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THE PRESBYTERIAN

AUGUST, 1873.

JOHN KNOX IN THE UNIVERSITY OF
GLASGOW.

Continued.

One of the teachers of John Knox was an eccentric old man, named Mair, who taught what scarcely anybody would believe, namely, that kings did *not* reign by right divine—that they did *not* derive their authority from the Pope, but from the people, and that if they acted inconsistently or incorrigibly they might be deposed.

The seed thus dropped into the mind of this dark-eyed youth that came from the Loudens to study for the priesthood, at length took effect, but it was long in maturing. For, notwithstanding his great powers, he remained mute and inglorious for many years. He was in the desert until his shewing forth unto Israel, contenting himself with the humble office of a tutor in several noble families. He was full forty years old before he took upon himself a public position; but all through those years he was preparing himself for the work, or rather *He who gives every man his work to do* was preparing him for the work which he had given him to do. He was looking on in silence, but not with indifference, on the bondage of his brethren, like Noses in Egypt, for his time had not yet come. And we can imagine how, as he beheld the whole land given to idolatry, the truth would dawn upon his soul, and how to the truth would be added conviction—and to conviction indignation—and to indignation deep resolve, until the fire burned in his bosom. It is not the nature of a great mind to rush suddenly upon solemn undertakings or to be carried away with a hasty impulse. High brows are calm. Holy hearts are still. It is your thin-skinned, little men, that have no

patience—that get red in the face with a word—that crack and explode and expend themselves for nought. A great mind bears long, suffers much, is not easily provoked; but all the while is gathering strength, momentum, so that when it is fairly roused it is like a mighty river that cannot be restrained, but forces its way and carries everything before it.

There were many things that contributed to prepare John Knox for his work and to bring him forth to public view. He had long witnessed the abomination that maketh desolate. He was one of those that had *smelt the reek of Patrick Hamilton*. He had not forgotten the teaching of old Professor Mair, about the right of subjects; and there had dawned upon his soul the great doctrine of justification by faith alone, which was now making such a stir in Germany. But there was one circumstance above all that contributed to ripen his purposes and to bring him forth to the help of the Lord—the help of the Lord against the mighty, and that was the martyr death of a young friend whom he dearly loved, the Rev. George Wishart, who had boldly cast in his lot with the Protestants, and had preached with an unction and a power that every one felt who came near him. Seldom do we meet with a character so beautiful, amiable, interesting, heavenly as his. Excelling all his contemporaries in classic learning, in persuasive eloquence, in affable courtly manners, in a burning zeal which nothing could quench, he made a deep impression on the public mind. Thousands flocked around whenever and where soever he appeared, hung upon his lips with a strange fascination and never forgot his sermons, for he spake *as a dying man to dying men*. But Cardinal Beaton, who

was really the ruler of Scotland at this time, nephew of the Archbishop to whom reference has already been made in the case of P. Hamilton, soon got hold of Wishart, cendemned him for heresy, and burned him in St. Andrew's in 1546, in the same town where Hamilton had perished eighteen years before.

Knox was one of those that came under the spell of his preaching—one that followed him from place to place—that drank in his words with delight and stood by him to the last—going sometimes before him with a sword to protect this devoted servant from the *rascal multitude* as he called them. He was at this time employed in the house of Douglas, of Longniddry, as tutor to teach two young boys, *but how could he stop away from Wishart?*

Wishart was greatly pleased with his faithful attendant, and seems to have seen, with a sort of prophetic eye, the great work that was before Knox, and at the same time to have foreseen his own martyrdom. One day John Knox was insisting upon following him still farther, when he, taking the sword from him, dismissed him, saying: *God bless you; gang away to your bairns, one is sufficient for a sacrifice.* According to McCree, Wishart was seized that very night, and before long was led to the stake with an iron chain about his waist and a rope about his neck. The pile on which he was to be burned was erected opposite to the Cardinal's palace, that this dignitary and his priests might have a full view of the martyr in the flames. After the fire had kindled around him and the gunpowder had exploded, the executioner, perceiving that he was still alive, bade him be of good courage, whereupon Wishart, with unfaltering voice, replied: *This fire torments my body, but it in no way abates my spirit.* Then, looking at the Cardinal, who was seated at his window dressed in scarlet, said: *He who in such state from that high place feasts his eyes upon my torments shall, within a few days be hanged out at the same window to be seen with as much ignominy as he now leans there in pride.* And, sure enough, in accordance with the prophetic language of

Wishart, this bloody Cardinal that sat at his window, with priests and concubines feasting their eyes on the martyr, soon thereafter met an ignominious death. Sixteen men, inflamed with rage, made their way into his palace, and, with sword in hand, followed him into his bedroom and put him to death—he crying out meanwhile, “*I am a priest, ye will not slay me, fy, fy, all is gone!*”

And so this man passed away to the eternal world, leaving behind him a name unrivalled in Scottish annals for infamy, unscrupulous ambition, treachery, deliberate malice, gross licentiousness, and unrelenting cruelty. Hence the words of Lindsay, whose witty poetry was much in request at the time.

As for the Cardinal, I grant
He was a man we weel could want;
And yet I think, and sooth to say,
Altho' the loon was weel away,
The deed was foully done.

But to go back to George Wishart, whose life was so beautiful and whose death was so triumphant, let me say that, like Samson, he accomplished more by his death than by his life. His martyrdom made a deep impression upon the country, and, like lightning, spread through the land, stirring up a spirit of inquiry. Instead of his fate suppressing the Reformation, or intimidating the Reformers, it emboldened them, and touched many a heart that was previously hostile or indifferent to the cause of God. I think I see Wishart, young and beautiful, going to the stake with his hands tied behind his back, and a halter round his neck and halbert men by his side, and thousands lining the way all along to the stake. I see them noting his words, his looks, his face pale and wan, but his eyes sparkling with a hope full of immortality. I see them looking on in silence, gathering round the stake eager to catch his last words, surveying the whole sad spectacle, till his body, burned to a cinder, topples over, while the iron chain drops into the leaping flame. I see that great multitude going home, slowly dispersing, saying, *we have seen strange things to-day.* Surely that man sees what I don't see, and hears what

I cannot hear. Surely there must be something in that Gospel which he cleaved to so strongly, which we have never comprehended. Whence that holy joy, that blessed peace that passeth all understanding? And going to their homes and gathering round their peat fires, they recite the touching tale to their children and their neighbours. And what is the result? The Reformation is stronger that night, and the powers of darkness tremble. Men begin to think—dead souls are stirred—cold hearts are touched with a coal from the altar, and the timid are emboldened to strike for liberty and to declare for God. This was the case with Knox. He at once took his ground, put his hand to the plow, and having put his hand to the plow he never looked back. Though destined to be the man of his age, he was, like Gideon, unknown to his countrymen, and unconscious of his own power until the prophet looked upon him and said: *The Lord be with thee, thou mighty man of valour, go in thy might and thou shalt save the church and nation*, and so he went forward, facing perils by sea and perils by land, till his work was done, till he could truly say: *I have fought a good fight and finished my course and kept the faith. Henceforth there is laid up for me a crown of righteousness.*

To be continued.

SCOTLAND.

THE GENERAL ASSEMBLY.

There is a marked difference in regard to what may be called the staple subject-matter of debates in the Assembly in these latter, as compared with former years. "Disputed settlements" are seldom heard of now-a-days, which is no doubt due to the fact that the patronage of the Churches has to a very large extent been virtually placed in the hands of the people. Cases of discipline are, happily, few and far between: so that the Assembly now has time to listen to reports of its own delegates sent forth on errands of peace and good will to other Churches, as well as to receive ambassadors from them. Indeed,

these are becoming prominent characteristics of the Assembly, regarded with yearly increasing interest. A great deal more time and consideration is also given to the Reports on the statistics, and "the Religious Life and work of the Church," while the main business of the Court, that is to say the legislation necessary for the efficient administration of the varied missionary and benevolent agencies of the Church—including the "Six Schemes," is prosecuted with undiminished assiduity and encouraging success.

THE COLONIAL CHURCHES.

The Rev. R. H. Muir, Convener of the Colonial Committee, after making reference to the arrangement which the Committee had in view for sending Catechists and Evangelists to the Colonies, in addition to ordained missionaries, gave detailed information in regard to the different fields of labour under their direction. The funds were stated to be in a satisfactory condition. The income, exclusive of legacies, was £4132 3s. 9d., as against £4254 3s. 6d. in 1871-72. The slight decrease is not due to a falling off in the collections, which were more liberal than in the former year, but in the contributions from associations, including the Lay Association. On the other hand, the legacies have been larger, and the total revenue has thus risen to £5214 10s. 1d. for the year. The expenditure has been only £2954 12s. 10d. The committee have thought it prudent to invest £1500 as a reserve fund; and, in addition to this reserve, they carry over a balance of £5125 4s. 6d. The total amount at their credit is £6625 4s. 6d.

Mr. Muir having acknowledged his indebtedness to Principal Snodgrass for many valuable suggestions in reference to the supply of ministers and missionaries for the Colonies, then introduced the Rev. Principal to the House, also the Rev. Allan Pollock, of New Glasgow, N.S., both of whom met with a cordial reception and received the thanks of the Assembly for the information they gave respecting the Canadian Church.

Dr. Phin said he was sorry that the arrangements of the House were such as to render it impossible that this most interesting report should receive the full consideration to which it was entitled. The members who had perused the report would feel that there was no committee of their Church that deserved more cordial support from the Assembly than the Colonial Committee. This committee had prosecuted their extensive and their arduous work with great prudence and great success. In the very report which came before them that day, they saw that remarkable advances had been made within the last twelve months. They were all delighted to see their friend, Principal Snodgrass. A great deal that the Colonial Committee had

been able to do in one important matter was owing to the assistance they received from him when he came to this country last summer; and he believed he might say, on behalf of the Colonial Committee, that the object which he then brought under their notice with reference to the training of young men for the ministry in the colonies was one from which they anticipated the most happy results in the future. He could not doubt that many of their young men would see their way ere long to avail themselves of the remarkable opportunities which were afforded to them of receiving a first-rate education in a college most closely connected with the Church of Scotland; and, at the same time, of receiving, during a great part, at least, of their study there what will assist them in the maintenance of themselves. He considered that that project, when it was a little further known, would be a means of adding very much to the number of ministers in the colonies, and he did not despair of additional labourers being provided for this country in Queen's College, Canada.

INTEMPERANCE.

Mr. Stewart, Peterhead, gave in the report of the Committee on Intemperance, and a long discussion took place on the various legislative proposals for remedying the evil—the Earl of Selkirk, Sir Robert Anstruther, Professor MacLagan, Dr. Hutchison, Dr. Nisbet, and others, being among the speakers. It was agreed on the motion of Dr. Hutchison, Banchory-Ternan, to reappoint the committee, with instructions to consider the subject of the prevalence of intemperance and evils arising therefrom, with the view of suggesting to next Assembly such means as they may think most likely to meet them, and recommending ministers and kirk-sessions to use their influence for the purpose of diminishing the temptations to intemperance.

CONTINENTAL AND FOREIGN CHURCHES.

The Rev. Dr. LANG, Glasgow, gave in a report by the Committee on Continental and Foreign Churches, in which it was stated that at the beginning of last winter it was felt to be extremely desirable by the Continental Committee of the Free Church, as well as by this committee, that instead of two separate Presbyterian services in Rome there should henceforth be but one. It was accordingly arranged that the late Dr. Guthrie—through life a devoted friend of Italy—should begin the services; but in consequence of the illness which ended in his lamented death, Dr. Kerr, of Glasgow, took his place, and was followed by Dr. MacGregor, of Edinburgh, both of them having as their beloved colleague the Rev. Donald Miller, of Genoa, who was ably succeeded by the Rev. Robert A. Mitchell, of the Free Church, East Kilbride. The committee desire to express their high satisfaction with this union of Scottish Presbyterians in Rome, which has been productive of the very happiest results. The income of the committee on the general account for last year, including the balance from the previous year, amounted to

£729 15s. 5d.; the expenditure having been £876 7s.

In connection with the visit of Professor Milligan and himself to Canada he thought it right to state that, in addition to the boundless hospitality extended to them in Montreal, as at other places, they had been agreeably surprised by the receipt of two collections, improvised at meetings which they had addressed in St. Paul's and St. Andrew's Churches, Montreal. The result of those two extemporized collections—\$212.32 = £43. 12. 5.—was greater, represented a larger sum than the Committee had received from many of the Presbyteries of the Church at home. He felt exceedingly grateful to the friends of the Church and of missions in that princely city who had thus, in the spur of the moment as it were, given so gratifying and practical proof of their interest in the work of this Committee. [Loud cheers.] This circumstance enabled him to say that the Deputation to the Churches on the American Continent, instead of costing the Church of Scotland one penny, had actually enriched her.

Professor MILLIGAN gave an account of the visit of the deputation sent out by the Assembly to the Presbyterian Church in the United States of America and also of their visit to the Synod of the Church of Scotland in Canada, which they had found in Session at Kingston in the Province of Ontario. He stated that the Americans were inspired by a love of the old country and more particularly perhaps of the old Church; and the deputation representing that Church had been almost killed with kindness. The Professor went on to describe the differences between that body and the General Assembly of Scotland. He then referred to the aspect of the American Church as a whole. One thing that was most striking in that Church was the tenacity and fidelity with which it held fast to the great standards of the faith. The pulpits of America were filled by a body of ministers, not only preaching evangelical truth, but preaching faithfully and fully the doctrines which they had received as the standards of their Church. He would never forget the cheer with which the crowded Presbyterian Assembly met the remark of the Moderator, that there was only one thing that could give them more joy than the visit of the deputation and that was a deputation from the united Presbyterian Church of Scotland and Canada. (Cheers.)

Dr. LANG supplemented Professor Milligan's address with some observation to the same effect, and defended his co-deputy against the remarks of Dr. Phin who had said "that he did not approve of certain sentiments contained in reports of their visit, which appeared in some of the American papers. He read in those reports representations as to the opinion of the Church of Scotland, which had given him pain. He hoped they were incorrect." Mr. Menzies, the agent of the Church, also came to the rescue of Dr. Milligan, stating that he had been in America last autumn and everywhere heard the most glowing accounts of the reception of this "world renowned deputation," as he had seen them styled. He thought the Church was under

a deep debt of gratitude to them for having represented her so well across the Atlantic.

DEPUTIES TO CONTINENTAL CHURCHES.

Dr. STEVENSON gave in, on behalf of Dr. Robertson, who was absent, a report of the visit of the deputies to the Reformed Church of France, whose Synod had met in Paris last year. The debates of the Synod were of a most elevated and dignified character. The evangelical pastors were the majority of the whole Church now, although the rationalistic element was to be regarded with great apprehension. He believed a separation to be imminent between the evangelical and rationalistic party in the Reformed Church of France, but in such a case both would be endowed by the State. Dr. Robertson had also appeared as a delegate at the meeting of the Evangelical society at Geneva, and been warmly received by the brethren of Geneva.

Dr. MACGREGOR gave a sketch of the Christian work at present going on in Rome. In Rome, he said, more than perhaps any other part of the world, the Papacy was on its trial, and perhaps in no place in the world had it a less hold on the population than in Rome. This gave a great interest to the Christian work that was at present going on there. The problem to be solved was how should they provide Christian ordinances for the Presbyterians resident in or visitors to Rome; and how could they help on the great work of the evangelisation of Italy. The venerable Church of Scotland should try and do something at least to tend to the spiritual wants of her people in Rome. It would be an enormous pity if they as a Church, were to let go the hold in Rome that they had had for so many years.

DISPENSATION OF THE LORD'S SUPPER TO MEMBERS OF ASSEMBLY.

Dr. CHARTERIS gave in the special report of the Committee on Christian life and work on a remit from the last Assembly as to dispensing the Lord's Supper to members of Assembly.

Dr. COOK moved that the Committee be thanked for their diligence and discharged.

Professor MILLIGAN thought the matter should be taken up by Presbyteries, who should overture the Assembly thereon. On the occasion of his recent visit to Canada he had been particularly impressed with the observance of the Lord's Supper on the afternoon of the Synod Sabbath at Kingston—an observance he was glad to say which had become a standing practice in the Canadian Church and which he had every reason to believe was found productive of the happiest influences. In this matter the mother church would do well, he thought, to imitate the example of her daughter.

Dr. PAIN said that his opinion was exactly the opposite of that expressed by Professor Milligan. He thought the proposal savoured a great deal of a tendency towards the ritualistic practices of the present day—(laughter)—as if the General Assembly was not satisfied with the

reading of the Word of God and prayer, without the dispensation of the Sacrament.

Dr. Cook's motion was agreed to.

CHURCH ENDOWMENT.

Dr. SMITH, North Leith, said this was the thirteenth report which he had the honour of submitting to the Assembly—(applause)—and it was upon the whole an exceedingly satisfactory one. The Committee had the pleasure of intimating the endowment of other fifteen churches. The first thing noticeable in regard to these new parishes is, that a large proportion of them are situated in the West of Scotland, and in those mining and manufacturing districts from which the first and largest subscriptions to the central fund have been received. The amount of population for which adequate spiritual provision is made by the erection of these fifteen parishes is not less, in the aggregate, than 42,910, and gives an average of 2,860 inhabitants to each of them. The largest population belongs to Macleod parish, and amounts to 6,500. The smallest is contained in Fortrose parish, and numbers only 750. The Committee have been doing what they could to elicit the sympathy and obtain the support of the members of the Church in all parts of the country. Yet, with all effort and co-operation, the committee regret that they are not yet able to report to the General Assembly the completion of the subscription of £100,000. Somewhere about £15,000 have been subscribed in the course of the year, in addition to the £55,000 reported to last General Assembly. Only a small portion of the Church has as yet heartily engaged in promoting this cause. The income for the past year had been £61,082 8s. 5d., and the discharge £54,775 5s. 5d., leaving a balance of £6,307 3s.

REPORT OF COMMITTEE ON EDUCATION.

Dr. COOK gave in the report of the Committee on Education. Dr. Cook, referring to the Education Act, said a great and important change had taken place with regard to the education of the youth of this country. (Hear, hear.) He did what he could, honestly and conscientiously, to resist the passing of the bill as it now stood, and to obtain amendments on it; but now that the bill had been passed into law, he hoped that the House would believe that they stood in an entirely different position. He should be sorry to think that any man would attribute to him any remnant of feeling against the bill that would lead him to interfere with the full and free working of the bill, and getting out of it all the advantages which it was calculated to bestow upon the people of Scotland. (Applause.) They should look the bill fairly in the face, and consider what it had given them, and, where they thought there were points deficient, consider how they could supplement them, so as to enable the bill to fulfil all those ends which they believed it desirable an education measure should fulfil. (Applause.) A suggestion had been thrown out as to whether they should not establish something like a separate system of religious instruction. With

great deference to many able and zealous men whose views pointed in that direction he was disposed to say that they ought not to do so. He thought the course they ought to take to secure the religious instruction of the young was mainly through the working of the local Boards. (Applause.) He would ask therefore every clergyman in Scotland, and every influential member of the Church of Scotland, to feel that these were not the days when they should sit down with folded hands, and say, "This is a miserable system, and no good can come of it." They had got boards well affected to the great cause of religious education, and what they ought to do was to see that the honest intentions of the people who appointed these boards should be carried out by the boards themselves. He thought it would be very inexpedient for them in the first instance to press inspection on the school boards, but if they went about the matter cautiously, quietly, and prudently, they should be able to work the bill in a more satisfactory way than at one time was anticipated, and to work it through the rate-payers of Scotland. (Applause.)

After some discussion, various motions were made and withdrawn, but the following deliverance was unanimously agreed to:—

The General Assembly approve of the report, and of the proposal of the committee to continue their grants to the Assembly schools until they see the operation of the Education Act. They direct them specially to watch over and encourage by every means in their power religious instruction in schools, and to take steps for extending the training college system at the University seats, and for providing such superannuation allowances as the funds can afford to old masters who may be displaced by the operations of the Act, and have served the committee for a long period. They instruct the committee to make arrangements for the inspection of religious instruction in schools which are or may become connected with the Church of Scotland; to make grants in proportion to the means at their disposal for excellence in religious instruction as thus ascertained; and authorise them to take such steps with reference to those objects as they may consider necessary.

HOME MISSIONS.

The report stated that the committee's income for the financial year just closed was £9509. 16s. being £2331 9s., more than they received in the twelve months immediately preceding, and £2150 12s. 3d. above what was contributed in 1870, which, until now, was their most prosperous year. Of this year's income, church-door collections and parochial associations yielded £5765 6s. 5d.; and legacies, £3157. 6s. 2d. The expenditure this year had been beyond that of any former year, and would become far larger if the National Church performed their duty to the rapidly increasing population of Scotland. The mission stations now numbered 77, with an attendance of 9500, and grants of £2445. The information about the proportion of the communicants was defective, but 2329 were returned

from 26 stations. Most of those entrusted with these missions were either ordained ministers or licentiates, but in some cases theological students and well qualified laymen were employed. It was next stated that £3448 had been voted to 87 unendowed churches, with 23,694 attendants, 12,101 communicants, and £9073 of local income. In regard to Highland parishes, it was stated that the committee had succeeded in reducing the amount voted by them for such parishes to £200. The Church building grants in the past year amounted to £3228, which would not be payable till fifteen churches had been inalienably attached to the Church of Scotland, and rendered completely free from debt, at a cost to those who had started them of at least £24,000. The committee had at length succeeded in forming a reserve fund of £800. This sum they would strive to maintain as a security against extraordinary demands upon their funds, availing themselves of it in pecuniary emergencies, but always endeavouring to replace what they withdrew.

Dr. PAIN expressed the extreme satisfaction he felt in being able to present to the house this year what was in many respects the most flourishing report that had ever been presented to the General Assembly. (Applause.) He rejoiced in being able to state that the income was £2351 more than the income of last year, and £2150 more than what they had in the year 1870, in which year they had what, until now, was the largest income ever received by the Home Mission Committee. In 1842, the year before the Disruption, the income was £5029, this year the income was £9509. (Applause.) Dr. NISBET moved the adoption of the report, and the re-appointment of the committee.

Mr. DAVID MARSHALL LANG (elder) seconded the motion.

The motion was adopted, and a formal deliverance in terms of the report agreed to.

CHRISTIAN LIFE AND WORK.

Professor Charteris submitted the report on Christian life and work, from which we make the following extracts:—

The Committee, in obedience to the instructions of last Assembly, had sent down through Presbyteries a series of queries as to public worship, interest in religion, family life, observance of the Lord's Day, baptism, ecclesiastical divisions, change of residence, &c. They had received 349 schedules containing new information, and 154 simply referring to last report making 703 in all, and embracing a great amount of very valuable information. As to public worship, the statistical portion of the answers gave an analysis of 1,202,465 souls; or more than one-third of the population of Scotland. This was undoubtedly a defective return; but it was a contribution by some of the ministers and Presbyteries of the Church to that careful and complete census of the population, with regard to their religious profession, which the Church of Scotland had never ceased to seek for. The analysis brought out that of the population other than Roman Catholic, 47.09 per

cent. adhered to the Church of Scotland; 28.39 to other Protestant Churches; 14.51 to no church. The report went on to tabulate the details for all the reporting Presbyteries, and to show that out of a population of 1,111,454 represented in the returns, 523,467 belonged to the Church of Scotland; 426,691 to other Protestant churches and 161,296 were living in neglect of ordinances. So far as could be known, the spiritual destitution arose not from want of ministers—Presbyterian ministers—but from want of efficient territorial work done by the ministers. As a matter of fact, it was not found that the mere multiplication of churches diminished the numbers who made no Christian profession; what Scotland needed was not congregational churches, but territorial work. It was said in almost all the returns that regular visitation was indispensable to bringing out to church those who were now careless. It was also the opinion of most ministers that their own visiting was more effective than that of any subordinate or substitute. It appeared to be clear that not much good was affected when the minister was merely the pastor of the congregation, and the poor were relegated to the cheap advantages of missions. As to interest in religion, many of the returns might be summed up in the following sentence:—"I would say that the interest in religion is not diminishing, and that the good fruits, if not quite satisfactory, are at least encouraging." The answers to queries as to the observance of Sunday intimated that the sphere of "necessary" work (whether justly so called or not) was enlarging. They did not point to any general open desecration of the Lord's Day. In parishes where iron works or furnaces were established, it seemed to be found that the workman's views of the sacredness of the day of rest were being changed for the worse. There were many complaints of the abuse of the Act entitling *bona fide* travellers to get refreshments on Sunday. The Committee's abstract of accounts showed an income amounting, with balance on hand from last year to £240, and after defraying various charges a balance of £50 to be carried forward.

Dr. JAMESON said this was one of the most important schemes in the Church of Scotland. He considered it as a missing link in their schemes, and had hailed it, when it was proposed, as a desideratum that he had wished. He moved a deliverance approving of the report, recommending it to the attention of ministers and members of the Church, directing attention to the suggestions regarding church attendance, referring to a special committee the inquiries suggested in the report regarding the doctrine of baptism, and re-appointing the committee with power to add to their number, and directing them to prosecute their inquiry and report to next General Assembly.

Capt. KINLOCH, Gilmerton (elder), seconded the deliverance.

Mr. M'MURTRIE, St. Bernard's; Mr. MILL, Towie; and Lord POLWARTH briefly addressed the Assembly generally in support of the work of the Committee.

In answer to Mr. NOBLE, Castleton,

Dr. COOK and Dr. PIRIE defended the action of the Committee as constitutional, and not infringing on the province of the regular courts of the Church.

Mr. MACDOUGALL, Resolis, suggested that a passage in the report reflecting on the inhabitants in the Highlands as neglecting to come forward to the communion table should be deleted.

Professor CHARTERIS replied to the remarks of several of the speakers on the report, and the deliverance was then passed unanimously.

STATISTICS OF THE CHURCH.

It was stated that the Committee forwarded to Presbyteries and to the ministers of every church, chapel, and preaching station schedules for returns of all contributions for religious, charitable, and educational purposes. About 400 schedules were sent a second time to ministers who had not made returns. Out of 1,300 parishes, chapels, and stations the Committee had received 1012 returns in time for tabulation, and a few had been received since, but too late to be made use of. From two Presbyteries no returns had been received; in 20 Presbyteries returns had been received from every minister; the returns from the remaining 62 Presbyteries were more or less defective. The information obtained was therefore incomplete from the absence of returns from nearly 300 ministers, many of them in important and wealthy places. The information was farther defective from manifest omissions in the returns received. The following were the results, such as they were, ascertained from the returns of 1012 congregations:—Ordinary church door collections, including collections at communion, £41,561; seat rents (very incomplete), £35,255; parish and local missions, £16,671; weekday and Sabbath schools, not including contributions to the Education Scheme, £16,549; church or manse building or repair, or church extension, inclusive of heritors' assessments, £31,851; religious, missionary, and educational schemes of the Church, £49,312; for objects recommended by the Assembly, such as army and navy chaplains, &c., £3,275; collections in Sabbath schools for missionary purposes, £1,027; for endowments of chapels—subscriptions paid towards the new schemes, £15,715; local subscriptions towards local efforts, £22,710; for the Association for Augmenting Smaller Livings, £6,109; Association for Female Education in India and Education of Jewish Females, £2,293; for other objects connected with Christian and charitable work, including contributions for infirmaries, £27,224; total, £225,350.

Dr. John Cook said the proportion of the denominations could be got at by the marriages. Very nearly one half of the marriages were performed by ministers of the Established Church, and a calculation he had made on this footing showed that there were 1,400,000 or 1,500,000 people in Scotland, men, women, and children, connected with the Established Church, about 750,000 with the Free Church, 470,000 with the United Presbyterian Church, very nearly 300

000 with the Roman Catholic Church, and between 60,000 and 70,000 with the Episcopal Church.

PATRONAGE.

The question of Patronage came before the Assembly on a report from the committee entrusted with the subject, which, while stating that the efforts hitherto made to induce the Government to introduce a measure had not been successful, called attention to the motion which Sir R. Anstruther has given notice to bring before the House of Commons on the 17th June. After some discussion it was agreed to approve the report and continue the committee, with instructions to avail themselves of any opportunity of getting the question satisfactorily dealt with, and to give every assistance to Sir R. Anstruther in carrying his motion to a successful issue. The motion of Sir R. Anstruther, in regard to Patronage, is, "To call the attention of the House to the present system of patronage in the Church of Scotland, and to move 'that whereas the presentation of ministers to churches in Scotland by patrons under the existing law and practice has been the cause of much division among the people and in the Church of Scotland, it is expedient that Her Majesty's Government should take the whole subject forth with into consideration, with a view to legislating as to the appointment and settlement of ministers in the Church of Scotland.'"

UNION WITH OTHER CHURCHES.

Professor CRAWFORD said that during the past year nothing had taken place to call for the action of the Committee on Union with other Churches; but the committee desired the Assembly to continue it, partly for the general reason that it was desirable that the committee should be a testimony that the Church of Scotland was not inattentive to matters outside of the Church, but that if any person wished union there would be some recognised body in connection with the Church to whom he could apply; and partly for the special reason that there was an overture coming before the Assembly with regard to union, and that the Assembly might see proper to refer that to the committee.

INDIAN MISSIONS.

Dr. HERDMAN presented the report of the Committee on India Missions, which he said commenced with a mournful reference to the terrible loss sustained by the death of their late beloved convener. None of them expected to see his like again; and he thought a halo would be round the India mission, in the eyes of all the members of the Church of Scotland at least, were it only for the sake of the late Rev. Dr. Norman Macleod. (Hear, hear.) Dr. Herdman then read portions of the report, of which the following is an abstract:—"Scarcely had the year begun when the committee were appalled by the removal of their late beloved convener. The whole country still mourning

his loss, and India re-echoing the lamentation, they simply reproduce the minute which was adopted at their first meeting after the afflictive event. Is it too much to expect that the admiration in which Dr. Macleod was held throughout the Church of his fathers, as one of the noblest sons she ever had, will find lasting expression in a warmer practical support to that scheme for evangelising India to which he devoted so large a part of his great strength—hastening his end, probably, by the devotion? One mode of strengthening the mission on which his heart was set is now in operation. Effect has been given to the deliverance of the General Assembly of 1871 authorising the appointment of an agent or travelling secretary, whose main business should be to advocate the claims of the mission, and to assist in the forming of local associations for its benefit. The committee rejoiced to find in Mr. John T. MacLagan one who promises to be useful in promoting these objects. Having been for many years in several provinces of India, he has a wide acquaintance with evangelistic operations there, and in other respects he possesses the requisite qualifications. But, that the hopes formed from his appointment may be realised, it is indispensable that office-bearers of the Church welcome and use him; and all ministers are earnestly entreated to afford him every help, that their congregations may be led to a more just appreciation of their duty and privilege in reference to the nations that are perishing for lack of knowledge. The financial history of the period under review is encouraging. It does not admit of comparison with the previous year, when there were two collections and extra efforts; but placed side by side with those of 1871, the figures are as follows:—

	1872.	1871.
Parochial and church-door collections.....	£3855 9 11	£4595
Donations and subscriptions	436 0 6	325
Contributions by parochial and missionary associations.....	160 11 7	132
Legacies.....	1665 4 11	1305

Total, £8117 6 11 £6357

Mr. Woodsie was then introduced by Dr. Herdman as an American missionary who had been in India for 25 years, who was acquainted with the Church of Scotland's missions at Calcutta, Sealcote, and Upper India, and who was present at the conference at Allahabad, which had been so beautifully, earnestly, and characteristically described in the papers by the Moderator's son. (Applause.) In addressing the Assembly, Mr. Woodsie bore testimony to the efficiency of the Church of Scotland's India mission, and remarked that the American missions were endeavouring to follow the example which had been set by it. (Hear, hear.)

British Christians owed a duty to India. They derived a revenue of perhaps twenty millions from India, and would they not send back to that land a portion of that sum in deeds of benevolence? He stated that the proportion of missionaries scattered over the continent of

India was only one to every 500,000 of the population.

Dr. JAMESON, in moving the adoption of the report, referred to it as being second to none that had preceded it. He referred to the deep lamentation with which it commenced, first, regarding the resignation and then the death of the late convener of the committee, Dr. Norman Macleod; and then went on to state that they had reason to thank God and take courage that He had been pleased to direct them in the selection of one to take his place—one upon whom he might say the mantle of his predecessor had fallen—one who was animated to a large extent with the missionary spirit, and who brought to the duties he had undertaken the great advantage of a large missionary experience in India. Their India mission had been forty-six years in operation, and during that period it had been productive of a very great deal of good. He supposed he was amongst the few—perhaps, he was the only member of the House—who witnessed the birth of their India mission—who was present in the Edinburgh Presbytery as a student when Dr. Inglis first propounded the India scheme of the Church. When that sagacious and large-minded ecclesiastic had fully developed all its details. Dr. Andrew Thomson, Dr. David Dickson, and many others, rose up in perfect admiration, surprise, and gratitude at the mission scheme which had been thus launched for the first time by the Church; and they then spoke in warmest praise of the comprehensiveness of that scheme—of its sound liberal views, and its admirable adaptation to the intellectual and the moral and the social state of the Hindoos. Theoretically wise and good, however, as that scheme was, he had no hesitation in saying that it owed its success to the good fortune, or rather, he should say, to that providential circumstance of having among its first missionaries a man like Dr. Duff. He was very happy and thankful to say that, although like other institutions governed by man, the Indian scheme had had its trials and vicissitudes, for the last twenty-five years, at least, she had been carrying on her missionary operations with the most gratifying success. The grand characteristic feature of this scheme was that it had an educational institute. While perfect liberty was given to their missionaries to preach the gospel, and they knew that some of them, such as Mr. Fergusson, of Chumba, were preaching the gospel with energy and success, yet it was well known to all of them that their missionaries who were located in such cities as Calcutta, Bombay, and Madras, were occupied during the week in teaching, and on the Sabbath the pupils went to public worship in any churches they chose. He was sorry to say that comparatively few conversions had been made, for although multitudes read the Scriptures in those schools, they read them as a book of history, and not as the Divine record; but still they did read them. They were thereby made acquainted with the Word of God and the God who preserved and governed the world. Through their schools they were made acquainted with the laws that governed the world, and while they found that their minds were thus gradually enlightened,

they were losing hold of the old superstition; and there could be no doubt whatever by any one acquainted with the state of India, that Hindooism would in a few years come down with a great sudden crash. (Applause.) Such was the valuable work being carried on by their India mission; and he thought it was of the greatest importance that that work should be carried on with undiminished ardour and uninterrupted labour.

Mr. PARON, chaplain, Bombay, said he did not think the report was such as to lead them to congratulate themselves, but rather to bow their heads and humble themselves in the dust. Good work had been done in India, but not what might have been done. They had not yet risen as a Church or as a people to do their duty towards the Indian mission. (Hear, hear.) It was a shame that that was all the Church had done to represent the Christianity of the Lord Jesus Christ in the midst of the teeming millions of India. They might send out, as they did, admirable mathematicians and logicians, ready to split hairs, but he was there from India to say that it was a shame that they had not sent out more men to preach the gospel of Christ. He protested against the idea that a Church established in India, if it were supported by the Government, was the thing to evangelise India. Even to speak of that to Buddhists, Brahmans, Mussulmans, would prevent them becoming Christians, because they could not understand a pure religion connected with Government. What was wanted was a living native Church, based on the pure and simple doctrines of Christ, and supporting itself by itself, and by the light that was in it.

JEWISH MISSION.

Professor MITCHELL, in the report of the Committee on the Conversion of the Jews, which stated that during the past year the various agents under the charge of the committee have continued to prosecute their work with diligence, and with some measure of success, under the special difficulties and discouragements with which a mission to Jews has so often to contend.

Dr. NISBET in moving the deliverance stated that it was gratifying to find that the interest excited in the Jewish Mission was reported to be much greater than in former years, the collections being the largest that had ever been reported for that scheme to the General Assembly. (Applause.) They found great encouragement in connection with that mission in the fact that those benefiting by its operations became its most active promoters. In Alexandria, for instance, they had obtained in that way about £700 to help in extending their agency. That showed the lively and hearty interest which they took in the mission. He remembered hearing an old gentleman say—"Show me a converted Jew and I will show you at the same time an unconverted scoundrel." (Laughter.) He hoped that the fact he had mentioned, and the others brought out in the report, would have the effect of putting down all loose talk as to the inefficiency of the Jewish Mission.

MODERATORS CLOSING ADDRESS.

We have only room for the concluding sentences of Dr. Gillan's eloquent and able address.

"In relation to the general duties incumbent on the Church for the future, it is not needful for me to speak. This you will continue to do, as aforesaid so in the coming. Let us cleave the more tenaciously to the anchor of hope the more the storm prevails. Be lifted up Luther's ensign of a standing Church the higher, if others are seeking to lower it. In all our preaching this must occupy the foreground, as we would be found true to our trust and sound in the statutes of the Lord. With this most sedulously watched our pulpits must be kept abreast of the times. In an age of enlightenment the clergy must be enlightened—of literary taste, they must be refined—of scientific research, not lacking such attainment. In an age of doubting we must be prepared to meet the disputer of this world, expecting new difficulties to arise out of every startling discovery made in the domains of the material world. And this we must do in the spirit of Christian charity. Comparing ourselves among ourselves, we must be convinced that neither intellect, eloquence, nor learning is monopolised by any one denomination. Every communion has its outstanding orator, or reasoner, or divine, and he ought to be fugleman to others. Such a competition we cannot escape, nor is it desirable if we could. Still there may be no rivalry—only a wholesome emulation, free from envy or grudging. Nor need is there to urge the need of continued parochial superintendence. With the more apparent the less obtrusive functions of the pastorate will, as heretofore, claim our regards. Through the house, not the pulpit, the hearts of the people are most readily and safely reached. In their homes and by their hearths their attachment is secured and confirmed. Following wanderers to reclaim them—visiting the sick to soothe them—the mourning to comfort them—the dying to sustain them—the bereaved to console them—these are deeds in which angels are found to minister help and encouragement to every

man of God. To abound in such labours of love is to do more for the establishment than if it spoke with celestial tongue or could make all mysteries plain.

Personal piety is the principal thing after all. Time is short. Since last Assembly how many lights have been extinguished. Some have been removed whose greatness was not perceived till our littleness was felt by their absence. Four of the foremost men of as many different denominations have during that brief space been gathered to their fathers. Five names have been taken from the list of your old Moderators. That voice, which made this hall vibrate with its trembling appeals last year, is one of those which shall be heard no more. Over the entire roll of our ministers, indeed, death has been unusually busy with its dire selections. We shall be wise, in considering these things in preparing for our latter end; and in working out our own salvation we shall best promote that of our hearers. By a patient continuance in well-doing ourselves, we induce them at the same time to seek for glory, honour and immortality.

Fathers and brethren, farewell. We return to our parishes refreshed, and invigorated, and comforted, by the good and wise counsel we have held together. "As iron sharpeneth iron," so has the countenance of each been sharpened by that of his friend. And sad as all partings are, we shall have small reason to regret the briefness of our pleasant and edifying intercourse, when we shall meet—God grant we may—as members of "the General Assembly of the Church of the first born which are written in heaven." And, "now may the God of peace, that brought again from the dead of our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will; working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Having concluded his address, after singing the last three verses of the 122nd Psalm, Dr. Gillan then declared the

Assembly closed, and appointed it to meet again on the 21st May, 1874. The Moderator having addressed the Lord High Commissioner, and his Grace having replied, the Assembly was dismissed after the usual devotional exercises.

IRELAND.

From an Irish Correspondent of the Weekly Review.

The Irish brethren are on their trial now. Such is the interest awakened by the music question that an undisguised effort was made to return elders who are opposed to the use of instruments in public praise, and the feeling was pretty general that a prohibitory law would be carried by a large majority.

The Rev. Mr. Johnston was re-elected Moderator. Several other brethren were put in nomination, but he had acquitted himself with such ability and tact during his year of office that the House by a large majority constrained him to keep his post. He remonstrated again and again, but would not be listened to. In his opening address he announced that the scheme (originated by himself last year) for raising a fund to help on the education of the children of ministers of limited means was received with such favour that above £6,000 was already subscribed. On the heels of this he was able to state that the givings of the people for all Christian objects was £8,000 in advance of any previous year, and at a subsequent sitting Mr. Berkeley, of Lurgan, announced a donation from an "Unknown Friend" of £1,000 for colportage in Ireland.

The music question was taken up and during the entire sitting the House was densely crowded. Not less than 250 elders gave in commissions. The subject was discussed with great ability and in the finest temper. Some of the old combatants appeared early in the fray. A few new men, some of whom were not present last year, gave fresh interest to the contest. Among them was Dr. Smyth, who gave one of the most eloquent speeches ever delivered in the General Assembly.

At midnight the discussion was adjourned till next day. In the interval there was much prayer and intense anxiety. Hints of a disruption were thrown out. Neither party exhibited the slightest disposition to yield. An interesting feature of the debate was the part taken in it by elders. Mr. T. Sinclair, Mr. J. P. Corry, Mr. W. Young, and Mr. Boyd made each an able and eloquent speech. Next day the House was densely packed. The Moderator, amid breathless attention, intimated his desire to mediate, and with this view submitted three propositions. These were to the effect that no law be passed on the subject: and that we address ourselves to the improvement of Church psalmody. The simple announcement of these propositions produced an electric effect. By the great majority they were received with acclamation: and scarcely had the Moderator uttered them ere the cry rang out. "Pass! pass!" A few leaders hesitated, especially gentlemen who had been giving premonitory symptoms of agonising in the throes of speech-birth. In the great body of the Assembly there was a manifest relief: and after a few explanations on both sides the propositions were unanimously adopted. A prayer of thanksgiving was led by the Rev. James Rogers, of Glascar, and the House adjourned for half-an-hour. Thus ended a controversy that threatened to achieve incalculable mischief. The hand of God was felt in the settlement. Members on all sides joyfully congratulated each other. In the history of the controversy there had been no indication of alienation or bad feeling. Pamphlets, great and small, lively and ponderous, were flying about in all directions during the year, but the question was argued in a most brotherly spirit, and with perhaps one exception, the great debate was maintained in the same dignified Christian tone. The finding is a little curious. Instruments are not forbidden, but on the principle of brotherly love and in deference to the conscience of some they are to be discontinued. And so the devil (and all his friends) has been balked once more. He was very busy and very clever in stirring up strife in

Scotland and Ulster, but his great conqueror has won another victory, and now both Churches having escaped impending danger, will invade his kingdom with greater power than ever. These are not times for Christian men to divide where there is room for the play of a Divine charity.

The Irish Assembly is visited this year by a grand array of deputies from India, England, Scotland, America, Canada and France. Even Rome sends its contingent in the person of the famous Garazzi. Most of these brethren preached in the city pulpits last Sabbath, and attracted immense crowds.

There is not anything more conspicuous in the Assembly than the change in the *personæ* of those who take part in its business. Scarcely one of the famous old giants is to be seen. Nearly all the speakers are men in early prime. There is not one of these the equal of Stewart in subtlety, of Cooke in all-conquering eloquence, of Edgar in enthusiasm, of Morgan in moral weight. The power of the Assembly is more dispersed, and the spirit is unquestionably finer.

Our Own Church.

We take the earliest opportunity of correcting a mistake made in our report of the Synod's proceedings in regard to an "explanatory statement" which, it was mentioned, would accompany the documents to be sent down to Presbyteries and Congregations on the subject of UNION. We are authorized to say, now, that on mature consideration it was not considered advisable to adopt the proposal, inasmuch as the whole question is now familiar to the Church at large in all its bearings, and further, that the papers will be transmitted with as little delay as possible to the proper parties.

We are happy to hear that the equal dividend from the Sustentation Fund, payable on the 30th June last, came up

to the expectation of all parties concerned. We think it right to mention this for the encouragement of those who have contributed so liberally in this behalf.

A few Sundays ago the Superintendent of one of our Sabbath Schools in Montreal intimated to his scholars that instead of the lesson for the day the school would be addressed by a lady who wished to tell them about a work of faith and love in which she herself was deeply interested, and to which she had consecrated all her time and talents. As it had been also announced from the pulpit there was a goodly gathering that afternoon, a large attendance of the dear children and a number of their parents and friends, indeed the spacious schoolroom was quite full. The lady in question was MISS BARBER, a friend and coadjutor of MISS MCPHERSON, whose name is known far and near in connection with a branch of philanthropy, the details of which are deeply interesting, and which she has made her own—the emigration of children from the overcrowded centres of population in Britain. These children are picked up, we might almost say, from the gutters, they are fed and clothed and cared for, and from time to time shipped off in groups to Canada, where they are received in a Home provided for them until such time as situations are found for them in private families. Miss Barber has the charge of one of these establishments, known as the "Knowlton Distributing Home," in the Province of Quebec, and it was for the purpose of explaining this most interesting work, and of enlisting the sympathies of Christian friends in its behalf, that she appeared on the platform. We have seldom listened to a more touching address than that which she gave, delivered with so much ease, yet modestly, and with evident sincerity of purpose. That the children of the Sabbath School were interested in the matter appeared from the alacrity with which they made a collection the following Sunday when twenty-three dollars were contributed. In acknowledging receipt of this Miss Barber wrote as follows:—

“It was with great pleasure and thankfulness I received \$23 from the dear children of your Sunday School. I have often thought of their earnest faces, and seemed to see them again before me. Will you tell them with my love that we are now in our new home, though not quite settled, as the workmen are not yet out of the house. A short time since I went to Quebec to meet a party (124), mostly girls 40 of whom were for the Knowlton Home. They were as fine a band of children as I have ever seen, and are most of them already in situations or adopted. The youngest I have is “Baby Bertie,” a little boy of 18 months old! He is a poor little waif with no one in the world to love him except those who took him when a wee thing 7 months old for Christ’s sake; but to them he is strangely dear and sweet. We expect a Scotch party in about a fortnight, when our home will probably be again filled. Should you or any members of your Church or School be able to visit the Home I should be very glad to show you something more of the work.

With warmest thanks, yours in the Lord’s service. E. G. Barber.”

God bless these earnest self-sacrificing labourers for the Great Master!

The teachers and scholars of the Victoria Mission Sunday School, Montreal, recently presented their superintendent, Mr. John Larmonth, with a beautiful plated ice pitcher with tray and cup on the occasion of his marriage. Mr. Larmonth has had the oversight of this school for some six years, and has been amply rewarded for his labours in the visible tokens of success that have attended them.

Professor Bell, formerly of Queen’s College, has, we observe, been entrusted by the Government with the charge of a geological survey of that extensive Western territory to be traversed by the contemplated Canadian Pacific Railway. He is expected to report on the exact position and extent of the coal measures, the character of the gold deposits, the nature of the soil and other kindred matters. From every point of view this is an important mission.

We hear very favourable accounts of our missionary’s labours on WOLFE ISLAND.

The attendance upon ordinances is encouraging, the Sabbath School is well sustained, and the people have manifested their appreciation of the blessings of stated ordinances in repeated acts of kindness to their missionary from which we augur hopefully of the good results that are likely to ensue. The Rev. THOMAS DUNCAN, of Charlottetown, P. E. I., on a recent Sabbath preached and dispensed the Sacrament of the Lord’s Supper in St. Andrew’s Church, Kingston. He passed through Montreal on his homeward way. From the printed report of the managers of his congregation on Prince Edward Island we are led to infer that its affairs are prosperous in the best sense of the word. Though not a wealthy congregation, it affords evidences of spiritual life and Christian co-operation more valuable than silver and gold. The attendance on the weekly prayer meeting, for example, is stated to be encouraging, and the interest taken in it much improved. The monthly meeting of the elders for prayer is acknowledged to be “a great comfort to the minister in his work.” The entire expenses of the congregation are met by voluntary contributions collected at the church door.

Mr. ARCHIBALD FERGUSON, the well-known Treasurer of the Minister’s Widow’s and Orphan’s Fund, sailed for Glasgow the beginning of last month, accompanied by Mrs. Ferguson. We wish them a pleasant reunion with friends across the sea and a safe return. Rev. Professor GEO. D. FERGUSON, of Queen’s College, Kingston, is also on the other side making arrangements in London, if we are rightly informed, for the publication of his forthcoming book, “The History of Alsace and Lorraine.” We observe, with satisfaction, that Mr. Ferguson, in recognition of his worth and talents, was admitted at the last General Assembly in Edinburgh, to the Status of an ordained Clergyman of the Church of Scotland. Principal Snodgrass and family are expected to return from Scotland during the present month.

Professor Mackerras has returned from his trip to Labrador. The Rev. D. J. Macdonnell of Toronto, is reported to have gone to Manitoba, but whether in the

capacity of Missionary-Bishop or for recreation, or both combined, deponent sayeth not. The Rev. Mr. Campbell of St. Gabriel's is off on a holiday tour to Chicago.—Mr. Gordon of Ottawa to Pietou. The Rev. W. M. Black of St. Mark's, Montreal, with his family, sailed for Liverpool on the 26th ultimo. Whether it may be from the Pyrenees or the Pyramids, or from the Cave of Macpelah, our readers, we feel sure, will be glad to hear of him and from him during his travels.

We have received notices of two inductions. The Rev. Wm. Cleland, formerly of Mount in and South Gower, into the charge of WEST GWILLIMBURY and INNISFIL, vacant by the retirement of the Rev. Wm. McKee, and the Rev. E. W. Waits, lately received by the Synod from the Methodist Church, and who has been labouring with much acceptance for some time past to the people of Richwood and Shower's Corners, over whom he has now been appointed the pastor. The new Church of St. Andrew's, HAMILTON, situated on Hunter street, was opened for divine worship on the first Sabbath of July by the Rev. Dr. Jenkins of Montreal, who preached morning and evening to crowded and attentive audiences. In connection with the opening of their Church, the St. Andrew's congregation held one of their popular socials on the evening of Monday, the 7th. The noticeable features were that almost every denomination was represented on the platform and in the pew. Ministers of various denominations addressed the audience, which filled the Church nearly to overflowing. The Rev. Mr. Burnet was presented with a Pulpit Bible by the Rev. Mr. Lanton, Wesleyan Minister, for use in the new pulpit.

At the close of the proceedings Mr. Burnet, in the name of the congregation, presented Mr. Herbert Munsie, the leader of the choir, with a magnificent gold watch, which cost \$112. Mr. Munsie made a suitable reply. The evening passed very pleasantly, every one having greatly enjoyed the proceedings. From the *Perth Courier* we learn that the Rev. James Wilson has received from the members of his congregation at LANARK, a valuable

present of a fine set of silver-mounted harness, accompanied by an address expressive of the esteem and regard of his people for himself and for Mrs. Wilson, whose services have been especially valuable among the Sabbath School children. It is scarcely necessary to add that Mr. Wilson's reply showed the relations between pastor and people to be of the happiest kind. A similar evidence of good feeling was manifested by the people of Black River (twelve miles above COLLOGNE) when the other day they presented the Rev. Joseph Gandier with a valuable horse, well equipped with saddle and bridle. A very excellent way of giving their minister to understand that they appreciated his services, and desired to have the gospel regularly preached among them.

We learn that St. Paul's congregation, Montreal, have secured the services of the Rev. Robt. Laing as missionary and assistant in that congregation for one year from the first of September. We congratulate the congregation on the step they have thus taken, and should gladly see the example followed by other large and wealthy congregations. It has been arranged that the Rev. Mr. Morrison, a licentiate of the church, will take the oversight of St. Mark's congregation during the absence of the Rev. W. M. Black, who has withdrawn his resignation.

We regret to learn that Mr. Henry J. McLardy, who some years ago, for a short time, was assistant minister of St. Andrew's Church, Ottawa, was accidentally drowned in the Ottawa River by falling off a raft into the stream. Mr. McLardy was a man of ripe scholarship and cultivated tastes. At the time of his death he was a clerk in the Census Bureau, having previously been editor of the *Ottawa Citizen*. The people of Fredericton, N.B., have been called to mourn the loss of the Rev. Canon Lee, Rector of the Cathedral in that city, who was also drowned while bathing in St. John river, and is said to have been greatly beloved as a clergyman and as a friend in all relations of life. The intelligence of the sad death by drowning of a prominent citizen of Montreal, Mr. WALTER MACFARLAN, has cast a gloom

over the city and occasioned deep sorrow among a large circle of friends and relations. He was a member of St. Andrew's Church in this city, and was universally esteemed and respected. He was one of those whose face always wore a smile, whose ear was never closed to the tale of sorrow or distress, and whose hand and heart were ever open to relieve and comfort his brother man. Such events remind us very forcibly "that in the midst of life we are in death."

THE CHURCH OF SCOTLAND IN THE MARITIME PROVINCES.

The Synod met in St. Andrew's Church, Pictou, on the evening of the 24th June. The Rev. James Murray, the retiring Moderator, preached the opening sermon, after which the Rev. Donald McRae was elected Moderator. On the roll being called it was found that there were present thirty-two ministers and thirty-six Elders. The first item of business taken up on the following day, seems to have been the Report on the Church "RECORD," which has been ably edited by the Rev. John Campbell of Halifax. The circulation has gone on steadily increasing until now it is 1900. The magazine has paid its own expenses without being chargeable to any of the other schemes of the Church, which is certainly most creditable to the management. In consequence of Mr. Campbell's resignation, the Synod appointed the Rev. Allan Pollok to be editor. It could not have been entrusted to better hands. The Rev. G. M. Grant read the report of the Home Mission Board, which he stated was less encouraging than some previous reports. The Synod contains thirty-one ministers. It has eight vacancies, and there is urgent need at the present moment for at least six ministers, three Gaelic and three English speaking. In view of the great want of ministers and students in divinity, the Synod resolved that a special day be set apart for prayer to the Lord of the harvest, as well for special appeal to the people. The Rev. Duncan McDonald and the Rev. Walter Ross, delegates from our Synod, respectively addressed the Court and were

cordially received. Strong union speeches are reported to have been made by almost every member of the Synod, and after a full expression of sentiments on the whole subject, the following deliverance was cordially and unanimously passed :

That the Synod having heard the Report of the Union Committee, and having had before it the minutes of the meetings of the Joint Committee during the past year, and the basis of Union and accompanying Resolutions, records its approbation of the action of the committee, and its satisfaction with the results of the labours of the Joint Committee, while it expresses its thankfulness to the Great Head of the Church for the unanimity of sentiment manifested by the negotiating churches. Having accepted the principle of Union when the negotiations were entered on by the Synod at the meetings in 1869--70, and having adopted the basis in 1870--71, and having expressed its unabated desire for Union in 1871--72, the Synod does now cordially accept the basis and accompanying Resolutions as finally agreed upon by the Joint Committee, and transmits them to Presbyteries that they may ascertain the mind of the congregations within their bounds, in the course of the current Synodical year, so that at next meeting the Synod may be in a position to take formal action on the subject, it being understood that all Presbyteries and congregations not reporting before the meeting in June, 1874, shall be considered as consenting to the well understood mind of the Synod on the subject. The Synod would also record its extreme gratification that the basis of Union is in accordance with the ancient standards of the Church of Scotland: and that at the meeting of the General Assembly of the Church of Scotland last month, the basis and the proposed action of the churches in the Dominion were explained by Principal Snowgrass, and cordially approved by that venerable court of our mother Church: and that at the meeting, this month, of the Synod of Old Canada, in connection with the Church of Scotland, the basis and resolutions were unanimously adopted, and sent down to Presbyteries and congregations.

It is somewhat remarkable that in both branches of the Presbyterian Church in those Maritime Provinces the Union movement has been supported *unanimously*. No dissent has been entered, no name recorded as voting against it. This is more than we expected. The final meeting of the Synod was held on Monday, the last day of June, when the Rev. Garin Lang of Montreal, also a delegate from our own Synod was present and delivered an address on the schemes of the Church in Canada.

In the evening of the same day the usual missionary meeting was held, when addresses was delivered by members of the Court and by Rev. Gavin Lang of Montreal.

The Synod adjourned to meet in Halifax on the last Tuesday in June, 1874.

Miscellaneous.

TRATHAN NA BLIADHNA.

“Rinn Thusa, o Dhia, an geamhradh.” Is e so an trath d en bhliadhna anns am bheil dubhachas air fhaireachduinn, oir tha nadur gu h-iomlan a’ caochladh cruth, agus tha na seallaidhean sin a’g an robh comas co m or air aighear ’us gean ’us toilachas a dhusgadh, a’ gabhail gu luath seachad. Tha gach lus a’ seargadh agus a’ crionadh. Tha na craobhan a bha comhdaichte le deise co lurach re uine co fada a’ crathadh an duilleagan diuth, agus a’ comhdachadh an lair leis na nithean a thug dhoibh boidhichead roimhe. Na sruthain agus na h-aimhnichean a bha le tormann ceolmhor a’ ruith blo na-h-aonaichean, agus an ann an slighean camlubach ag imeachd air feadh nam fonn’s nan achaidhean —tha iad anns a’ gheamhradh a’ fas mall nan gluasad agus gu minic tha ’n reis air a stad gu buileach. Air magh’s air achaidh chan eil coslas pailteis no torraidh. Tha’n talamh uile mar gum b’ ann fas. Faodar eadhon a’ shaoilsinn gum bheil nadur fein sprochdach smalanach an deigh gnuis thaitneach an-t-samhraithe agus pailteas mor an fhogharaidh. Anns an-t-sealladh so gu leir, anns an atharrachadh mhor a tha teachd a’ gheamhraithe fhuair ag oibreachadh air feadh an-t-saoghail, tha samhbladh laidir a de’ fhaodas gach neach leis an eill a bheachd a steidheachadh air. r’a fhaicinn gu soilleir air sean aois maille ri trioblaid agus deuchainn. Ged tha’n teachdaire neobhaigheil agus fuileachdach nach gabh lethsg eul no diultadh traing aig gach am de’n bhliadhna, anns gach ionad agus am measg uile chinnich na talmhainn; ged tha’m bas a’ gearradh sios gun acarachd aireamh mhor d en-t-sluagh anns gach mios, gidheadh is ann an uair a tha’n geamhradh am fagus aghs atha’m boidhichead a’ treigsinn nan achaidhean, guirmead nam

blar a’ ghabhail seachad, agus duilleagan nan craobh a’ tui team chum an lair, a’sionmhoire agus as pailte tha na braighdean a tha air an tasgadh ann an cuibhrichean aniochdmhor a’ bhais. Tha ma gum b’ann cumhachd dhorecha dhubhach a’ riaghladh na-h-aimsir, a’ falachadh nan speuran gorma, a’ deanamh na fairge luasganach, a’ siubhail troimhnanan achaidhean, a’ glaochaich amach ann an gaioith stoirmeil na-hoidheche, a’ goid’s a’ spionadh air falbh gu h-obann blath ant samhraithe bho ghruaidhean an leinibh agus a’ toirt air seanaois fein criothnacabdhah, a’ dol a dh’ ionnsuidh iomadh aite adhlaidh, agus a’ roghnucladh iomad uaigh airson nan daoine a tha’ tuitcam sios fo chorrann geur a’ bhais. Is   Dia a tha’ gabhail a chuairt bhliadhnaile ’s a’ tionai! suas nan daoine’ rainig na laithean ann an t ir nam beo a bha air an orduehadh doibh. Tha, mar an ceudna, comb hordadh r’a fhaicinn eadar an geamhradh a tha’ cricneachadh na bliadhna agus a’ giulan sgeimh mar gum bitheadh nadur fein air call a treoir ’s a treubh antais, agus eadar an duine aosmhor liath a tha ruigheachd ceam a thuruis talmhaidh, a cheann geal le sneachd nam bhliadhachan, oir chunnaic   nis “ an tri sichead bhliadhna ’s a d eich.” Cha n’eil aobhar a’ chomhchordaidh so duilich fhaotainn a mach, do bhrigh gu bheil coionnanachd air a thaisbe anadh ann an iomadh seadh agus fo iomadh doigh le oibrean an Tighearna gu leir.

Teagaisgidh solus reusoin duinn cho fada’s is urrainn da imeachd na nisthean ceudna tha solus dealrach nan scriobtuirean a’ deanamh aithnichte. Am bheil Dia ’na fhocal ag iarraidh oirnn maith a dheanamh agus ole a sheachmadh; am bheil E ag innsidh dhuinn gur ann a dh’ ionnsuidh bochduinn agus truaighe tha ruidhtearachd agus peacadh a’ treorachadh. tha na firinnean ceudna air an caramh mur coimeamh le solus naduir ann ann gnathachadh an-t-sluaigh. Dearbhaidh an ni so fein ann an tomhas mor gur   an aona ghliocas a dhealbh maise ’s riaghailtean ionadach na talmhainn, agus a thug seachd le fuidhean ’us filidhean a bha air an uidheamachadh leis an Spiorad naomh airson na h-obair chudthromach so, foills-

eachadh air a thoil, agus air à gne beatha's giulan a thigeadh è do dhaoine 'ehaithe-amh. Co fada, mata, 's is urrainn do na sgrìobtuirean agus do sholus naduir cuidheachd a cheile 'ghleidheadh, co fada's a tha iad a' cur an ceill firinnean a tha' ghiu?an cordaidh air bith r'a cheile, cha-n'eil dealachadh eadar iad. Mar so, mata, chi sinn gum bheil an geamhradh a tha' sgeadachadh na talmhain le trusgan sneachdach reota giulan samhlaidh laidir air na laithean liatha tha' g' uaidhadh mu chinn moran, laithean a tha' nochdadh gum bheil an duine' fàs abuich airson na h-uaigne, amuhil mar tha' n-t-arbhar trom tha' cìntinn anns na-h-achaidhean a' fàs deas airson corran a'bhuaiche.

Ach ged is è dubhachas an nì dh'fhao dar fhaicinn an toiseach anns a' gheamhradh; ged shaoileas sinn nach 'eil brìgh no maith no comhfhurtachd idir ceangailre ris, is eiginn gum bheil è comhlionadh aobhair sonruichte, oir tha è é air innsidh dhuiur "gun d'rinn Dia 'n geamhradh." Tha, mar, so raidh dhubhach na bliadhna' deanamh

maith 's a' cur air aghaidh crìche mhoir air choireigin; agus tha na troibhaidhean aimsireil tha air an samhachadh leis a' gheamhradh, a chum buannachd mar an ceudna dhoibhsan a tha' g' am faireachnuin.

INDIA.

MISSIONARY CONFERENCE AT ALLAHABAD.

The Rev. G. G. Gillan, son of the very Rev. the Moderator of the General Assembly of the Church of Scotland, has written a series of exceedingly interesting letters to the RECORD, giving an admirable account of this great Missionary Conference. We extract the following from his concluding letter:—

NATIVE CHURCH IN INDIA.

"Before the close of the Conference I had to start on my homeward way, not regretting to return to my own station and work, yet sorrowing much to leave at so early a stage the meeting of an Assembly whose deliberations were so full of interest, and fraught assuredly with important

results to the good cause. I shall try to indicate only some of the chief points illustrated in regard to the *development of the Native Church*, and in regard to what may be classed as *collateral missionary agencies*, and to some results of all this work. We may first notice the *training of native agents*, a matter of vital moment to the Church in India. The first and second Essays were by Rev. Dr. Tracy (American Board, For. Missions), and Rev. T. Spratt (Ch. Miss. Soc.), both labouring in Southern India, and both giving the results of valuable experience. In Tinnevely the rapid growth of the Church had been partly due to motives of a worldly character; on this account the training of native helpers had been of the highest importance. Much that had been unsatisfactory a few years ago had arisen from the employment of unworthy agents; but of late there had been a great improvement in this direction, and throughout the Tinnevely missions there is much true prosperity. It was held forth most distinctly that none should be employed in preaching except those of whose piety there could be no reasonable doubt. Such persons should be carefully trained, with due respect to their own ability, and to the particular work intended for them. Their theological training should be chiefly from the Bible, yet including a thorough knowledge of Hindoo and Mohammedan systems, and all the training should, as far as practicable, be after native methods. The *personal influence* of missionaries was also alluded to, as forming a most valuable element in all such education. One of the chief and most difficult points in connection with the development of the native churches is how to make them *self-supporting, self-governing, and self-propagating*. This great branch of the general subject occupied the Conference in some form during a great part both of the fourth and fifth day of deliberation. It was begun with an essay by Rev. W. T. Sattianadhan, C.M.S., Madras. In accordance with his own sphere of work, he spoke of the actual growth of the Church among the peoples of Southern India. Of these peoples

there are now 211,497 Christians and adherents, of whom upwards of one half are in Tinnevely. Most of the catechists and preachers have been selected from among the best boys in the schools. Although there are many good Christian men among them, independent life in the Church has been developed only imperfectly. For its full growth the foreign (i.e. European) element must be withdrawn, but not until the native churches be more able to govern themselves. Meantime, they should be taught self-government and self-help as far as possible. The system of self-support, the speaker said, had succeeded wonderfully in Western Africa under very great difficulties, why not in India? The like policy is being followed in Madras, where two native churches referred to now almost support themselves.

Before leaving the subject of the development of the native Church, we must allude to an essay by Rev. J. Barton, Secretary of the Ch. Miss. Soc. in Southern India, who discussed the "Mutual relations of Indian Churches and the Indian Church of the future." He thought that "we cannot all meet yet on one ecclesiastical basis;" and that, meantime, outside separations in the Church had even been overruled for good. True Christian unity does not consist in mere outward uniformity, but is inward and spiritual. At the same time, all our own differences need not, and should not, be introduced into the rising Church of India. Some of these differences were connected with historical associations which ought not to be revived here. The Apostolic Church in such matters was free and expansive; and after such a model the Indian Church ought to be allowed to grow, working out its own needful organisations. Practically, he said, all missions in India act very much on such a principle among themselves. They do not cling rigidly to any one form of Church government, but, to a considerable extent, each adopts some good quality supposed at first to have belonged peculiarly to his neighbours. Such mutual giving and taking of what is good in the system of

each, to be encouraged as a means of drawing us closer to one another. To such an end he would like to sweep away the exclusiveness induced by the English Act of Uniformity, and concluded by repeating some suggestions of Rev. Mr. Newton (Amer. Pres. Mission), for promoting union, such as joint itinerances by members of different missions, interchange of pulpits, and conferences, like the present, of all denominations. The spirit of this paper was like a breath of fresh air in a crowded room. It was generous, catholic, and truly admirable, and was received by the whole conference with unmistakable pleasure. Well would it be for the Church of England in particular, for the growth of the Church in India, and for the Church universal, if all ministers were of the like mind.

COLLATERAL MISSIONARY AGENCIES.

Among collateral and most helpful agencies we may class female education and Zenana work and medical missions. If home influences can be enlisted on the side of Christian truth, a vast victory will have been gained; and so great an end is aimed at in all that is done for the women and girls of India. Rev. D. Herron (Amer. Pres. Miss.), Deyrah Doon, gave a suggestive account of the school under his charge, where the daughters of native Christians may receive a thorough education both in English and the vernacular, and one not less thorough in domestic duties and Christian life.

Besides the Press and Colportage two other collateral agencies may be noticed together, and these are Sabbath-schools and the bringing under Christian influence of the neglected English in India.

RESULTS.

And now, what have been the results of all the expenditure of men and means represented by the Conference? This question was answered in a concluding paper by Rev. M. Sherring, LL.B.; on the "Progress and prospects of Indian Missions." This essay bristled with figures, and was founded on the statistics of ten years, just collected for all India.

In 1861, native Christians in India numbered 138,731; in 1871, they were 224,161—increase, 85,430, or 61 per cent. In the newer missions especially the rate of increase has often been much higher.

Even for *direct* results we would refer all sceptical people to the figures of this paper. Yet, as the speaker said, even these direct results do not fully represent all that has been done. There are many *indirect* results of missions, not visible especially to the casual observer; which yet are of very great value. For instance, many, though not decidedly Christian, have abandoned idol worship; many have been convinced of the truth of Christianity, though they have not yet had courage to act on their convictions. There is a growing appreciation of justice and morality; there is an increased desire for knowledge. Many read the Bible, and are moulded more or less by its truth. There is more healthy "public spirit," in regard to many social questions. Caste is loosening its grip, especially in cities. Female education has been fairly started. In bringing about such changes for the better other influences have doubtless been at work; but missionary teaching and life have borne a very large—probably the largest—part. Missionaries have generally been the *pioneers* both of education and of social improvements. Mr. Sherring added that the native Church is growing in power and influence as well as in number. We may expect great movements ere long: let us gladly and prayerfully persevere, for full success shall crown Christian efforts. With such gladdening words the last essay was finished.

After some formal business, brief valedictory addresses, full of thankfulness and hope, were given by some of the elder brethren. Then this largest missionary Conference, so pleasant in its recollections, and so far-reaching in its consequences, was brought to a close by the venerable Mr. Kennedy of Raneekhet, in a prayer full of spiritual power and holy fervour.

The Conference was a glorious manifestation of the unity of *Protestant Christendom*. This fact must have appeared throughout these notes, as it truly did at

the sessions themselves. There were members of many denominations, yet all truly felt themselves to be one in Christ: there was the greatest possible freedom of discussion on all points, yet true harmony was preserved throughout. A beautiful manifestation of this agreement was seen in the communion celebrated on Sabbath the 29th December, at which almost every member was present, and where, in partaking of the emblems of our Lord's death, they felt that "truly our fellowship is with the Father and with his Son Jesus Christ." Here, indeed, is one chief good of the whole assembly. Perhaps there never was a better illustration of how to keep the unity of the Spirit in the bond of peace." To show this true unity of Christians, even throughout all our outside divisions, is a thing of so much importance in a heathen land that it alone would justify the gathering of the Conference. To the whole native Church there was here the grand spectacle of many men and many denominations, all animated with one spirit, all "with one mind striving together for the faith of the Gospel." To the heathen world there was the spectacle of a devoted body of Christian workers, bent on its conversion to Christ. We trust that native brethren will carry back a report of this great fact to their countrymen, and that it will not be forgotten by Hindoos and Mohammedans, or by any opponents of missions.

I can say from experience that members themselves received much benefit from the Assembly; and through them we believe that as great good will result, and that for a long time, to the people among whom we severally labour. Very much information was imparted by delegates from many varying fields throughout this vast country. Many most wise counsels were given by men most fitted in ability, in experience, and in grace, to advise their brethren; and, with many difficulties, and some faults and failures allowed, many most hopeful results were mentioned, and much said for mutual encouragement. In India, the Christian workman, and, perhaps, especially the missionary, is apt sometimes to be oppressed by a painful sense of isolation.

In many places he finds himself to a large extent alone, and this with regard both to intellectual and spiritual sympathy. So grievous a want was abundantly compensated at the Conference. Both in essays and speeches there was no lack of mental vigour. We felt our Presbyterian pulse beat as in the stir of an animated discussion in the grand old courts at home. Brethren, who toil in lonesome solitude, found here that there are many helpers; and many days hence, when weary, it may be, and sad, their spirit will revive again through the memory of sweet counsel, encouragement, and prayer, enjoyed while they tarried together in the name of our Great Master. "Behold, how good and how pleasant is it for brethren to dwell together in unity!" We all left the Conference with such feelings as are so touchingly expressed at our own venerable Assembly, when its members, about to separate, sing of the Church these words of the sacred song:—

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

ELMBALA, *March* 1873. G. G. GILLAN.

THE LAW OF PATRONAGE IN SCOTLAND.

The debates in the British Houses of Parliament on this subject are significant signs of the times, and, following so closely upon the rising of the General Assemblies, they have just now a special importance. The Earl of Airlie, who has for two years held the post of Her Majesty's Commissioner in the Church of Scotland, brought the matter under the consideration of the House of Lords, in an able speech, in which he shewed an intimate acquaintance with the history of the Scottish Church, and of patronage in particular, which he thought ought to be abolished. Referring to the Auchterarder case, the case of the Strathbogie minister, and, more recent, the Queensferry case, Lord Airlie concluded by claiming it to be—

A most worthy object for Parliament and Her Majesty's Government to propose to themselves

that they should endeavour to put an end to those scandals, that they should seek to heal if they could not repair, the breaches that had been made, and they should try to restore to the Church that mode of appointing her ministers which the history of Scotland proved to be most in accordance with the wishes of her people. He used the word "restore" advisedly. He sought no novelty; he desired no innovation. He stood upon the old ways of the constitution of the Church. He wished to see abolished that system of patronage, which he believed to be itself an innovation and an encroachment on the ancient rights of the people; and if they should succeed, after many wanderings, in finding their way back to the old path which their fathers trod before them, then perhaps they might hope to see realised in our own land that noble ideal of the Italian statesman—"a free Church in a free State." (Cheers.)

He then moved the resolution which stood in his name.

The Earl of Roseberry supported the motion, and, speaking from a personal knowledge of the mind of the Scottish people on the subject, asserted that the abolition of patronage was demanded by the popular voice. "It was a thing abhorrent in its nature to the Scotch people." Lord Dalhousie granted that this reform was earnestly desired by the people of Scotland, but he could not support the motion in its present shape.

If this was to be brought before the Legislature, and he trusted the Government would not pledge themselves without due consideration. If the Established Church be supported by the Government by the repeal of this Act of Patronage, what would be the consequence? They would have the Free Church and the Presbyterian dissenting bodies joining together in the cry of disestablishment, and it would be raised to such an extent that no Government could resist it. He was no enemy to that Establishment, and did not wish to see it abolished. He would much rather let things rest as they were. Upon the whole, therefore, he advised them not to stir the question at a moment when there was no popular feeling in respect of it. He did not deny that there was a majority in the Established Church in favour of the abolition of patronage, but they were by no means in harmony, and there was a strong minority opposed to it.

The Duke of Argyle, while opposed to the abstract proposition of Lord Airlie, was nevertheless glad that the discussion had been raised. He denied that the people had no voice even under the present system in the selection of their clergymen. It was beyond doubt, however, that in

certain cases that system had been attended with unfortunate and unseemly results, and he thought some change in the existing law absolutely necessary. He himself had the patronage of thirty or thirty-two parishes, and he was quite willing to place the whole of that patronage at the disposal of the Church, and he believed the noble Lords who sat on his side of the House, and were possessed of patronage, were prepared to do the same thing. But, until the General Assembly and the people of Scotland agreed upon a settled plan—some more definite plan of dealing with the question than that now proposed by Lord Airlie—the government could not be expected to take the matter in hand with a view to legislation. He contended that the disestablishment and disendowment of the Irish Church had no connection with the question of Church and State in England or Scotland, and combatted the idea of “the concurrent endowment principle,” as a means of cementing the union of Church and State. Personally he had sympathy with many members of the Free Church, but did not see that the Government should be called upon to do anything simply to induce the rejunction of the Church. It did not lie in the mouths of the Free Church to say anything with respect to patronage. Of course all religious bodies were jealous of each other, and disliked anything which was for the good of each other. There was a much more serious element in the United Presbyterian Church, and a much more important document had been drawn up by this body. They objected to all established churches. This was perfectly intelligible ground; but with regard to the Free Church, which had recently escaped from dangerous secession in their own body he did not see why legitimately they could object to anything affecting the Establishment. Having now addressed to the House all the observations he wished to make he would ask his noble friend to withdraw the resolution he had brought forward.

The Earl of Airlie said that, after the expression of opinion that had been given,

he consented to withdraw the motion, and so the matter was dropped.

On the evening of the same day the matter came under consideration in the HOUSE OF COMMONS, when Sir Robert Anstruther, Bart., moved:

That whereas the presentation of ministers to churches in Scotland by patrons under the existing law and practice has been the cause of much division among the people and in the Church of Scotland, it is expedient that Her Majesty's Government should take the whole subject into consideration, with a view of legislating as to the appointment and settlement of ministers in the Church of Scotland.

He had sat in the General Assembly of the Church of Scotland as an Elder for seven years, and he undertook to say that that Church had invariably exhibited a spirit of liberality in this matter, and their desire was not to benefit themselves, but to find a basis of union with other Presbyterian bodies. No such basis of union could be conceived or formed until the Act of Queen Anne was abolished. He could shew that it was an inherent principle in the Presbyterian Church of Scotland that they should have the election of their ministers in their own hands. The hon. gentleman traced its history from the date of the first Book of Discipline to 1690, in which year an Act was passed abolishing patronage, and this was the Act on which they now mainly relied. In 1842 the General Assembly had passed a resolution affirming patronage to be a grievance that ought to be abolished.

His great desire was that the Government should undertake to deal with this subject. The Premier might say that he was overburdened with work, but he did not expect this motion to be accepted in its entirety upon the first occasion of its being presented to Parliament. He, however, submitted that this was a matter worthy of the consideration of the Government. (Hear, hear.) Any Government, whether formed on this side of the House or the other, which should deal with this matter, would make a great advance in the cause of progress, and earn the gratitude and esteem of the people of Scotland. He concluded by moving his resolution.

Mr. C. Dalrymple was quite aware there had been delay in bringing the subject before the House, but this he believed had been advantageous in making public opinion and preparing for the action of the

Legislature. Another thing was that the Church of Scotland was full of prosperous work. Those who advocated this change were not there on the part of an effete and decrepit institution. It was an institution at once venerable and full of vigorous life, and was asking for the reconstruction of a liberty which it considered necessary for the restoration of its national powers. He contended that the change might the more favorably take place now, when both private and Crown patronage had been exercised in a way that deserved thankful acknowledgment.

Mr. McLaren objected to the resolution because of its extreme vagueness, and also because it would place the other religious bodies in Scotland at a disadvantage.

Mr. Gladstone admitted that the subject was one of great and vital interest to Scotland, and thought that the opinions of the people of Scotland ought to be carefully considered before any action was taken by the House.

He wished to observe, however, that the discussion, interesting as it had been, and the speech of the hon. gentleman who moved the motion had in reality only passed over the surface of the question. His hon. friend commenced his motion with a vague declaration, and concluded by saying that the system of appointment of ministers ought to be greatly altered. That proposition was a very important one, but was a very small portion of the whole subject. It was true there had always been a strong feeling against the existence of church patron-

age. But, on the other hand, there had been a most remarkable diversity of proceeding in Scotland, and the widest difference of opinion had existed in regard to the law of patronage. So far back as 1590 it had been declared in the broadest terms that every congregation had a right to appoint its ministers. In 1834 the question was handled by elders of the Scotch Church, who were men of eminence, and who would be an ornament to any communion in Christendom, and a complete new method of procedure was adopted. His hon. friend proposed, not that they should adopt the plan of the General Assembly, but that they should revert to the Act of 1590. He did not point to these almost numberless methods of procedure with any invidious purpose, but only to support his position. If the time had come to take steps in the matter, the time had not come for the House to bind itself by the adoption of abstract resolutions which contained no guide and no assistance as to the nature of the measure they intended to adopt. His hon. friend must agree that it was a matter which required further investigation. What he would propose to his hon. friend would be to propose, not this session, but early next session, the appointment of a Committee to continue its enquiry into the subject of the law of patronage. The disruption of 1843, though in some senses to be deplored, was not an evil without compensation, for it had led to religious activity. In conclusion, he would say that, viewing the inherent difficulties of the case, and the importance that, before taking definite steps, they should well understand what they were going to do. He proposed that Parliament should be invited at the earliest fitting opportunity to resume these investigations of 1844, so as that they might have the opportunity of gathering material and satisfying the House as to the real convictions and wishes of the people of Scotland in regard to the law of patronage.

Our Sanctum.

If we have gone a little out of our beaten path in alluding to the action of the Imperial Parliament on the LAW OF PATRONAGE, it is not that we care to dabble in politics but because we foresee the beginning of great issues that, for weal or woe, will certainly affect all the Churches of the Realm. That the expressed desire for abolition of Patronage by members of the Established Church should call forth strenuous opposition from the Church who ostensibly left the establishment because patronage was tolerated, is a significant fact, and it is well that it has not been attempted to conceal what lies at the root of the opposition—that to acquiesce in legislation in this direction would be to trench the National Churches in their present position and give the *coup de grace* to the cry for “disestablishment.” The following resolution of the United Presbyterian Church, submitted for the consideration of the Government, renders this clear:

“That the Church which they represent as a Committee has long and earnestly opposed the statutory endowment of religious bodies, and from its origin has been opposed, on grounds of principle, to Patronage in all its forms; regarding the statutory control of the choice of ministers as an interference with the just and scriptural rights of the Christian people. What, therefore, they would rejoice to see all members of the Established Church appreciating and exercising the rights and privileges of Church members in the matter of the choice of the ministers, and likewise performing the duties of Church members in the matter of their support, they know no reason why legislation should be invoked to deal solely with the evil of patronage, and not also, and at the same time, with the related evil of endowment; and they believe the strongest reasons exist why both the legislative control of appointments to benefices, and the legislative provision for incumbents, should

without delay, be dealt with and abolished together."

To the Assembly of the Free Church it was reported that overtures in connection with the question of Disestablishment were brought up from twenty-one of the Courts of the Church, when three motions were submitted, one in opposition to the maintenance of the existing Establishment being carried by a large majority. And so the "WATCHMAN," and the "PRESBYTERIAN," the respective literary organs of the Union and Anti-Union parties, during their ten years' conflict, are both to be immediately discontinued! There is little doubt, however, that a new "mouthpiece" will take the place of these departed antagonists, and, as little that its Shibboleth will be "DISESTABLISHMENT!" Though at first sight it may seem strangely inconsistent, the opinion is becoming prevalent that the only union which will really do much good for Scotland will be a comprehensive union in which the Established Church shall be embraced. In that view of the case, *Disestablishment* may be regarded as condition indispensable to a better state of ecclesiastical relationships, just as the decay of the seed is necessary to the growth of the plant—the death of the body for its glorious resurrection.

The Sustentation Fund of the Free Church of Scotland shews a slight diminution compared with last year. Still it amounts to a goodly sum, £136,322 19s. 10d. The number of ministers on the platform drawing the full year's equal dividend is 783, and the total number of ministers on the Roll of Presbyteries, 969. Mr. McLaren, M.P., is responsible for the statement that the United Presbyterian Church of Scotland, having five hundred ministers, collected £100,000 more for Church purposes than the Established Church with 1200 ministers.

Some idea of the "go-aheaditiveness" of our American cousins, in ecclesiastical as well as in civil and political matters, may be gathered from the stipends paid to some of their leading ministers and the sums lavished on the construction of their Churches. From the SCOT-TISH AMERICAN we learn that the corner stone of the new Fifth Avenue Presbyterian Church, New York, of which the Rev. Dr. John Hall is pastor, was laid the other day with the customary services. The site is valued at \$350,000, and the entire cost of the building will be about \$900,000. It will be seated for about 2000 persons. It will have a lecture room for 700, a large Sabbath school room, Bible class rooms, a pastor's private room, a church parlour, and other conveniences. The Rev. Henry Ward Beecher's Church, in Brooklyn, is probably quite as large though less expensive. His is a model stipend, and has quite a little history of its own. It began in 1847, at the modest sum of \$1500, to be increased the third year to \$2000. At the end of twelve years it had risen to \$7000. In 1865 it was \$12,500. And, at last accounts, it was \$20,000.

The pew rents of this Church are now about \$60,000, so that there remains a handsome margin. Out of this the organist and quartette receive annually \$7,600. The *Helper*—a cler-

gyman who attends to the pastoral work—and the sextons receive together \$7,700. Making the total amount \$35,000. The number of Sunday school pupils in 1872 was 1319, besides 800 connected with Mission schools. In addition to his ministerial duties Mr. Beecher is the editor of the CHRISTIAN UNION, a weekly journal, ably conducted, and which has an immense circulation—the cheapest and one of the best publications of the kind in America. For this, it is said, Mr. Beecher receives an annual salary equal to his clerical stipend. Verily, "to him that hath it shall be given."

On the first day of July, 1873, as we learn from the "PATRIOT," Mr. Sheriff Watson stepped forward on the balcony of the Colonial Building at Charlottetown, Prince Edward Island, accompanied by two ladies and half a dozen gentlemen, and taking from his pocket a parchment, proceeded to read its contents to the audience below, which consisted of three persons who happened at the time to be within earshot. Immediately thereafter the Dominion flag was run up on the flagstaff of the old Government House, a Royal salute of twenty-one guns was fired from St. George's battery, and Prince Edward Island was formally admitted as a Province of the Dominion. This being done, William C. F. Robinson, Esq., was sworn in as Governor of the Island, and the local Government duly constituted.

This is the way the Chicago "Times" speaks of STANLEY, *apropos* of his Livingstone Lectures. "After one has seen this Hennyery and heard him cackle his story, one cannot help entertaining a rather poor opinion of the venerable doctor for allowing such a person to discover him." Among the celebrated *literati* announced as likely to visit Canada and the United States shortly, we observe the names of Mr. EDWARD JENKINS, the author of "Gin Baby," Mr. Wilkie Collins, and Mr. J. M. Bel-
lew.

Literary Notice.

LEGEND OF THE GRAND GORDONS. By Mrs. Alexander Ross. A. A. Stevenson, Montreal, 1873; pp. 647.

This is a beautiful volume, exceedingly well printed on fine toned paper and embellished with numerous coloured engravings, an ornament to any drawing room table. To say that it is by the author of "VIOLET KEITH," is to give it the *entrée* to every Canadian home, *gentle* and *simple*. We are not sure that the thread of the story is so well sustained as in some of our gifted author's previous works, but, on careful perusal, and it is worthy of that, the reader will be amply rewarded by the graphic delineation of character, the tenderness of the writer's sympathies, and the touches of genuine pathos which meet the eye on almost every page. The writer is well versed in guid braed Scotch, treats with sacred things with becoming gravity, betrays a truly Scottish respect for the "Cloth," and holds in special reverence, the preaching of the Word.

Acknowledgments.

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Osnabruck.....do.....	25 00
Orms town.....do.....	74 00
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NOTE.—A few additional contributions are confidently expected.

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Woolwich.....	\$6 66
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