge in a field thus far prepared, we must be on our guard that the enemy come not and sow the tares of infidelity and atheism,—"a danger, your Committee is persuaded, the more to be apprehended, that the line may not be easily drawn by Hindu neophytes, if left to themselves, between doctrines that have on the one hand degenerated under the vulgar faith and worship into all the follies and grossness of superstition and on the other have been elevated under the Gospel creed to all the power and spirituality of 'pure and undefiled religion.'" If the dangers of this source, so peculiar, as your Committee think, to the case of the natives of India, require to be guarded against, it is consolatory to know that the path of safety and of duty may be found by the British rulers of India in the history of the Church teaching us from the days of the Apostles downwards that the preaching of the Word of Truth to the heathen world, to be effectual, must be accompanied by the visible economy through which the ministrations of the Christian temple may be conducted with order and decency; and without which we are not warranted to indulge the hope that the good seed, which we have sown, will ever produce the fruits to which we look forward." This is evidently to be done by following the well-taught native youth beyond the walls of the school, and by means of the Church to carry on the good work that has been so happily begun, that he may be firmly established in his faith in Christianity. But this is not all at which we are called upon to aim. We must teach him to be himself the instructor of his heathen brethren in the truths of the Gospel, and without such a native agency he need, hardly says all their attempts to occupy so vast a field must be unavailing. To every exertion to reach such a native agency we are strongly encouraged by what is admitted by all who look with attention on what is now occurring over the Eastern World. There is a "shaking of the nations"; and a belief is spreading wider and wider among the votaries of superstition that some great and mighty change in their religion is at hand. So long ago as 1834 an attempt to meet these occurrences was made by the Assembly of that year, and

the practical measures, to which the Report now on your Table refers, had at least a beginning. A body was then erected at Calcutta, composed of the Established ministers of your Church, the ordained ministers of your mission, and two lay elders, chosen by the kirk-session; and power was given to this body to license native converts to become the religious instructors of their brethren under the authority of the Church of Scotland. This body was duly constituted at that time; but soon afterwards, when the Secession occurred at Home, and the missionaries at Calcutta left the Church, the Presbyterian body had its operations suspended. The prayer of the Memorial from the kirk-session of Calcutta, now on your Table, calls for its being revived, and, as I shall soon show you, extended in its powers. The deliverance of 1834 was confined to Calcutta. The petitions of the kirk-session and missionaries of Madras crave of you to extend it to that Presidency, and your Committee cannot entertain a doubt that you will comply with their prayer. The House will observe that the Act of Assembly, 1834, was confined to the licensing of native converts to preach the Gospel under the authority of our Church to their fellow countrymen. The Presbyterian body was directed to lay down a course of study, through which those, who sought this office, must go previous to obtaining a license, and to submit the same for approbation to the Presbytery of Edinburgh. And your Committee propose that in regard to this part of the subject the provisions of the Act, 1834, be adopted by the Assembly. But the memorials now on your Table call for a most important extension of your Presbyterian bodies in India; and the request is grounded on circumstances being fully set out in them. They call for power to license and ordain Europeans and Indian-Britons, who may wish to devote themselves to labouring in the missionary field under the authority of the Church of Scotland in India, and who may be made qualified for being invested with so important a character. In dealing with this suggestion, your Committee has been deeply impressed with its importance and its difficulty; they are unanimous in regarding it as most worthy of your gravest deliberation, and are prepared to propose compliance with the prayer of the petitioners under such provisions as the Assembly may think requisite. The Report points to some of these provisions. Your Committee would consider it proper, that the license to Europeans and Indian-Britons, who of course have not gone through the regular course of study required at Home, should be available nowhere else but in India. The Report further suggests a reference to the Presbytery of Edinburgh to sanction any application to the Presbyterian bodies for license, accompanied by details of the character and qualifications of the candidates. Your Committee at the same time are of opinion that a very large discretion in this matter must be given to those Presbyterian bodies if sanctioned. It will be seen that unless our Presbyterian polity can allow the Church of Scotland in India to adapt herself in some such manner as now suggested to the religious circumstances of that country, she must labour under a most manifest disadvantage as a missionary instrument, as compared with the Church of England. The powers of the Bishop meet the exigency of the case; and, as the field for missionary exertion extends under the success of elementary intellectual education, the capacity to occupy that field with properly trained religious instructors extends with it. As matters stand at present, the Church of Scotland is placed in the position that she cannot follow up her good work as a schoolmaster to all the extent demanded; and it has happened that native youths, whom she has rendered capable of being invested with the ministerial character and taking pastoral charge of native Christian congregations, have been employed by the Church of England in this truly desirable work. The time is come when provision may surely be made by the Church of Scotland for obviating the disadvantages under which her branch in India labours, as set forth in the memorials on your Table. In

the words of the Report the Church at Home must obviously look to her branch and mission in India for such information as may guide her to a course of sound Christian policy in pursuing this object; and in the co-operation of these bodies your Committee are assured that the Church may fully rely. To obtain the countenance and support of the Indian authorities, so far as these may be found within the reach of the Church, will belong to the Committees to whom may be delegated the duty of watching over a field of Christian labour than which a more important and truly interesting cannot perhaps be opened up to the Church of Scotland. In surveying this field we cannot overlook the extraordinary events that are now occurring in a country hitherto, like India itself, distinguished for its bigoted adherence to a long and deeply cherished superstition; but where the Brahminical creed and ritual, as it exists under the shape and form of the widely spread Buddhist heresy, appears tottering to its fall. The picture which the vast country of China presents at this moment to the Christian world, is unparalleled in interest; and it is impossible to survey it without feeling that the mighty revolution, that is now going forward in that empire, must eventually, perhaps speedily, conduct to results of the most momentous nature. If the good seed that has been sown in the realms of Buddha, and is now springing up in fruits so remarkable in their political and social aspects, is also taking root in those of Brahma to the extent to which we are led to hope, may we not look forward in due time to a harvest that shall enable us to place our power and dominion in the East on the firm foundation of a Protestant Christianity on the part of its now heathen and benighted population. The rapidity of communication and the facilities of intercourse with India, which science is now so remarkably placing within our reach, cannot be regarded by the truly pious mind otherwise than as an encouragement graciously held out to the discharge of a duty not less incumbent on the Christian of the eighteenth century than on the first followers of our Lord, to preach the Gospel unto all nations. That the Churches of that Power, which stands so pre-eminently forward among the nations of the Western World as the instrument of enlightening and emancipating the tribes of the East, should not share its labours and participate in its triumphs—that the religious field should be left in the darkness and ignorance of a slavish and degrading superstition, while the light of science, literature, and liberty is bursting on the secular—appears inconsistent with the purposes of an All-wise and Beneficent Providence. Your Committee would fain believe that, until a visible Christian economy under the countenance and support of the State shall have taken the place of Brahminical, the high destinies of Britain in the East would not have been fulfilled; and they cannot help regarding the foundation of this economy as already laid among the natives of India in the religious feelings for which in all ages they have been distinguished. On these feelings superstition has indeed but too successfully fastened, to the raising-up of an idolatrous creed and worship the most irrational and revolting; but which, let us hope as we pray, may give place to the saving faith and pure and spiritual ritual of the Gospel of Peace, if Christian States and Churches are duly alive to the obligations which the events of Providence are even now laying upon them. The Church of Scotland must ever desire to believe and to teach that the rule over the rich and populous provinces of the East, now given to the Power that wields their destinies, has been bestowed by an All-wise and Disposing Providence that through this Power the millions, that now "sit in darkness and in the shadow of death," may one day be brought to the light of the everlasting Gospel. To that Power it appears to your Committee to be opening up a destiny the most honourable, as there are doubtless imposed on it correlative duties the most onerous; and, in discharging these duties towards our native fellow-subjects, it will belong to us to bear in mind the command so

clearly involved in the precept by which in this matter we are bound to be guided—"How then shall they call upon Him on whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they are sent?"

POPERY.

Mr TAIT, Kirkcaldy, presented the Report, which consisted chiefly of statistics with reference to Roman Catholicism in Scotland. The number of ordained priests at this present moment was stated to be 149, while in 1851 it was 122; in 1841, 66; and in 1831, 54; showing a very large increase on the last 20 years. The Committee stated that they had received a communication from the British Reformation Society, suggesting the establishment of an institute in Edinburgh for the education of young men specially intended as missionaries to Roman Catholics. The Society offered to pay the salary of a superintendent for such institute.

Dr HUNTER proposed that the Assembly should approve of the Report and express their high satisfaction with the intelligence which it contained regarding the communication received from British Reformation Society, grant the Committee all powers to enter into co-operation with the Society, and authorise them to appeal to the Church for funds to establish the proposed institute, and to use their best endeavours to procure a suitable person as its superintendent. Professor Swinton seconded the motion; which was agreed to.

The thanks of the House were then conveyed to Mr Tait by the Moderator, and a committee was appointed to look out for a new convenor, Mr Tait having accepted the office of Convenor of the Jewish Mission Committee.

LAY ASSOCIATION.

Mr JOHN COOK, W. S., gave in the Report which was presented at the annual meeting on the 19th inst., and which may appear in our columns.

On the motion of Dr HILL the assembly recorded their high satisfaction with the Report, and their gratitude to the Association for their exertions in behalf of the Schemes.

SABBATH OBSERVANCE.

A note was received from Dr Muir, stating that the Sabbath Observance Committee had no Report to make to this Assembly.

NEW ZEALAND MARRIAGES.

Mr SHAND, W. S., presented an interim report from the Committee on this subject. After hearing the Report the Assembly again remitted the whole matter to the Colonial Committee to do therein as they should see fit.

WEST CHURCH INVERNESS.

Mr J. A. MACRAE, W. S., presented the Report of the committee appointed to obtain subscriptions for liquidating the debt upon the Chapel of ease, Inverness. It stated that the debt was about £1,500 and the subscriptions collected £570. The Committee requested their re-appointment for another year. Dr Macpherson moved that the Assembly approve of the diligence of the Committee, and re-appoint them, and again recommend the circumstances of the case to the sympathies of the members of the Church.

The Assembly adjourned at 6 o'clock.

MONDAY, MAY 29.

The Assembly met at 11 o'clock.

REPRESENTATION OF SCOTLAND.

Principal LEE read reasons of dissent against the decision of the Assembly on the petition of the Synod of Shetland, and overtured the Assembly to take into consideration the circumstances of the representation of Shetland in the Assembly. The Synod of Shetland consisted of 12 or 13 ministers, divided into 3 Presbyteries, each of which Presbyteries sent 2 clerical and 1 lay representa-

tive, the Synod thus obtaining an equal representation with a Presbytery of 36 ministers. Mr Cheyne opposed the consideration of the overture in his Assembly, as the interests of absent parties were involved.

It was agreed to remit it to a committee, to take into consideration the state of the representation of the Church.

Dr Arnot, High Church, Edinburgh, was appointed Vice-convenor of the Colonial Committee in room of Dr Clark, resigned.

Mr Fowler, Ratho, was appointed Convenor of the Committee on Popery in room of Mr Tait transferred to the Jews Committee.

THE ENDOWMENT SCHEME.

Dr ROBERTSON read the Report. The Report, which was preceded by an eloquent pleading in behalf of the Scheme, mentioned that the state of the subscriptions for the past year was encouraging. In that part of the revenue arising from church-door collections a considerable increase had taken place, thus showing on the part of the congregations generally a livelier and deeper interest in the great cause. From several parishes, in which the principle of parochial subscriptions had been adopted, returns of such amount had been received as clearly proved that, were the example thus set to be followed out universally throughout the Church, the Committee might consider their task as well-nigh accomplished. From many other parishes, although the principle of subscription had not been adopted in them, the returns had been hopefully improved. There was still, no doubt, a very considerable but, it was believed, a decreasing number of parishes from which they had received only occasional collections; and the number was not small, it was to be feared, in which collections had never yet been made at all. The Committee had anxiously improved every opportunity of stimulating local exertions in behalf of such churches as were brought under their notice by parties having a special interest in them and evincing at the same time a disposition to aid in raising the necessary funds to secure the erection of them into parish churches *quoad aera*. In this work the Church had been laid under deep obligations by the great exertions that had been made by several laymen as well as clergymen. Of lay contributors, who during the past year had distinguished themselves by munificent contributions in aid of the Scheme, the first place was justly due to the Duke of Hamilton and the Earl of Mansfield. The former nobleman had come to the resolution of erecting, solely at his own expense, the chapel of Larkhall in the parish of Dalswinton into a parish church; and in the communication announcing his Grace's determination it was added that his Grace, taking a deep interest in the prosperity of the Scheme, as one in his view eminently calculated to promote the best interests of the country, would be happy to co-operate with the Committee in carrying it out in the case of any other chapels in which church accommodation required by his tenantry might give him an interest. It would be seen in the sequel with what patriotic munificence his Grace had redeemed his gratifying pledge. And not less munificent was the contribution made by the Earl of Mansfield. Besides the very large donation formerly received from the noble Earl, he had again made a princely contribution in connection with the chapel of Logiealmond in the parish of Monie. In this case three-fourths of the requisite endowment capital had been contributed by him; and, as he generously proposed, when the erection should have been completed, to make the further contribution of a manse, garden-ground, &c., as what he deemed a necessary addition to the amount of stipend required by law, it might be said with truth that he had done what was equivalent to charging himself with the whole burden of the new parish. Equally deserving of commemoration was the munificent liberality with which, in addition to a sum of not less than £20,000 already expended by him in erecting new parishes, his Grace the Duke of Buccleuch had recently taken upon himself the charge of providing up-

wards of a fourth of the stipend for the parish about to be erected at Ladhope, his sole connection with which arose from his being an heritor in the original parish of Melrose, no part of his lands being situated in the district of Ladhope. The Committee had also to notice the not inferior munificence of Mrs Richards of Woodlands, who, in addition to a sum of £860, formerly expended by her in providing a manse for the minister of the chapel of Inverbrothock in the parish of St. Vigeans, had contributed of new £500 towards the erection of the said chapel into a parish church *quoad sacra*. The Committee had farther to state that a conviction of the impossibility of providing for the erection into new parishes of many destitute districts, in which nevertheless churches had been built, and which at the same time it would be most desirable so to erect on any plan of subscription formerly followed by them, led them to consider in the course of the past year whether some plan might not be devised that should enlist more generally in behalf of these districts the sympathies of the members and friends of the Church. The number of chapels still unendowed, omitting the Royal Bounty Mission Chapels in Argyllshire and the Western and Northern Isles, was somewhere about 150. From this number however the excess above 100 might be thrown off as meanwhile at least, though serviceable as preaching-stations, not of sufficient importance to be erected into parish churches. There thus remained 100 chapels in different parts of the country for which it was highly desirable that endowments should be procured with as little delay as possible. By the plan which after mature deliberation the Committee were disposed to adopt, to promote extended subscriptions on behalf of these chapels, it was proposed to divide them into 5 groups of 20 each, as follows, viz., one for Lanarkshire, inclusive of Glasgow; a second for Buteshire, Renfrewshire, Ayrshire, Wigtonshire, and the stewartry of Kirkcudbright; a third for the Lothians, with the counties of Dumfries, Roxburgh, Berwick, Selkirk, Peebles and Fife; a fourth for the two midland Synods of Perth and Stirling, and Angus and Mearns; and the fifth and last for the northern Synods of Aberdeen, Moray, Ross, Sutherland and Caithness, and the mainland division of the Synod of Glenelg. For providing endowments for the chapels in Dumbartonshire measures were now in progress—a considerable amount of subscriptions in furtherance of this object having already obtained. In respect of Argyllshire and the Western and Northern Isles, a hope was still cherished, if the deficiencies of the other parts of the country should be supplied by voluntary exertion, that aid might be obtained from Parliament. It was the object of the plan which had approved itself to the Committee to raise provincial subscriptions for 20 chapels to be taken from each of the above 5 groups at a certain rate per chapel—the rate of subscription for each chapel of the 20 to be thus aided to be payable when the supplement necessary to complete the endowment of such chapel should have been made up by local exertion. The 20 chapels, for which the corresponding provincial subscriptions were thus to be made available, would be those of course for which the greatest despatch should be shown in raising the necessary local supplement. The plan would operate as follows:—it in Lanarkshire, for instance, the several rates of subscription for each of 20 chapels should amount to £2000, then as soon as for any one of the Lanarkshire chapels, whether belonging to the city of Glasgow or to the rural parts of the country, the remaining £1000, required to complete the endowment capital, should be raised by local contributions, steps would immediately fall to be taken in the Court of Teinds for erecting such chapel into a parish-church; and, in conjunction therewith, a call would have to be made upon the subscribers for payment of the rates offering to it. The provincial subscriptions, which formed the main feature of their plan, the Committee proposed to raise by applications, partly to the wealthier friends of the Church, and partly

to the congregations. Already subscriptions had been received in this department of the Scheme amounting to about £10,000, and several parties had promised to subscribe, but without as yet intimating the respective rates of the subscriptions to be made by them. The Committee had hoped, indeed, that the prosecution of their new plan of subscription might have been by this time farther advanced; but, though they regretted the delay which had occurred, they were yet by no means discouraged by it. Much anxious consultation was required, particularly with influential individuals in Lanarkshire—this field appearing to be the most promising, at least, for the commencement of the operations which they contemplated—before their plan could be brought to the requisite degree of maturity. And they took this opportunity of expressing the deep debt of gratitude which they owed in connection with these consultations to two tried friends of the Church in Glasgow, Sir James Campbell of Stracathro and Adam Paterson, Esq., a member of the Assembly. But for the great exertions of these gentlemen it was very questionable whether even a commencement of their operations could have yet been made. And they were equally bound to report the encouraging reception which their plan met with from his Grace the Duke of Hamilton, and the noble munificence with which, in respect to 2 of the groups of chapels, he had been pleased to support it. The applications which had been made by them had been hitherto mostly limited to parties who might be supposed to take an interest in the Lanarkshire group of chapels. The measure of success which had attended these applications, particularly when it was kept in view that the new scheme of subscription had been in operation for only 2 or 3 weeks, was such, they rejoice to believe, as should make them thank God and take courage. It was an earnest, they trusted, of an abundant harvest to be gathered not in Lanarkshire only but throughout Scotland. No applications had yet been made by the Committee in connection with this new plan of operations to the congregations of the Church; but they cherished a sanguine hope that by most of the congregations in each of the above-noted provincial districts subscriptions would be made at a limited rate for the groups of chapels respectively belonging to those districts. It would require indeed but comparatively small rates of congregational subscriptions, were the object only to be generally entertained, to provide, in conjunction with what it might be reasonably hoped they should realise from subscriptions from the wealthier friends of the Church subscribing as individuals, such a premium for each of 20 chapels in the several provincial districts as should apply a stimulus to local exertion that would unquestionably secure the full accomplishment of the plan.

Appendix No. 1 contained an abstract of contributions to the Scheme. The amount of funds reported to last Assembly was £133,498, 12s. 4d., and the following contributions had been received during the past year:—

Church-door collections for the past year, &c.	£4,880 16 8
Contributions to local funds ...	15,827 17 8
Subscriptions to Dumbartonshire Association	1,900 0 0
Provincial subscriptions for each of the first 20 chapels in the district	9,800 0 0
Total	£32,408 3 4

Appendix No. 2 showed that 20 chapels had been already erected into parish churches *quoad sacra*; 2 were now ready to enter Court; for 14 endowments had been secured, and they were ready to enter Court; for 31 chapel endowments were in progress, and had been partially obtained; and 6 chapels had been erected, or were in course of erection, into parish-churches *quoad omnia*.

Dr ROBERTSON explained the circumstances under which the Committee were led to entertain the "Hundred Chapels Scheme," and stated that, after the difficulties to be overcome in setting in operation the scheme for the Lanarkshire group,

the Committee had been led to think it possible to carry out the scheme throughout the whole of Scotland. He was quite satisfied that, even with the very moderate rate of subscriptions asked from congregations, as well as from the wealthier friends of the Church, the Committee would succeed in raising 80 or 100 chapels into parish churches, so that the funds of the Home Mission would be set free, so far as they were concerned, and enabled to direct their attention to those important missionary objects which that Scheme was chiefly designed to promote. He trusted he would not be disappointed in the congregations of the Church agreeing to contribute for the chapels in the provinces in which they were situated. It did not require to be a large sum for each of the chapels within the district. If they were to get £5 for each of 20 chapels from all the congregations of each district within a period of 4 or 5 years, he felt assured that that would carry the Committee triumphantly through their difficulties, and enable them to bring their labours to a successful issue. Taking one congregation with another, he did feel that this was a perfectly practicable task. He would not have any congregation withhold itself from the work, even though they should only give 10s. or even 5s. Some would give them £10 for each chapel, and there might even be some giving them £20 or £25; but, even with £3 or £4 for each of the 20 chapels of the district, the work would be brought to a successful issue, and the Church of Scotland would have cause to rejoice in it.

Mr. PHIN, Galashiels, in moving the adoption of the Report and the thanks of the Assembly to the Convener and the Committee, said they had in this Report the announcement of several large contributions to the Funds, some of them coming, he rejoiced to say, from distinguished members of the aristocracy. It was indeed most gratifying that the head of the Scottish nobility should have been presented to the supreme ecclesiastical court of the Church of Scotland in the favourable light in which this Report presented him; and, if he might venture to allude to this own part of the country, he could not but express his gratification that they should once more have brought under their notice, as deserving their highest commendations and entitled to their warmest gratitude, a princely nobleman (the Duke of Buccleuch) who, though not a member of this Church, had been an example to its members in the zeal, energy, and munificence with which he had supported every good work in which this Church had been engaged. He rejoiced to have this opportunity of stating how deeply the district with which he was connected had been indebted to his Grace for the noble and most munificent contributions which he had made towards the great object in which they were so much interested. He was sure they must all feel that this Supplemental Scheme, which his rev. friend had introduced, was one which ought to commend itself to the warmest regards of every member of this Assembly; and he trusted they would all go down to their parishes and endeavour to do what they could to carry out what the Committee had recommended. He had had the misfortune on more than one occasion in this Assembly of finding himself opposed in various important matters to his excellent and respected friend, and it was because he had had that misfortune that he rejoiced in the opportunity he now had of most cordially moving the adoption of this Report. He thought on the last day of the Assembly they could not be better employed than in furthering this great work on which the prosperity of their Church so much depended and the failure of which, if he believed that possible, he felt would be fatal to the existence of the Church to which they belonged; for, unless the Church were so extended as to be commensurate with the wants of the age, it would be impossible for her to maintain that position she now held as the Established Church of the country. Mr Phin added that he must refrain from saying, in the presence of the Convener, what he felt it would have been his duty to say in his absence. He might however express in the strongest terms how deep

was the debt of gratitude the Church owed him for the able, unwearied, and most successful efforts which he had devoted for several years to this great object. He would take the liberty of adding that in future Assemblies he had little doubt that his excellent friend would be presented to those who might be members of them in very much the same light in which there had this day been presented to them an illustrious member of this Church, who was now no more (Dr Chalmers). Might that day be long distant when his excellent friend should be removed from them; but they might even, while he was spared, assure him that never, even in the days when the illustrious departed person to whom he alluded was rendering the greatest services to this Church, was he instrumental in accomplishing more for the advancement of the Church and of True Religion in the land than his rev. friend had already been made the means of doing through the Committee of which he was so worthily the head. (Applause.)

The Rev. NORMAN McLEOD remarked that the Report they had just heard afforded additional evidence of the growing strength and increasing progress of the Church. He was not going to enter into calculations as to whether the Church was now as strong as she was the year before 1843; but of this he was certain that there was as much life, and strength, and energy, and missionary enterprise in her as there was in the year that preceded 1743, and he believed there was no member of the Assembly of 1843 who could have expected for years yet to come to see the Church of Scotland in the position she now occupied. (Applause.) He believed that there was no person but one and, that was the Convener himself, who was not astonished at the results that had been reported in regard to the Endowment Scheme; and there could be but one opinion as to their sense of the zeal and Christian patriotism displayed by Dr R. in his management of the great work with which he had been entrusted. A nobler scheme had not been taken up by the Church of Scotland; but it ought to be distinctly understood what that Scheme was, and here he was not speaking so much to his brethren as to objectors out of doors. This Endowment Scheme of theirs, then, was not for the purpose merely of affording a comfortable support for a minister but it was in order that to poor congregations there might be supplied efficient pastoral superintendence, and they would feel the blessing of this the more, could they realise thoroughly what the functions of a Christian congregation were. He did not need at present to enter on the question of whether a Presbytery was a revealed thing or whether a Bishoprick was a revealed thing; but there was this point on which they were all agreed, that a Christian congregation was with its government a Divine institute, and the chief means ordained for the conversion of the World. The symbol of the union of the brethren composing this congregation was the Lord's Supper, and he could not conceive of anything more solemn than the institute of a Christian society. The chief work of this society was to make known the Gospel, and on this point they were all agreed; but he thought that in the times in which they lived a Christian congregation ought to take a broader view of the work. At the present day there were in large cities philanthropic associations for many purposes, the objects of which were to improve the condition of the working-classes; and were Christian congregations to ignore all these? If they did, other people—Socialist for instance—would go down among the working-classes, and say to them, "These Christian brethren care nothing for you; we are the people to do that; we sympathise with you, and wish to get you out of your horrid dens, but these Christian brethren will have nothing to do with this." It was thus asserted that congregations had nothing to do but to impart Spiritual Truth; but he for one was not willing to let a Christian society remain in this position. He maintained that with the increasing wants of the times they must expand the functions of the Christian society, and that they could not cast aside these obliga-

tions to which he had referred. Were this idea realised, he believed that the Christian Protestant Church could supply the wants of the people in a way that it had never yet done, and would thus exhibit to the Roman Catholic Church the result of a society of Christian men, united together in the bonds of sympathy for the advancement of all that tended to the well-being and happiness of humanity. He saw no reason why they should be met here by the argument that this was not the path trod by their fathers. He repeated that they must advance with the age. New wants and new circumstances had arisen out of the state of society, and he would like to see the Church expand herself so as to meet these wants and circumstances. At the same time, whatever differences of opinion there might be on these points, he thanked God that they were all united on this, that it was the business of a Christian congregation to go to their fellow-men and with hearts full of love make known to them the unsearchable riches of Christ; but, before they could have such a society as this, it was essential to its performance that their ministers should be endowed. Objections had been started against the Scheme on the ground that it tended to make men lazy; but this objection might be urged with equal force against the Church as against the chapel, and, indeed, it might be urged against all establishments. There might, he confessed, be some cases in which it had a tendency to make men lazy; but he looked on it as the most awful sacrilege on the part of any man to take the means intended for the support of an active and believing minister for the purpose of supporting himself in laziness. He defended the principle of Endowment as opposed to Voluntaryism, which, he thought, was very apt to lead to sneakishness and dependence on the people. If a low salary was given, they would get a man that was not worth more: and the advantage of an endowment was that it gave an inducement for properly qualified men coming forward as candidates for the ministry. Alluding to the liberality that had been displayed on the part of a few individuals towards the support of the Schemes, he expressed his belief that it would be a more satisfactory state of matters were the whole members of the Church contributing instead of leaving the burden on the shoulders of a comparatively small number, and said that, were each of the members of the 400 parishes that had contributed nothing to the Scheme only giving a half-penny per week, it would amount to £4000 a year. He concluded by apologising for having so frequently obtruded himself on the notice of the House, but his only reason was that he had deep-felt convictions in reference to the matters on which he had spoken, and he craved forgiveness if a single expression of his had given pain to any of his brethren. (Applause.)

The MODERATOR conveyed the thanks of the Assembly to Dr Robertson, assuring him that his claims on the Church were not unappreciated by the Assembly.

DIVINITY STUDENTS.

Dr MACFARLAN, on the part of the Committee appointed on Friday on the subject of the Theological curriculum for Divinity students, moved that the Assembly transmit as an overture for Presbyteries, and make the same an interim act, "that all students of Divinity, in accordance with the Acts of the Assembly, shall be required to give two years of regular attendance at the Divinity-hall, and that every student of Divinity shall attend the class of Church History and Hebrew during 2 sessions of regular attendance." Dr ROBERTSON supported the transmission of the overture and its embodiment in an interim act; which was agreed to;

DEBTS ON QUOAD SACRA CHURCHES.

Mr SHAND, W. S., gave in this Report in the absence of Professor Swinton, the Convener. The fund originated in a donation of £1000 by the late John Macfie, Esq., and it appeared that from this source, and the proceeds of a collection authorised by last Assembly, assistance had been given by which a number of chapels were entire-

ly Committee acting on the principles of supplementing local efforts.

Dr M'TAGGART, Aberdeen, alluded to the benefit derived from this Fund by the chapels in Aberdeen, which were now free from debt.

Dr ROBERTSON, in moving the adoption of the Report, noticed, as a gratifying fact, that no later than Saturday he had received from Sir John Maxwell of Pollock a cheque for £600 on account of the Endowment Scheme, accompanied with an intimation that the Hon. Baronet intended making a donation of £400 to the Payment of Debt Fund.

Dr SIMPSON, Kirknewton, bore his testimony to the importance of the Fund, and the great benefits it had already been the means of conferring.

The Assembly re-appointed the Committee, and authorised a collection to be made in aid of its funds.

THE LATE DR FORBES.

Dr HILL, in making a brief Report from the Committee on the Superannuation Fund, stated that, as the late Dr Forbes, of Boharm, had been the Convener of this Committee, it would be most appropriate to enter on their minutes in connection with this matter an expression of the sense which the Assembly entertained of his value to the Church, and their regret at his sudden removal from his sphere of usefulness.—Agreed to.

The Assembly adjourned at half past 5 o'clock.

EVENING SEDERUNT.

The Assembly resumed at 8 o'clock.

REFORMATORY SCHOOLS.

A Report from the Education Committee on the subject stated that they had gone over the provisions of the bill, and, considering the great delicacy and importance of the object in view, they agreed to recommend that the bill be remitted back to them for more full and deliberate consideration than it was in their power to give it before the rising of the Assembly, with authority to take such steps in connection with it as might appear to them advisable. Mr CHEYNE, W.S., moved that the Report be approved of.

Mr PHIN said he was under the necessity of opposing this motion. Mr CAMPBELL seconded Mr Phin's motion, observing that, while he thought the object in itself worthy of support, he was not satisfied with the mode in which it was carried out by the bill, as he considered the religious element indispensable in any such system of education as was proposed. Mr SHERIFF TAIT supported the motion of Mr Cheyne. Councillor RITCHIE seconded Mr Cheyne's motion.

Dr ROBERTSON recommended Mr Phin to withdraw his motion. There was something extremely awkward in this House opposing reformatory schools, as it would do, by petitioning against this bill. If they had themselves the means of introducing any better measure, then they might be in circumstances to oppose the bill. He did not think that the interests of the Church would be compromised by entrusting the matter to the Education Committee, and, no approbation of the bill being expressed, he thought the House should agree to leave the matter in their hands.

Some further discussion ensued, after which Mr Phin withdrew his motion and entered his dissent.

SOLDIERS' AND SAILORS' WIVES AND FAMILIES.

On the motion of Dr Robertson the General Assembly appointed a collection to be made in behalf of the wives and families of soldiers and sailors engaged in the War in all churches and chapels in which such a collection had not been already made—the day to be fixed in the Act appointing the collections; and the Assembly directed the sum collected to be transmitted to Mr. Young, the Agent for the Church, and appointed a Committee to take charge of the whole matter.

The business was then concluded in the usual forms, and the remaining causes were handed over to the Commission.

The MODERATOR then delivered the following address:—Right Reverend and Right Honourable—Your labours have now been brought to a close; and it only remains for me, before dissolving the Assembly, to address you in accordance with custom, and my words shall in the circumstances be few. Short, however, as the limit is which I have assigned to myself, I must begin by a respectful and grateful acknowledgement of the honour done me by my elevation to the Chair of this House. This is a distinction which can be enjoyed by but a few of the ministers of the Church; and, while I deeply feel my own unworthiness of it, I am on that account but the more impressed with a sense of obligation to the partiality and kindness of my fathers and brethren. I tender to you my most grateful thanks; and, conscious as I am of my imperfect discharge of the duties of the Chair, I humbly deprecate the severity of criticism, or a comparison of my merits with those of the able and distinguished men who have preceded me, and beg a generous allowance for deficiencies which I frankly admit and unfeignedly deplore. The character of this Assembly and its proceedings, I think I may say, have been in many respects fitted to gladden the hearts of the true friends of our Zion. One prominent and remarkable feature of this meeting of our National Church is the very small amount of judicial business brought before it. This is a subject for congratulation and, I trust, a token for good. More especially is it a subject for congratulation that not one case has occurred involving the exercise of the discipline of the Church, or the status and character of any office-bearer. The Assembly, however, has not been an idle one. In the absence of cases of the kind referred to, the members have had it in their power to devote an unusually large portion of time and attention to the Educational and Missionary Schemes of the Church; to take more deliberate counsel regarding them; and to indulge more at large in mutual exhortation to zeal and diligence in their behalf. It is, I hope, the feeling and conviction of all that such an employment of the time and attention of the supreme court of a Christian church is suitable; and in what has occurred there has been matter of much thankfulness and encouragement. All the Schemes are in a state of efficiency and prosperity—that is, as compared with former years. Under the Missionary enterprise of this Church the Gospel is making favourable progress at Home and Abroad; our expatriated countrymen are more fully supplied with the means of grace; our Christian educational institutions are gradually undermining the idolatry and superstition of India; the Jews have the Truth declared to them, whether they will hear or whether they will forbear; the schools and training seminaries of the Church at Home are increasing in number and efficiency; and not only is temporary provision for the means of grace in our large parishes being made but a wider extension of the Church is going on on the footing of permanent endowment. All this is very gratifying and shows that the Church, as compared with former times, is alive to her duty and responsibilities, and devoted to her Master's service. But, in regard to all our Missions, I trust none have failed to mark that what we rejoice in is but "a day of small things"—that it is a beginning of the work that has been made; that, for instance, in the attempted Christianisation of the heathen we limit ourselves, of the whole wide-spread Pagan lands, to India, and that even there our Christian scholars number but tens and hundreds, while the souls darkened and uninstructed amount to hundreds of millions. It becomes us, then, to be humble, yet to be encouraged and thankful. Since last Assembly a great charge has taken place in the relation between the Church and the education of the country. A violent disruption of the tie that bound to us the ancient Universities has been made. These are no longer connected, as regards the greater number of chairs, with the Established Church, while no other religious security has been provided. Their severance from the Church has been accomplished by an open breach of guaranteed privilege and inter-

national compact. It could not of course be expected that either the enemies of the Church or the enemies of Religion would long be satisfied with the triumph without attempting farther aggression; and accordingly the past year has witnessed not only the change adverted to on the Universities, but an attempt by the Government of the day, while providing additional means of education, to denounce and to endeavour to dissolve the long-established and hallowed union between the Church and the scholastic establishment of the country. From the infliction of such a measure, which would have paralysed the Church, broken her right arm, and practically unchristianised our schools, we have for the present been delivered by the merciful Providence of God. To Him I trust we feel duly thankful, and to those who were his instruments, who in this matter have laid the Church under great and lasting obligations. The defeated measure has been the frequent subject of our discussion, as well as the principles on which a new bill should be constructed. It rejoiced me to witness the tone of moderation that pervaded the Assembly on the subject of the rejected bill. There was no unbecoming exultation over defeated enemies. You rejoiced, but "rejoiced with trembling," as knowing that the danger is not overpast, and that our enemies are numerous and strong; the feeling seemed to be universally entertained that the victory was less the triumph of one political party over another than an intervention of Providence, to be regarded with feelings of reverence, and awe, and devout thankfulness. Nay, so forbearing have you been in your discussions that you have not impugned the character and motives of those who advocated the bill in question to the abandonment at once of all security for religious teaching and of personal consistency. I shall act in the same spirit. I devoutly recognise in what has occurred the hand of God, "who maketh the wrath of man to praise Him, while the remainder of wrath He restrains." Further attempts to disturb the relation so beneficially subsisting between the Church and the schools I fully anticipate. But, while we are not overconfident, let us not despair of a fresh triumph. We are not contending for a mere party or sectarian object but for the permanent interests of Religion, which, we think, are involved in the maintenance of the existing connection between Education and the Church; and, preserving that object in a proper spirit, and in humble dependence on Him whose cause we are humbly seeking to support, we ought not to despond as to success. It is not of course for me to pronounce a judgement on anything which the Assembly has decided; but, in reference to their deliverance on the subject of schools, I may be permitted to express my earnest hope and prayer that the concession they have made, in regard especially to inspection, may neither be misinterpreted nor ungenerously taken advantage of with the covert design of substituting something that will utterly subvert all exclusive ecclesiastical control. Right Reverend and Right Honourable, You are now about to be released from your attendance on this Supreme Court of the Church, and to return to your respective parishes and to your several local spheres of duty. Let me use the privilege, which the position I occupy by your favour, temporary though it be, gives me, to exhort you to the diligent and faithful discharge of your several duties. It is by such discharge of duty that you will best silence the gainsayer, and vindicate the fame and character of the Church. It is thus that you will most directly, by the blessing of God, attain the end of your labours in the salvation of the souls committed to your care. Right Reverend, Be instant in season and out of season; make full proof of your ministry; gird yourselves about with might, and watch for the souls of those committed to you as those who must give account to the Chief Shepherd. Right Honourable, Beware of undervaluing either the honour and dignity or the means of usefulness of the office you hold. In truth it is impossible to over-estimate the influence for good which that office, if its duties be properly performed, will enable you to exercise. Do not

limit yourselves to the duty of keepers in God's household, so far as that duty is performed in the courts of the Church: but seek to know that you may impress for good the private members of the Church of all classes. Lend your hands to every work; frequent the Sabbath school; plead the cause of the Schemes of the Church; watch over the morals of the people; set examples of righteousness, and shun even the appearance of evil. Right Rev. and Right Honourable, Let your enlightened efforts be united in defence of Zion, and pray unceasingly to God that your labours may be blessed of Him, and give Him no rest till "your eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes whereof shall ever be removed, neither shall any of the cords thereof be broken." Right Reverend and Right Honourable, As we met in the name of our Lord Jesus Christ, the sole King and Head of His Church, so do I, in His great name, now dissolve this Assembly; and, as, by the good laws of this kingdom, of which her Majesty is the faithful guardian, it is provided that a General Assembly of the Church of Scotland shall meet every year at the least, and presuming on your pleasure, I appoint the next General Assembly to be held here on Tuesday, 24th May, 1855.

The MODERATOR then, addressing the Lord High Commissioner, said—May it please your Grace, The General Assembly has now brought its proceedings to a close. Those proceedings have been of a varied and important character, involving the best interests of this Church, and the best interests of Religion both at Home and Abroad. There has not been and it could not have been expected that there should be perfect unanimity on every topic of discussion; yet we humbly trust that we have differed from each other in a Christian spirit, and that our proceedings altogether have been of such a kind and so conducted as to enable your Grace, who has witnessed them, to make a favourable report regarding them to her Majesty. We beg to repeat our expression of loyalty and of devoted attachment to her Majesty's person and Government. We cannot separate without tendering to your Grace our humble and grateful acknowledgements for all your condescension and kindness, and assuring your Grace that we will not fail to ask of the Giver of all good every blessing, temporal and spiritual, in your behalf.

The LORD HIGH COMMISSIONER then said, addressing the Moderator, To you and to the General Assembly I beg to express my warmest acknowledgements for the kind manner in which you have returned me personally your thanks and theirs for any comfort which it may have been in my power to render to them during the sittings of the Assembly. Right Rev. and Right Honourable, I have witnessed your proceedings with the utmost satisfaction; and nothing can give me greater gratification than to assure her Majesty of your continued loyalty and attachment to her person and Government, and to give her a most favourable report of the manner in which all your proceedings have been conducted, trusting most fervently that they may tend to the good of the Church and the benefit of Religion. Right Rev. and Right Honourable, it is now my duty in the Sovereign's name to dissolve this Assembly; and accordingly in the name of her Majesty the Queen I now declare it dissolved, and appoint the next General Assembly to meet in this place on Thursday, the 24th May, 1855.

The MODERATOR then offered up prayer, a part of the 182d Psalm was sung; and the benediction was pronounced.

The Assembly separated at a quarter to 1 o'clock.

COMMISSION OF ASSEMBLY.

The Commission met yesterday at 12 o'clock, Dr. Hill in the Chair.

CASE OF MR. GRAY.

This was a reference from the Assembly's Colonial Committee in regard to the resignation of Mr. Gray, minister of St. James' parish, British

Guiana. The reverend gentleman had left his charge in Demerara without waiting for the leave of the Presbytery, which he had understood would be granted; he had intimated his intention to return to the colony after recruiting; but, having remained in this country, he had been induced by his friends, to alter his resolution, and accept an appointment. The Rev. Mr. SMITH, of the Tolbooth, stated the circumstances on behalf of the Colonial Committee. The Rev. Dr. CLARK explained that the Committee did not see any good ground for censuring Mr. Gray, while they thought that the Presbytery of Demerara deserved approbation for their diligence.

It was resolved that the Commission sustain the reference of the Colonial Committee to the General Assembly, approve of the conduct of the Presbytery of Demerara in bringing the circumstances under the notice of the Colonial Committee, express their regret that those circumstances should have taken place, but resolve that it is unnecessary to proceed further in the case.

The Commission then adjourned.

ELDERS' DAUGHTERS' ASSOCIATION.

The annual meeting was held on Friday in the Office of the Schemes. On the motion of Dr Cook, of St. Andrews, John Campbell Swinton, Esq., took the Chair.

After a few recommendatory remarks by the Chairman, the Secretary read the Annual Report, from which it appears that the Association had collected during the year £127. 3s. 10d., £80 of which they recommended should be allocated to the Education Scheme of the General Assembly, and £40 to the Ladies' Gaelic School Association. The services of the Glasgow auxiliary were acknowledged in the Report, as was also the able advocacy of Dr Cook, of St. Andrews.

The Rev. Mr. MACDUFF, of St. Madoc's, moved the adoption of the Report. He alluded to the advantages which might be expected to attend on the separation of the sexes in the education given them in public schools. He was of opinion that the training of girls should be conducted apart from that of boys; and he thought the Lord Advocate would have conferred more good on the community by making provision for having a female school attached to each parish church than by any of the proposals he had made.

The Rev. Mr. MOIR, of Dalmeny, in seconding the motion, referred at some length to the influence of the female mind in forming the character of the rising generation, and, in noticing the obstacles which at present stand in the way of properly training the female population for this duty, adverted to the out-door or field-labour by which in country parishes their time was so much occupied. He drew a melancholy picture of the effects of the system, remarking that it was but a stage removed from slavery, and expressed a hope that no efforts would be spared to get such a blot removed from the fair name of Scotland.

The CHAIRMAN incidentally mentioned that the Society recently formed for the improvement of Agricultural Dwellings were directing their attention to the subject alluded to by Mr. Moir.

The Rev. Dr. CRAIK took occasion to express his sense of the importance of the Association, and his determination to give it more active help than he had yet done. In calculating the number of elders' daughters that might be in Glasgow, he adverted to the inaccuracies contained in the census recently published as to Church attendance in Scotland, in illustration of which he stated that there are at least 8 more churches connected with the Established Church in Glasgow than were set down in the return.

A vote of thanks was tendered to the Secretary and, a similar compliment having been paid to the Chairman, the meeting separated. (*Abridged from the Edinburgh Evening Post.*)

FEMALE EDUCATION IN INDIA.

[Condensed from the Edinburgh Even. Post.]

The annual meeting of the Scottish Ladies' Association for the advancement of Female Edu-

cation in India was held yesterday in the Music Hall, the Rt. Hon. Lord Belhaven and Stenton in the Chair.

On the platform we observed the Very Rev. the Moderator; Drs. Hunter, Glover, Arnot, Paul, Hill (University of Glasgow), Balfour; the Rev. Messrs. Gray of Lady Yester's, M'Duff of St. Madoc's, Shaw of Ayr, Brown of St. Bernard's, John Clark, R. Home, A. R. Bonar, Robert Macduff, John Wilson, Robert Stevenson, D. Playfair, Mackenzie of Lasswade, Torrance of Glencorse, Nicolson of Pencaitland, Phin of Galashiels, Muir of Dalmeny, &c., &c.

The meeting, which was very numerous and respectfully attended, the majority, as was naturally to be expected, being ladies, was opened by a most impressive and appropriate prayer by the Rev. Dr. Macfarlane, of Duddingstone.

The noble Chairman called on the Honorary Secretary, J. Wright, Esq., W. S., to read the Annual Report;

"Your Committee, in giving an account of their stewardship for the past year, feel constrained again to record their sense of God's kindness to them and to your Association throughout the year.

"If your Committee have not been privileged to bear testimony to the power and efficacy of the grace of God in the conversion and open profession by baptism, during the past year, of many of the benighted children of Hindostan, they do not consider this circumstance as a reason for relaxing your exertions on behalf of the children. On the contrary, believing that the whole earth will be filled with the glory of God, your Committee would all the more press upon you to use redoubled efforts to hasten that longed-for era, and at the Throne of Grace to remind God of His promises. Your Committee will not allow themselves to believe that, though there have been no public confessions made this year by your children of their interest in Christ, there has been no work of grace going on within their hearts. The Word of God cannot altogether return to Him void of fruit, any more than the seed sown in the earth; but in God's own time the hopes of the sower are not altogether disappointed.

"Your Committee were delighted on receiving intimation from Calcutta in December last that a native woman had by her will bequeathed to our Orphanage there a legacy of 2000 rupees. They were not only grateful for this addition to their funds, but they felt happy in the thought, that the objects which your Association have in view were being appreciated by the natives themselves; and it must be a source of gratification to the Association to hear that their efforts at making the native females of India feel an interest in education are being blessed.

"The reports from your agents in Calcutta and Madras are very encouraging. Your agent at Calcutta writes: "Although I cannot refer to any baptisms among our pupils during the year, yet I have great pleasure in stating that 5 of our orphans (4 natives and 1 East Indian) are at present candidates for this holy ordinance." And your agent at Madras writes: "On comparing the numbers on the roll with those in last year's report, it will be seen that there is an increase of 85."

"Your schools at Bombay are still in the same unsatisfactory state, and, until a Male Superintendent is put in charge, your Committee do not expect to be ever able to report favourably of them; and now, that the Rev. Dr. Stevenson is about to leave Bombay, their apprehensions for the future are of the most serious kind. Your Committee would, therefore, urge upon the friends of the Association to use the most strenuous exertions to provide the means for supplying this want.

"From Ceylon the Secretary of the Branch Association writes that, from the causes stated in his report, 2 of your schools have been closed, but he adds: "This suspension of the efforts of the Association, it is confidently hoped, will only be for a short time. All other schools and societies here are affected by the like or similar causes."

I.—OPERATIONS ABROAD.

Calcutta.—In the report of Mr. Yule on the state of your orphanage and schools, dated 3d March, that gentleman says—"I have nothing to report of an exciting nature in our operations. Nevertheless I do trust that we have made some progress during the year; and, although there is much to distress us, and to cast down our spirits in the hardness of heart and indifference to the Gospel with which we daily come in contact, there are still some encouraging circumstances to be occasionally met with, which tend to cheer us in our labours, and call forth our gratitude to God, in whose service and for whose glory we have been called upon to labour.

"Living in the orphanage, and under the care and training which is therein given, there were 69 girls at the close of last year; these were arranged into 5 Bengali and 6 English classes.

"The Bible class has been the source of much comfort to Mrs. Yule, who has had it under her own special care during the year. She can easily discern a growing love for the Bible among thy girls, which not only makes her labour light but also affords encouragement of a reaping time, as well as a time of sowing seed.

"Although I cannot refer to any baptisms among our pupils, yet I have great pleasure in stating that 5 of our orphans are at present candidates for this holy ordinance.

"I have only further to add that during the past year, the hottest for many years, all our inmates enjoyed, through the great mercy of God, excellent health. This was a blessing for which we feel deeply grateful to the Great Father of all good.

DAY SCHOOLS.

Orphanage Compound School.—"About the middle of the year I was able to obtain 2 tolerably efficient men, one a Christian and the husband of Fuljohi, one of our former girls—the other a very nice Hindu, and an enquirer after Christianity. These 2 have set themselves to work in right earnest; and the school at the present is considerably in advance of any former period. Average attendance, 70.

Kidderpore School.—The Baboo in charge of it is one of the best teachers I have seen in India; he throws his whole heart into the work, and has not only ability but great amiability of character, and, as far as one can judge another, he also possesses a large amount of decided Christian principle, although he is nominally a Hindu. Average attendance, 75.

The Cossipore School.—The attendance here has been generally regular, and the teachers active. Average attendance, 60.

Such is our Report, and it only remains for me to conclude it with thanksgiving to our Gracious Lord for all the goodness and mercy which He hath made to follow us during the year, and to pray that He would vouchsafe special blessing on our labours in the future.

Madras.—Mr. Walker's Report, dated 9th March, is also very encouraging, and is calculated to show very conclusively that the Hindus of Madras are now beginning to appreciate more highly the advantages of female education. There can at least be no doubt that this is the case as regards the great majority of those who have been educated at the university and the different missionary institutions. There have been of late several schools for girls established in Madras, which are supported by school fees and the contributions of native gentlemen. And the great importance of educating their families is often prominently brought before the notice of the native community in the columns of a newspaper conducted by an intelligent Hindu.

"The girls who live in the Mission-house have given us great satisfaction during the year. They have made very creditable progress in their studies, and their conduct has generally been in accordance with God's Word.

"*Bombay.*—The Rev. Dr. Stevenson in his letter of 27th February gives the following account of your schools:—"The girls get on well; and at a public examination at the end of the year

a great many ladies and gentlemen who attended were highly pleased both with their progress in learning and with the specimens of needlework exhibited. The good acquaintance they had with the Scripture history and doctrines was very gratifying. Two girls during the year were married out of the Orphanage to persons every way suitable with the consent of the Corresponding Board and Orphan Committee. The native day schools have also been well attended. Attendance, 58."

SUMMARY.

	1853.	1854.
CALCUTTA.—I. Orphanage	68	69
II. Day Schools ...	325	295
MADRAS.—I. Institution	268	352
II. Branch School	39	40
BOMBAY.—I. Orphanage	9	9
II. Day Schools	60	58
CEYLON.—Day Schools	190
	958	958

II.—OPERATIONS AT HOME.

"Your Committee in last Report proposed that a special collection should be made for sending out a male superintendent to your Bombay agency. While they return their thanks to those friends who have contributed to this special object, they cannot help expressing their regret that the proposal has not been more liberally supported, and would recommend that the collection be continued until a sum of £450 be collected.

FUNDS.

The Ordinary Income for 1853-54		
amounts to.....	£1585	0 2
The Expenditure amounts to.....	1969	9 9½

Excess of Expenditure,..... £384 9 7½

Kindred Societies.—Your Committee have maintained their friendly intercourse with the London Society for Promoting Female Education in the East; and they would recommend that the Association continue their donation of £10 to Miss Aldersey in aid of her School at Ningps in China.

GREEK CHAIR, KING'S COLLEGE, OLD ABERDEEN.—The appointment of a Professor to the Greek chair of King's College, Old Aberdeen, lately made vacant by the death of its former occupant, Dr. Macpherson, took place on Saturday last, when the Rev. P. Campbell, of the Established Church, Caputh, was elected by a majority of five votes to two, the latter number being recorded in favour of Mr. W. Y. Sellar, Sutherlandshire. There were twenty-one candidates for the office, only three of whom, it is understood, are alumni.

COMMUNICATIONS.

[The conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

ASPECT OF OUR TIMES.

(Concluded.)

The Church of Rome is another Institution, of which the aspect of our times seems to portend the approaching downfall. It too has long enjoyed a certain measure of protection from the friends of conservative measures in Protestant as well as Popish communities. But the Priesthood, either urged on by the necessities of their present position or buoyed up by false hopes of future success, have assumed an

aggressive attitude, which has made it very plain that, however willing the conservative body of their own and other communions might have been to tolerate or even support the Popish system in a state of quiescence, they are by no means disposed to aid in any attempt to rouse up its dying energies, re-establish its spiritual supremacy and extend its empire over all the nations of the Earth. When losing its hold on the hereditary faith of its own professed adherents, it was preposterous to advance the arrogant claims of this Church to obedience from those who inherited a protest against its authority as a leading article in the religious faith received by tradition from their fathers. Do the Roman Priesthood imagine that they can themselves either subjugate or destroy all who now deny and resist their pretensions to spiritual authority? But, if they do not, on what other aid do they reckon? Their hereditary subjects seem more disposed to cast off their yoke than to assist in imposing it upon others. They cannot now look to receive either countenance or aid among Protestants in maintaining or extending their dominion. The Church of Rome and the Greek Church, both highly despotic in their hierarchical or rather monarchical constitution, the one under a spiritual and the other apparently under a civil head upon earth, have raised a quarrel in Turkey about their respective claims, which, singularly enough, has at the very commencement resulted in the Sultan, the earthly head of another spiritual despotism, being compelled to bind himself by solemn treaty to maintain the great Protestant principle of allowing every man to worship God according to the dictates of his own conscience. As this declaration has been shaped out to meet the exigencies of a quarrel among the adherents of the Pope, the Czar and the Sultan, it may not very clearly assert the principle of religious liberty, but it does assert it and, even more, seems to admit that the peace of the World cannot be maintained on the basis of any other political maxim in matters of religion. It is so in truth. Whosoever draws out the sword to maintain the true worship of the True God challenges obedience from every human being, and may go on smiting with it to the utmost ends of the Earth, for all men everywhere are bound truly to worship the One Living and True God. But when or where did the Great Governor of the Universe grant a commission to any man or set of men to engage in any such enterprise as subduing the World to Him by the sword? Do the Jesuits still cling to the vain hope, that they will be able by any possible machinations to induce men of information and sane minds to aid and abet them in such a wild attempt? Or will the fitful fury of a few ignorant fanatics enable them to succeed? It was not accident but the very spirit and pressure of the age that, out of their insidious attempt to gain influence among

the subjects of the Sultan, so speedily wrested from him an admission of the right of private judgement in matters of religion, a principle which they detest. But such accidents will contravene all their deep-laid schemes. All their efforts to maintain their spiritual despotism over the souls of men, like the efforts of the slaveholders to maintain their tyranny over men's bodies, will only hasten the final defeat of their inhuman and unholy designs.

But, if the impious and insane assumptions of the Church of Rome were finally disposed of, it would change the entire action of the whole Christian Church throughout the World. With Popery Protestantism would also come to an end. This aspect of our times does also foreshow great and momentous changes in the whole current of the World's affairs to be near at hand.

Then there is the Czar Nicholas with his politico-religious claims of a mission to settle all affairs in Church and State among the nations. But lately he was the very pet of conservatives. But either they made the mistake of supposing that he would keep the world quiet without seeking to disturb the peace himself, or he fell into the error of thinking that conservatives dreaded only mob commotions, and that imperial agitation and revolutionizing would find more favour in their sight. The eyes of both, however, are now opened, and all confidence between them is at an end. Nor is there any great chance of victory finally inclining to the side of the Czar, when the great conservative body of Europe have declared so unequivocally against him by advancing money freely to his opponents and refusing to lend any to him. That the conservative mind of Europe is in favour of Regal Government in the hands of hereditary sovereigns is beyond all doubt, but equally so, that it is not in favour of arbitrary government according to the personal whims of kings and courtiers. It is evident that great changes must take place, if not in the form and principles, yet in the whole spirit and administration of royal government on the Continent of Europe. All the attempts of kings to strengthen the bands of arbitrary rule, like those of the Pope and the slave-holder, have tended only to weaken and impair what they wished to confirm. Society is thus evidently every-where verging towards great and momentous changes in all its principal relations, and our hope is that they will prove as salutary as extensive.

QUEEN'S COLLEGE, KINGSTON.

We have on several occasions called the attention of our readers to the above Collegiate Institution, as we have always indulged a fond hope that, under the judicious management of liberal-minded Trustees and an efficient staff of Professors, whose efforts would be supported by an appreciating public, it would one day be

privileged to fulfil successfully and well its high vocation towards the British Colonies on this Continent generally, but more especially towards the youthful aspirants to the Christian Ministry in that Church with which the Institution is more immediately connected. We shall therefore be greatly disappointed if the appeal of the Trustees for funds towards liquidating liabilities which have been recently incurred should fail to meet with an adequate response. We have much pleasure in inserting in the present number the subjoined communication on this subject from an esteemed correspondent. We earnestly recommend it to the attentive consideration of our readers, trusting that its perusal may secure their cordial and practical co-operation in so laudable an enterprise.

There are many reasons why the Ministers, Members, adherents, and friends generally, of our Presbyterian Church in Canada and in the Lower Provinces should cordially and cheerfully do all that in them lies to sustain, invigorate, and extend the interests and influence of Queen's College. It were uncalled-for to occupy great space in addressing Christian and enlightened people to prove that Academical education is most imperatively demanded for those who are to discharge the functions of the holy ministry. It is universally admitted, at least among the class of persons with whom we have to deal on this subject. Apart from all other authority and reasons that could be urged, we have the example of our Lord in His three years' training and instruction of those whom He designed as Apostles and Ministers of His Word. All this was in addition to that pious character and scriptural knowledge which they possessed when they became the personal attendants of the Great Teacher. Were any of those, who have been called to the Gospel ministry, ever so well educated for their sacred calling as were those honoured followers of the Lamb? And is not the inference most obvious that they, who enter into their labours as the servants of Jesus Christ, should attain the very best mastery possible of inspired and human learning? The Divine Master is King of Zion, God of Providence, and Fountain of Wisdom. Whatever, therefore, He is pleased to place within our reach for His honour, in realizing suitable qualifications for the highest and most responsible of all vocations, we are bound, as we would be found faithful and adequate stewards, to secure for those who are to be sent as the heralds of the Cross. How requisite are matured habits of thought and well digested knowledge? We have only to study the Epistles of the greatest of Apostles to his "beloved son Timothy," in order to perceive forcibly how impressed was that noble master-spirit with the paramount obligation of the man of God evincing them.

If then we come to our own field of operations, how are the watchmen upon the

walls of Zion to proceed in order that there may be supplied to our Colonial Church an order of men who shall be "apt to teach," able preachers and wise pastors? Undoubtedly they are loudly called upon to employ the most energetic measures, in the spirit of faith, hope and love, in devout reliance upon the blessing from on High, that our Congregations, present and future, entrusted to our oversight, may have the benefit of a native ministry. While we rejoice with gratitude to receive pious and efficient preachers and workmen from the Mother Church, it were almost offensive at this time of day to labour to show that alike the insufficiency of the number to be supplied thence, and the circumstances of the country for which our labours are required, demand that we foster the gifts, graces and attainments of our native youth. They form pre-eminently the stock from which our Church, both in her Home and in her Foreign efforts must derive her labourers, who shall "sow beside all waters" the blessed seed that will bring forth fruit unto life eternal. Now, while the Christian families of our Church—those distinguished for moral excellence, and especially those that also have been favoured with abundant means, should solemnly and prayerfully strive to set apart the first-born or the best to be consecrated to God in this holy avocation of seeking to win souls and to edify the body of Christ, it is also incumbent upon the office-bearers and membership of our Zion to afford such dedicated offerings every encouragement and facility in order that they may become workmen that need not to be ashamed, rightly dividing the Word of Truth.

When it is borne in mind that Queen's College is not only our own but that it is, moreover, the only Academical Institution in the Colonial Empire of Britain, connected with the Church of Scotland, (if we except the Missionary establishments of our India Scheme) where a thorough course of preparation for the Pastorate and ministerial duties can be secured, surely every affectionate, willing-hearted, right-minded friend and member of our Church will rejoice that we are astir in this great business, and that an opportunity is now presented for liberal donations and prayerful sympathy from each one that loves the Lord Jesus Christ. The persuasion is not groundless that there are those connected with us who have desiderated such an occasion as the appeal from Queen's College now affords. Such persons desire earnestly to see an increased infusion of active vigour, of suitable organization, and of operative hope into the Church. Most fervently is the trust entertained that neither they nor we will be disappointed. Let but our Christian people give "as the Lord hath prospered them," and more will be received than is asked for. The Trustees of the College, confiding in the heart of the Church as the

fruit of the Spirit of Christ, have purchased suitable buildings and incurred liabilities to the amount of £6,000. Our hopes are sanguine and confident that they will never have occasion to regret having done so. Were it otherwise, oh, how sad and gloomy would be our thoughts! We would fear that the Lord had forsaken us, and that the foul calumnies, with which our enemies have reproached us, were after all, peradventure, true. But we *cannot* believe that such will be the result. On the contrary strong is our expectation that, with proper arrangements and efforts on the part of those who direct this movement, we shall have great cause for thanksgiving when we see the goodness of the Lord to us, and that our timidity and backwardness will effectually be rebuked and removed.

It is the purpose of the Trustees to appeal not only to the Church in Canada but also to the Church in the Lower Colonies. They do this all the more readily as Queen's College is the only chartered Institution capable of granting degrees, and having a Theological School, in British North America in connection with the Church of Scotland. And, as young men from the Sister Provinces are beginning to avail themselves of the advantages which Queen's College affords, and as it is believed that many more may yet do so, the Trustees cannot but hope that their Brethren of the Church of Scotland, lay as well as clerical, in Nova Scotia, New Brunswick, and Prince Edward Island may be inclined to aid them in their present emergency by contributing to an Institution so much needed, and which has already done considerable for the advancement of Learning and Religion."

SELECTIONS.

FREE CHURCH SUSTENTATION FUND.

The substance of the following speech by the Rev. Mr. Purves of Jedburgh was spoken when the resolutions on that subject were passed in the Free Assembly on Monday, 29th of May:—

"It may not be without some good effect to fix attention on the fact that there is this year, for the first time for several years, a decrease on the equal dividend. It is small, indeed, and there are circumstances, some of which have been mentioned by our Conventer, to explain it and make it less discouraging than it might otherwise have been. Still, though little in itself—not quite £2—it is to be regretted. It is to be regretted as happening *this year*, for the change on the Scheme and the efforts throughout the year to raise the Fund awakened the general expectation of a rise; and, of course, with a smaller dividend in their pockets the ministers return from this Assembly with a feeling of disappointment in their heart. This year, also, the diminution is peculiarly unfortunate, considering the additional cost of everything, everything having risen, as was said the other night, but the dividend. We have thus a falling exchequer with a

rising demand. But it is the low state of the Fund at all times that makes even any diminution, however small, to be deplored. It is its chronic condition which is after all the evil and the danger. That is such that the abstraction of even the smallest coin can ill be spared, and makes one fear that, the tide being turned, though the first receding wave be small, yet it may be followed by another and another still, till the issue be fatal, and the majority of our ministry be left high and dry upon a deserted beach. When the boat's edge is already down to the water's brink, the smallest wave may sink it. A single drop makes a full cup run over, and it is the last stone that kills the camel. Let us seriously think of this miserable pittance when offered, as in many cases it is, as the only provision for themselves and families to the ministers of the Free Church, all of whom are educated men—educated at great cost—at a cost which would be a large capital, if embarked in business—all of whom must appear as gentlemen and mingle with gentlemen, and many of whom have long known the substantial comforts, if I might not say the modest elegancies, of the country manse. Why, Sir, it is not merely far beneath what is received by such persons as railway clerks in the present state of the labour market, but even beneath what the family of one of the better sort of mechanics will bring into the common store; and that not in Australia merely, where any day-labourer can realize in the year what would look a fortune by the side of our dividend, but in this country, too, in such places as Manchester, for instance, where in a cotton mill one man was lately pointed out to me, who, with his family, was drawing nearly £300 a-year; or Hawick, where, I am given to understand, there are similar instances of families bringing in their £100 and £150. Now, in contrast with this, there were lately at least—there are still, I believe—430 ministers in the Free Church—all of them educated men, all of them from their position compelled to live as gentlemen do, many of them with families to support—the whole of whose income does not amount to £150! Many of them have not nearly this sum, these being the wealthier brethren of this poor guild. Eighty of them are under £140—seventy of them under £130. Not a few—nay a great number—are doomed to cleanness of teeth and the simple dividend, which, deducting the Widows' Fund, just leaves £113 a-year for the subsistence of themselves and families! But take the larger sum—the £150. Even this sum would to them be much if it were all available to the proper purposes of life. But from it many deductions must be made before it can go to feed the mouth, or clothe the back, or educate the child, cover the table, or kindle the fire of the manse. Many Disruption ministers had in their former state effected a life insurance. All they have paid for years for this must either be forfeited, or out of their £150 must go some £20 or £30. Then comes Mr. Gladstone, and this year takes from the little store another £7 or £8. Next are the assessed taxes, £2 or £3; poor-rates, say between £4 and £5; prison dues run away with something more. If the unhappy man who is undergoing this process of exhaustion live in a burgh, he must pay another pound or more for cleaning and lighting the streets. If he has a garden, and not able to dress it himself, it may cost him annually some £5 or £6 more. If he has insured his

furniture, which, like a wise man, he will have done, that is another pound or more away. Above all, if his congregation are scattered over a wide district of country, some of them four, six, eight, or even ten and twelve miles distant, he must keep a horse, and that horse, it is usually computed, cannot be kept for much less than £20. At this rate of exhaustion, what is to be left for the support of himself and family? When all these harpies have pillaged the store, out of the £150, £130, £115 what remains for the subsistence of the human animals? Nothing has a more direct and powerful tendency in the way of unspiritualizing a ministry, and of giving them the habits of mere worldly men, than to put them into a state where so much of their thoughts must necessarily be occupied from day to day about the means of their livelihood, where such anxious care, and rigid economy and perpetual calculation are necessary to keep free from debt. And besides this effect on their personal character consider how it cripples them as professional men. It prevents them from obtaining the implements of their profession, the tools with which they must work. How can the country brethren obtain even the cheapest books of their professional literature? In a day like this old theology and old apologetics will not do. All the forms of error and infidelity are, by means of cheap periodical publications, creeping into the quietest and remotest even of our country parishes. How is the poor country minister, having access to no public libraries like his brethren in town, ever to purchase the books in which these forms of error are met and exposed? And what is to be the effect on his ministry if they are not met, if his people see him always fighting with the enemies and objections of a former day, mere spectres now, and leaving the present ones unnoticed? or how fatal must be the consequences if numbers in his congregation outstrip him in his own professional field? We have heard a great deal in this Assembly about the blessing of God being only to be expected at Home in connection with great and extensive efforts Abroad in His service. One would fancy, from the habit of speech which has become common amongst us, that that blessing is in a manner tied to great and splendid things—that the foreign service especially had acquired a kind of monopoly of it,—that it, and it alone, had somehow acquired the power of shutting and opening the windows of Heaven. It is somewhat dangerous for a Church to be always promising herself the blessing of God because of the magnitude of her outward exertions, especially taken in connection with the fact that she is at the very time mourning over her internal deadness, and ministers never meet without confessing to each other and lamenting the barrenness which they feel within and see all around them. A Church, when she is dead at the heart, and least likely to obtain the Divine blessing, when she is sadly wanting in spiritual life, in strong living faith, in scriptural simplicity, in humility, meekness, charity, brotherly love,—when she is overrun with a proud, bitter, sectarian, vain-glorious spirit,—even when in this state, and all the more on this account, she may, under the influence of mere excitement or sectarian vanity or any other of the principles which are rife in our fallen nature, be making the greatest external efforts, be filling the world with the fame of her doings.

I think, with all the laudations bestowed on our mighty doings, it were well for us to keep this caution in view. At all events there is one thing about which there can be no difference of opinion, but which is very apt to be overlooked, that no blessing from on High is to be expected where the principles of morality are out carried out into practice, where, when mercy is exercised, common justice is trampled under foot. What confessedly exists to so great an extent in other Churches, as "The Autobiography of a Dissenting Minister" shows with such striking power and talent, may have some place even in our own Church, and may be the secret cause of some of our troubles. The goodly vessel, lately detached from her moorings beside the State, has long ago unfurled all her canvas. She is manned by a competent crew,—the winds of heaven expand her sails,—yet she makes no way across the waters,—no such way at least as might be hoped for. Might not the people now begin to inquire, whether the removal be not with them?—whether a miserably underpaid and poverty-stricken ministry be not after all the anchor at the bottom of the sea which keeps her fixed and motionless upon its surface. We are told, indeed, that there is no antagonism among duties, and that it is as much a commanded duty to send the Gospel to the heathen as it is to maintain the ministry at Home; and the passage is immediately quoted, as if it settled the whole matter, "Go, preach the Gospel to all nations." But I maintain that, while there is no antagonism, there is an order amongst duties. For example, to pay debt and to give charity are both duties, but they are not of the same order,—the one has a place before the other. A man is bound to pay his debts before he lavish charities. Is India "all nations" any more than Scotland is? It is but one of the nations; is not the latter just another? Are not the people in the one nation, till grace touch their hearts, as really heathen in the eye of God, under all their forms, as the people in the other amid all their pollutions? Nay, if there be any difference in the two cases as to the bearing of this text upon them, the advantage is all with the ministers at Home. They more fully and directly obey it than even our excellent missionaries themselves. These go forth not so much to preach the Gospel as to prepare for its preaching, to raise up those who may. May God multiply their success in this direction a thousandfold, and may the native converts who are fitted up for the high work no more be called to consume their time and strength in schools, but be sent exclusively, like the first apostles, to preach the Gospel among all the towns and villages of their native land. This is just what the ministers at Home are directly and constantly doing, doing from day to day and from Sabbath to Sabbath. It is a great mission, seven or eight hundred strong, sent to those who are practically heathen and who are in number thousands upon thousands,—sent simply to preach the Gospel. For this high end is the Sustentation Fund. If there be one Scheme in all the Church devoted purely and exclusively to the accomplishment of the Divine commission, "Go preach the Gospel," it is this. And, were it ever remembered that by means of it that Gospel is every Sabbath proclaimed by near eight hundred ministers to thousands upon thousands of immortal souls, it would never be depreciated or lightly spoken of when set

by the side of any mission upon Earth. It is one of the purest and noblest, and most worthy of support; and it is one of the melancholy instances of people being excited by what is foreign and far away to the comparative neglect of what lies at their own door that, while, highly to their credit, they have maintained the labourers in the Foreign field on their full allowance, they have suffered, and are still suffering, those who are labouring in the Home field, after the conflict of ten years and all the sacrifices at the Disruption, to languish, many of them on half-pay,—many of them in absolute poverty,—enduring quietly and unrepiningly in their scattered homes a conflict,—a ten years' conflict,—which, though it brings them in no credit upon earth and little sympathy, and will never find a record or a historian here, will assuredly have a record on High, even in His book of remembrance who tells all His people's wanderings, and puts their tears in His bottle.

WHAT AND WHERE IS TURKEY?

[Abridged from Correspondence of the New York Daily Times—April 10, 1854.]

The overthrow, revolution, convulsion or partition—whatever you may choose to call it—of the Turkish Power, founded on the Empire of Constantinople, is near at hand—is inevitable. There lies beyond it a great and momentous question; a question in which, I think, the whole Christian world have a profound interest. It is, Who shall inherit this great Empire? What Religion—what Government—what form of civilization shall prevail? In one word, shall these ancient lands, which once constituted the garden and glory of the Earth, be delivered from Mahommedan Power only to be given up to another form of despotism? Another, though nominally Christian, persecuting Church, another Oriental Hierarchy? Another age of clouds and shadows? Or, finally, shall that glorious, though fallen land, be delivered from all fetters, and allowed to grow up to its former height and strength under the genial influences of a free Church, free commerce, and free laws? Why should not the last be possible? Why should we despair of anything in an age of revolutions? Let me state in the briefest manner some of the facts and principles at work in the destruction and revolution of the Mahommedan Empire.

1. The Turk is an intruder on the lands and houses of other people—not an immigrant in a wild and uncultivated country, but an intruder upon the possessions and rights of other men.

2. As such an intruder, he has never had the sagacity and wisdom to make friends of his compelled hosts and, assimilating with the people and habits of the country, become—as the Saxons and Normans of England—inseparably connected with its structure and interests. On the contrary he has made himself an exclusive aristocrat, separated from the country and its people.

3. It follows from this that he has no strength but his original imported strength; and hence, when in the progress of commerce the native element finds help and sympathy from its surrounding kindred, he on the contrary has only been weakened and enervated by his long existence as a separate exclusive caste. He must FALL, therefore, and falls by a most beautiful illustration of that divine Providence through which the religious element is made dominant over every other. It is his religion which makes the Turk an exclusive—despising the Christian—and thus causing the very weakness by which he falls before the Christian.

4. But, when he falls, the question as to *who* and *what* is to succeed him comes up; and this, too, is to be solved by the religious element, whatever the so-called statesmen of the day may think. They can wield armies and navies, and

dot maps with lines of demarcation, but they cannot change an opinion, nor destroy a worship, nor create a civilization, nor move a people. In one word, they can control forms and move matter; but mind and society are beyond their reach and their influence. In the movement of these religion is the controlling element, and the philosophy of religion is the philosophy of society, moulding alike its opinions and its movements.

Now, what is the religious element of the inhabitants of the Turkish Empire? The religious element of the dominant Government is Mahommedan; but, when that ceases to be dominant, what comes up? That is precisely the question at present.—What is to be the religious element of the future in the Empire of Constantine? That is the real question. But such a question is not to be settled by battle but by mind, commerce, the spirit of the Gospel acting on the social principles. Now, what are the elements of religion already existing in Turkey? *First*—we have the Nestorian Church, probably the earliest but the smallest. *Secondly*—the Armenian Church, embracing two or three millions of people, and nearly all the merchants and enterprising men of the country. *Thirdly*—the Greek Church, comprehending many millions of the inhabitants. *Fourthly*—the Roman Catholics, quite a small body, but occupying many old Convents and Monasteries. *Fifthly*—the new Protestant Congregation under the care of the American Missionaries. This is a small but very active element in Turkey.

Now, of these various Christian bodies, it is quite easy to say who will not prevail, but not so easy to say who will. The Nestorians, the Roman Catholics, and the Armenians can neither prevail. The Nestorians are small, and without propagandism. The Armenians are too active and intelligent to retain their old conceptions. They will become Evangelical and Protestant. The Roman Catholics are making no progress there, and have little comparative strength. At bottom, then, the religious question is, whether the Greek Hierarchy and its conception or the Protestant Evangelical Church shall prevail in giving direction and philosophy to the Christian Empire of the Holy Places? And is not this practically the same with the political question—Shall that Empire be Cossack or not?

I have omitted here the Mahommedan religion, because, though it may be tolerated, it will not be dominant. Christianity will become again the religion of the Orient; and the banners, which for a thousand years have been trampled in the dust, will be gaily flaunted on the waters of the Bosphorus and the towers of Byzantium. I omit also the question of Time? for assuredly much time may be required, and, though our vision may see clearly the result, as an inevitable consequence of principles fixed as the decrees of God, yet we may not be able to measure the space between us and the completed vision. In regard to Time, it is only necessary to recollect that we are now in the *commencement de la fin*; that the cycle of a great revolution has begun, to end we know not when.

But, to the question—Greek or Protestant? Have we no interest in that question? Is it nothing to us, whether from the land of Syria to the Adriatic Sea, and from the Bosphorus to the Danube, the Tigris, and the Euphrates, there reigns a Despotism and a corrupted Church—or whether the noble land becomes the noble residence of Freedom? This, you see in the *St. Petersburg Journal*, Russia already comprehends and dreads. It is *liberalized Turkey*—not the Turkey of Sultans and Janizaries—she dreads. She smells what is to her the tainted gale. She hears the storm on the winds,—and she would repeat the tragedy of Poland. But it cannot be repeated. The opinions of the World are against it;—the great question of who shall inherit the Empire of Constantine is committed to the battle. I hope, I even believe, that this great inheritance will yet be given both to Christianity and Freedom; and that Jerusalem, recovered to the Cross, will be Jerusalem indeed, *Vivat del Occidente*.

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