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# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD  
OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 9, September, 1855.

VOLUME XI.

Price 2s. 6d. per annum in advance.

## The Presbyterian.

### PETERBORO' CONGREGATION.

We understand the long vacant congregation of Peterboro' have sent to the Presbytery of Toronto a unanimous and harmonious call in favor of the Rev. James Douglas, recently arrived from Scotland.

### MORE MISSIONARIES.

Our readers will perceive that the arrival of a Missionary is not now the rare occurrence it once was. The Rev. J. Hay arrived at Montreal per the *Nova Scotian* on the 12th ult., and immediately proceeded to the sphere of labour assigned him by the Colonial Committee—in the Presbytery of Hamilton. We observe that the Presbytery of Paisley were to meet on the 20th of July last to ordain the Rev. P. Thompson, who is appointed to the Presbytery of Bathurst; and recent advices from Scotland apprise us of the appointment of the Rev. W. R. Ross to the Presbytery of Toronto. Both these Missionaries may be expected to reach this country immediately.

### THE JEWISH MISSION.

We have pleasure in acknowledging elsewhere gratifying remittances for this important object. Now that we have a Missionary in our service, we trust that this effort will recommend itself to the sympathies of all our people. We hope that no Congregation will omit the injunc-

tion of the Synod to take up a collection in behalf of the Scheme. It would be well if Mr. Epstein could visit all our Congregations; but this of course will be impossible, as his medical studies will speedily engage his attention. We trust that a blessing will attend this effort to do somewhat for the lost sheep of the House of Israel.

### A HOME MISSION FUND.

One of the greatest wants of our Church in the present stage of its history is a strong, well managed and liberally sustained Home Mission Fund. A very wide field is opening up for missionary operations before the Church. In the newer districts there are large numbers of Presbyterians who are without the ordinances of the Gospel. In Western Canada there are many openings for the work of evangelization, and there are struggling congregations in growing parts of the Province to be aided, in order that they may eventually become self-supporting. In Lower Canada there are congregations of English-speaking people—sometimes comparatively numerous, or in other cases comprising but a few scattered families—who are surrounded by the French-speaking Romanists, and who require the special care of the Church, that they may not lapse into irreligion or Romanism. On the shores of Lake Huron and along the valley of the Ottawa Scotch and Irish emigrants are seeking homes in the new land, to whom our Church owes the duty of carrying the tidings of the Gospel. How, then, can our Church acquit

herself of the manifest obligations that thus devolve upon her? How shall we maintain our existing congregations, and prove ourselves an aggressive and progressive Church by extending our borders, and carrying the standard of the Gospel into places where it is not now unfurled? Clearly all this can only be accomplished by the creation of a large, efficient and vigorous Home Mission, liberally sustained by our people, and commending itself to their judgments and affections as an instrument for good. This scheme has been long before the Church. It is time that we were up and doing. Last Synod, as in two previous years, this subject was committed to the Temporalties Board, and we trust that this year a commencement may be made. We are aware that hitherto there have been many obstacles in the way, and that even now the general depression of the country will prevent much being accomplished, but yet the commencement should be made. We have given this subject long and careful consideration, and are persuaded that such an effort will be supported by our people when they fully understand its objects. Meanwhile let us consider the mode of its attainment. There are several methods to secure success which must all be adopted.

1st. There is the large, comprehensive effort to raise by subscriptions, spread over a term of five years, a considerable sum, to be funded, and the interest only applied to the object of the Fund. This was the plan adopted with such wonderful success by Dr. Robertson, who has thus raised a sum of £300,000 Sterling for the Endowment

Fund of the Church of Scotland, and who is still prosecuting the Scheme. We are satisfied that the same plan would be effective here. It is probable however that more might be thus accomplished in more auspicious times than the present, but still a commencement should even now be made. But, 2ndly, there are the plans of annual collections in our Churches; and, 3rdly, of annual subscriptions to Congregational Associations for Home and other Missionary purposes. Both these last can at once be carried out, as they are already partially. The Presbytery of Toronto have already a scheme in operation. In the Presbytery of Hamilton, we believe, Congregational Associations have been formed. In the Presbytery of Montreal a collection was last year taken up and remitted to the Colonial Committee. But there is no combined or general action, and the Church at large is in ignorance as to the working of these schemes. We think that this year there should be a collection taken up throughout all our Congregations for Home Mission purposes; we trust that this will be done. But, besides this, Associations should be formed in aid of the Home Mission Fund. Our brethren in Nova Scotia are vigorously carrying out this plan. In Halifax a Society for this object has been formed, and a Lay Association has been lately formed at Pictou with thirteen branches, and is working energetically in raising funds for missionary objects. It comprises already 2000 subscribers, paying 2s. 6d. per annum each, and is likely to accomplish much good. Now this is a simple mode of attaining a very desirable object. Are there not many of our congregations that will forthwith follow the example, and establish Parochial Associations for the purpose of aiding the Home and Foreign missionary efforts of our Church? Surely ere the year is out, if proper exertions were made, we could have in our town congregations alone 4000 subscribers of 2s. 6d. each to a Home Mission Fund, and as many in the rural charges. This would be a good beginning, and, by commencing and sustaining with energy, zeal and fidelity such a scheme, our Church would be enabled to discharge its duties to our adherents in this Province, and prove itself a vital, living branch of the Church of our Lord and Master. Our Church has been planted in this vast new land—it has peculiar duties and responsibilities with regard to it; may she discharge these aright, and prove a fruitful instrument for much good by dispensing the knowledge of the Gospel of Peace at home and abroad. So doing, a blessing will rest upon our Zion, and she will be made a blessing.

SABBATH SCHOOLS.

In our present number we publish the report presented to the Synod by the Committee on Sabbath Schools. It is a matter of regret that this docu-

ment is so defective, professing, at the outset, only to refer to thirty-three schools, little more, we should suppose, than one third of the number connected with our Church in this Province; while, of those of which it does treat, the information supplied is very scanty.

We sympathize with the Committee in the difficulty which they have experienced in their work, and especially under the feeling that so little interest has been felt in the subject by many ministers and Kirk Sessions.

Looking over our Synod roll, it must, however, be borne in mind that many of our congregations are planted in thinly populated districts, where the introduction of the system may be attended with difficulty, and we can even imagine the case of some quiet country schools, whose machinery may not be very complete, where the formidable list of queries presented by the Committee, would reveal numerous deficiencies, of which they have by it, for the first time, been made aware. Some of this class may have preferred withholding a return to transmitting one which must only consist of a series of blanks.

On the whole, however, we congratulate the Committee on having taken a decided step towards systematizing our Sabbath Schools, and we feel confident that another annual report will be much more complete, both as regards the number of schools it comprises, and the correctness with which replies have been furnished to the Committee by those that do make returns.

In regard to the latter point, we observe that many schools, that have furnished the numbers on the roll, do not supply the average number in attendance, and hence the blank in the general statement of the Committee. Without presuming to question the correctness of any of the returns, we would venture to remark that some of the averages are excessive, while our school at Chatham, C. E., must be regarded as having, in this respect, attained the highest point which the most earnest teacher could wish, not having had a single absentee during the twelve months.

We fear that Superintendents' roll-books are not so carefully kept in some schools as could be desired.

We notice with pleasure the establishment of Mission Schools, a very interesting feature in the report. We understand the object of these schools to be the gathering-in of children in districts where there is no regular administration of divine ordinances, or where, as in the poorer districts of our large cities, there exists great spiritual destitution, for which our city ministers, already fully occupied, cannot be expected to provide.

Regarding these schools as opening up the way for churches and congregations, we hope to see them increase rapidly.

In reporting on these schools, we think

that they should be formed into a separate class, as from their character and constitution there are few particulars in which they can bear comparison with congregational schools.

We anticipate with pleasure the early fulfilment by the Committee of one of its own recommendations,—the publication of a general scheme of lessons, a delightful link which will unite our widely scattered schools.

The many important suggestions of the Committee we commend to the earnest consideration of all engaged in the work, in the belief that they cannot engage the attention of any Christian Sabbath School Teacher without producing an effect which we believe the members of the Committee will esteem one of the most precious fruits of their labours.

CHURCH IN CANADA.

BURSARY FUND OF QUEEN'S COLLEGE.

From the Missionary Association of St. Andrews' Church, Perth, per Rev. Wm. Bain, \$20.

JOHN PATON,  
Sec. to the Trustees.

Queen's College,  
Kingston, 27th August, 1858.

FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the receipt of the following payment:—

Aug. 26.—Received from Rev. William Bain, being a collection of the Missionary Association in connection with the Congregation of Perth,.....\$16  
ARCHD. FERGUSON,  
Treasurer.

Montreal, 26th August, 1858.

HOME MISSION FUND.

The Treasurer of the Home Mission Fund for the Presbytery of Montreal acknowledges the following payments:—

July 4th.—Received from Dr. Verity for collections from the congregation of Hemmingford for Missionary services, .....\$36.00  
Aug. 10th.—Received from Mr. John Wadel for collections from the congregation of Hawkesbury for Missionary services,..... 20.00  
Aug. 25th.—Received from Longueuil for Missionary services, ..... 40.00

Montreal, 23d Aug., 1858. \$96.00

ARCHD. FERGUSON,  
Treasurer.

JEWISH AND FOREIGN MISSION.

Received since last acknowledgement—  
Collection from congregation at Ottawa, per Wm. Hamilton, Esq.,.....\$40.00  
Collection from congregation at Brockville, per Judge Malloch,..... 23.53  
Collection from congregation at Cornwall, per Rev. Dr. Urquhart,..... 40.53

Montreal, August, 1858. \$104.06

ALEXR. MORRIS,  
Treasurer.

## SOUTH GEORGETOWN—PRESENTATION.

At a general meeting, on July 5th, in the Church of South Georgetown, the congregation presented, by the hands of their pastor, the Rev. J. C. Muir, to Mr. John Glen, as a testimonial of their sense of his valuable services in the management of their library, a handsomely bound copy of Brown's Family Bible with a suitable inscription.

## CONGREGATION OF THORAH.

*Presentation.*—A few days ago, some of the friends of the Rev. David Watson waited on that gentleman for the purpose of presenting him with a substantial token of their regard and esteem in the shape of a handsome buggy.

Mr. Neil McDougall, Beaverton, presented the testimonial in a neat and appropriate speech, in which he expressed how highly Mr. Watson's unceasing efforts and untiring zeal for the public good were universally appreciated; whether viewed in the various important but arduous duties appertaining to his sacred office, or as Superintendent of Education, congratulated him on the high position as minister of his congregation he had deservedly earned for himself, and expressed a hope that the relationship that subsisted between them might long continue and prove a blessing to both pastor and people.

Mr. Watson made a suitable reply, thanking his friends for the kindness they had shown him, and expressing the deep feeling of gratitude with which he received so valuable a mark of their respect.

## GODERICH SABBATH SCHOOL EXCURSION.

The congregation of St. Andrew's Church got up an excursion for the Sabbath School Scholars on the 17th August. The party, consisting of the scholars, members of the congregation and others friendly, started from Goderich about 9 o'clock, A. M., per Buffalo and Lake Huron Railway, for Stratford. It was a most delightful morning, and as pleasing to see the assembling of the party. On arriving at Stratford, the party, numbering upwards of 300, and occupying 5 cars, was met at the station by the Rev. Wm. Miller, accompanied by his Sabbath School scholars, members of his congregation and others, numbering upwards of 200. A pleasant grove, west of St. Andrew's Church, was chosen for a *pic-nic*, where tables were erected with a copious supply of tea, coffee and other requisites. After a few introductory remarks by the Rev. Alexander McKid, which were reciprocated in a most friendly manner by the Rev. W. Miller, and grace being said, the parties partook of a repast. They afterwards started for a stroll through the town, with which the strangers seemed to be very much gratified. The juvenile portion of both parties was in a short time

upon the most familiar terms with each other. Their joy was too bright to last, for at 3 o'clock, P. M., they were seen winding their way to the station, no doubt sorry to part, but consoling each other that the day was not far distant when they would meet again. The strangers thanked their Stratford friends most cordially for the hearty welcome they had given them. After a hearty adieu on both sides the strangers took their seats in the cars, in which they streamed away like a skimming swallow for their happy homes on the shores of the Western Lake.

## CONGREGATION OF WESTMINSTER.

*To the Editor of the Presbyterian.*

MR. EDITOR,—Permit me through the medium of *The Presbyterian* to give those of your readers who feel an interest in our Zion an outline of how the good cause is progressing in Westminster, taking it for granted that you are already aware that until of late there was neither Church nor Minister of our denomination in this Township, although there were some thirty families who never joined themselves to any other Church, always looking forward (with some faint hope) to the time when they would be able to build a church and get a stated Minister among them. Still their fewness of number and pecuniary circumstances would hardly warrant them in making the attempt. At last they called a meeting for mutual consideration, and, the case being fully discussed, they resolved to give a call to a Minister and appoint a Committee to build a Church, and, through the aid of a kind Providence who has so far blessed their feeble efforts, this has been accomplished.

The Church, which is built of brick with stone foundation, is thirty by forty, total cost £850 cy.,—and I would just say for the benefit of others who may be similarly circumstanced, at the time the work was commenced £12 10s. cy. of this sum was not in the hands of the Committee; but they resolved to proceed and appeal to their friends for assistance, and this has been kindly seconded. The congregation turned out and hauled sixty-five thousand bricks and ten cords of stone during winter, a distance of twelve miles. In the spring of 1856 the building was commenced and finished in the beginning of July of the same year, when the half of the amount was paid by the congregation, and, as we were to have a year to pay the other half, we resolved to visit the different congregations to the East of us for assistance. Consequently a member of the building Committee visited Dundas, Hamilton, Niagara, Toronto, King, Vaughan, Guelph, Galt, &c., and he would take this opportunity of returning his sincerest thanks to Ministers and others in these above named places for their liberal assistance and kind co-operation in the good cause; but more

especially would he mention his warm reception from the friends of the Church in King and Vaughan, which he shall not soon forget. He was enabled to return home with £64 cy., exclusive of expenses. Also an appeal was made to the Colonial Committee of the Mother Church, which was handsomely responded to by the noble offer of £100 stg., providing thereby the Church would be cleared of debt. Therefore the sum required was borrowed by the Committee, and now we have all the satisfaction to see an increasing and interesting congregation assembling on the Sabbath to worship God according to the dictates of their own conscience.

In the morning at ten o'clock there is a Gaelic class conducted by our esteemed friend and teacher, Mr. Donald Strachan, well attended, and after Divine service at three o'clock the Sabbath School commences, having an average attendance of 60 scholars and about 20 adults.

Your obedient servant,

A Member of the Building Committee.  
Westminster, 28th May, 1858.

[We regret that by an oversight the above has been so long on hand.—*Ed.*]

## CHAIR OF NATURAL HISTORY AND CHEMISTRY IN QUEEN'S COLLEGE.

Sometime since our readers were informed that Dr. Lawson, of Edinburgh, had been appointed to fill the above chair in Queen's College. We have now great pleasure in extracting from *The Edinburgh Advertiser*, of 6th inst., the following notice of a testimonial which was presented to him on the eve of his departure.

In Dr. Lawson our College has secured the services of an eminent and useful Professor, of one who will not only reflect credit on the University but also be an acquisition to the cause of Science in this Province.

Dr. Lawson is an elder of the Church of Scotland.

## TESTIMONIAL TO DR. GEORGE LAWSON.

*From the Edinburgh Advertiser, Aug. 6.*

Dr. George Lawson being about to proceed to America to occupy the chair of Chemistry and Natural History in Queen's College, Kingston, Canada, it occurred to some of his friends that the occasion was a suitable one for presenting him with a testimonial of their esteem, and more particularly for recording their sense of the valuable services which he had rendered to the Royal, the Royal Physical, the Horticultural, the Botanical and the Arboricultural Societies, and other public institutions in Edinburgh. A subscription was accordingly set on foot, and upwards of one hundred parties put their names upon the list. Among the subscribers may be numbered:—General Sir T. M. Brisbane, General Sir James Russel, Sir W. Gibson-Craig, Bart., Sir Walter C. Trevelyan, Bart., Sir W. Jardine, Bart., Professors Christison, Trail, Goodsir, G. Wilson, Wyville, Thompson and Balfour: Dr. Greville, Mr. G. Patton, advocate, Mr. David Smith, W. S., Mr. T. Sprot, W. S., Dr. Sellar, &c., &c.

A meeting of the subscribers was held yesterday at the Botanic Garden, when Professor Balfour gave a brief account of Dr. Lawson's history, and of the various situations which he had filled in Edinburgh, such as Assistant Secretary and Curator of the Botanical Society, and of the Caledonian Horticultural Society, Assistant-Secretary of the Royal Physical Society, and of the Arboricultural Society, and Assistant Librarian of the Royal Society. Professor Balfour alluded to the various lectures Dr. Lawson had delivered in Edinburgh, and to the duties he had discharged as Histological Assistant in the Botanical class at the University, as well as to the mode in which he had conducted the Botanical part of the Chair of Natural Science in the New College after the death of Dr. Fleming. Dr. Lawson's various writings were noticed, and his contributions to numerous periodicals, and more particularly his work on mosses, which is now in the press, and which is illustrated by nature picturing, under the auspices of Mr. Bradbury. Professor Balfour concluded by stating that in all the situations which Dr. Lawson had filled he had acquitted himself in such a manner as to secure unqualified approbation. His scientific merits are well known to all the members. He is enthusiastically fond of Natural Science in all its departments, and to Botany he has devoted special attention. We feel that by his departure from this city we lose one whose place in our various societies cannot be easily supplied. His kind and obliging manners, his modest deportment, his indefatigable zeal, his laborious and painstaking exertions, and his thorough scientific knowledge, have deservedly placed him in an eminent position in the Scottish metropolis, and have secured for him a large circle of friends. He carries with him to the land of his adoption our best wishes for his success. May he be the means of advancing Science in the College of the Far West, and may he obtain that support and encouragement which he so richly deserves. May he be long spared to act as the instructor of youth, and to adorn a chair of Science whether in America or in Britain. The fact that the announcement this day of the completion of the Electric Telegraph communication between Britain and America brings the two countries very close to each other, and on parting with Dr. Lawson we feel that the connection between us is scarcely severed. In bidding Dr. Lawson farewell for the present, we look forward to the prospect of again seeing him among us, crowned with new honors and with a well-earned Western reputation. May God bless him, keep him in all His ways, and make him an instrument of much good in his day and generation.

Professor Balfour then presented a silver salver to Dr. Lawson with the following inscription:—"Presented to Dr. George Lawson, on the occasion of his departure from Britain to fill the chair of Chemistry and Natural History in Queen's College, Kingston, Canada, by some of his friends who desire thus to testify their regard and esteem for him, and their high appreciation of the services which he has rendered to Science in Edinburgh. August 5, 1858."

Dr. Lawson suitably acknowledged the compliment which had been paid to him. He concluded as follows:—"I accept the testimonial which you have now presented to me as an earnest that I shall be held in remembrance after I have gone from among you; and, although there are naturally painful feelings called up at the prospect of leaving one's native shores, still I shall have great consolation in feeling that I have not lost, but have only parted from, my many friends. I shall feel during life that I am connected with Scotland by the strongest ties of friendship—stronger indeed than any telegraphic cable, and which the agitation of the boisterous Atlantic cannot break. With

regard to the future, it would be vain to say much. It has been the ambition of my life to occupy a useful position as a teacher of Science. I have long looked forward to it, and I have had the good fortune to be now selected for such an appointment. I feel very grateful indeed that my hopes have been realised; and my best thanks are due to Dr. Balfour and other gentlemen who promoted my application. I have also to thank you, gentlemen, for your good wishes in my new sphere of labour. I have the near prospect of entering on my duties. They are duties of great responsibility, and require exertion on my part. I have much reason to be thankful for past success, and I trust that, with God's blessing, I shall be enabled to perform my duties in such a manner as will justify the confidence that has been placed in me, and will promote the best interests of the University with which I shall be connected.

#### PRESBYTERY OF MONTREAL.

An ordinary meeting of this Court was held in St. Andrew's Church, Montreal, on the 4th ultimo. There were present—Revs. John Macdonald, *Moderator*; Dr. Mathieson, James C. Muir, Alexander Wallace, James T. Paul, Frederick P. Sym, and William Snodgrass, Ministers.

Commissions of Representative Elders being called for were read and sustained, in favor of Alexander Morris for St. Andrew's, Montreal, Hugh Barr for Huntingdon, William Paton for St. Louis de Gonzague, Hugh McLeod for Beechridge, Adam J. Reay for Russeltown, and John Greenshields for St. Paul's, Montreal. Mr. Morris being present took his seat as a member of court.

The Presbytery elected the Rev. Frederick Petry Sym, Minister at Russeltown, to be their Moderator for the ensuing year, and he being present took the chair.

The Rev. Dr. Urquhart, Minister at Cornwall in the Presbytery of Glengarry, and the Rev. James Sieveright, Minister at Melbourne in the Presbytery of Quebec, being present, were invited to take part in the deliberations of this meeting.

The minutes of last regular meeting and of meetings held subsequently thereto were read and sustained.

The Rev. James Rannie being present was asked what are his views with reference to the call from Laprairie and Longueuil in his favor. He stated that though at one time he was fully resolved to accept this call, yet, in consequence of communications connected with personal affairs recently received from home, he now felt himself obliged to decline it. A Committee was appointed to confer with Mr. Rannie, and they having done so, reported that in their judgment his reasons are very cogent, and yet very respectful to the congregation of Laprairie and Longueuil.

The call from Hemmingford was put into the hands of the Rev. James Paterson, who laid upon the table a letter of acceptance which was read. Mr. Paterson having received instructions to preach before the congregation and the Presbytery, his Induction was appointed to take place on

Wednesday the 8th inst., Mr. Snodgrass to preach and preside, and the Moderator to serve the edict on the 22nd ult.

There was read an extract from the minutes of the Colonial Committee of the Church of Scotland, replying to the Presbytery's application for a Gaelic Missionary, that "the Committee, while regretting that they had no Gaelic Missionary to send, agreed to send an English Missionary to officiate within the bounds of the Presbytery of Montreal, with a special reference to the vacancy at Dundee." The Presbytery agreed again to record their deep sense of gratitude to the Colonial Committee, and in view of their still extensive and urgent demands for Missionary labour, instructed the Clerk to make immediate application for another Missionary, appointed Mr. Wallace to preach at Dundee on Sabbath the 15th ult. and call a meeting of the congregation there, to be held on the following day, and instruct him to submit to the congregation then the result of the Presbytery's endeavours to secure the services of a Gaelic Minister, and to ascertain from them whether they will now be satisfied with an English Minister—Mr. Wallace to report to the Presbytery at their meeting on the 8th inst.

The following extract from the minutes of the Colonial Committee of the Church of Scotland, of date 28th June, 1858, was read and ordered to be engrossed:—"Read extract minute of a meeting of the Presbytery of Montreal of date 8th May, 1858, presenting the Colonial Committee with a copy of 'Lovell's Canada Directory.' The Directory was laid on the table and exhibited to the members of the Committee present. It was unanimously agreed that the thanks of the Colonial Committee be returned to the Presbytery of Montreal for their very handsome and useful gift, and for the gratifying terms in which the endeavours of the Committee to promote the religious welfare of their countrymen in Canada are referred to in the minute accompanying it. It was also resolved that a copy of the Presbytery's minute be inserted in the Missionary Record, and that an extract of this minute be transmitted to the Presbytery of Montreal. Extracted by me, John Keith, *Clk. Col. Com.*"

It was then agreed that the thanks of the Presbytery be conveyed to Mr. Lovell for the very handsome and liberal manner in which the above copy of his Canada Directory was prepared by him.

There was read a letter from the Secretary to the Colonial Committee of the Church of Scotland, of date 28th May, 1858, acknowledging the receipt from the Treasurer of the Presbytery's Home Mission Fund of a contribution of £100 stg. to the funds of the Colonial Committee, and stating that "the Committee will be particularly gratified at this substantial recognition of their exertions on their behalf, and the more so that it comes oppor-

tunely—the expenditure of the past year having again exceeded the income by about £700.”

The Revds. James Paterson, John Moffat, and John Rannie read reports of their Missionary labours since last regular meeting of Presbytery. The Presbytery agreed to record their satisfaction with the evidence afforded by their reports of the faithfulness and diligence of the Missionaries, and to certify the Colonial Committee of the Church of Scotland that they have laboured as Missionaries within the bounds of the Presbytery for six months previous to this date.

The Clerk laid upon the table a copy of the printed minutes of Synod, and the Presbytery agreed to consider the report of the Synodical Committee on the nature and powers of the Commission of Synod at next regular meeting, and the overture on the Representation of the Eldership in Synod at their regular meeting in February next.

The Presbytery being apprized of the death of the Honorable William Morris at his residence in the city of Montreal, agreed to record their high appreciation of his public and private character and their sincere sympathy with his family in their bereavement, and avoid any reference to the valuable services conferred by him upon the Church at large in the assurance that these will be fully remembered at the first meeting of the Supreme Court.

The Clerk submitted account of the Presbytery Fund for the past year, which was examined and passed.

The Presbytery appointed Mr. Paterson to supply Russeltown on the 22nd ult., and granted him leave of absence on the 29th ult. and 5th inst.—Mr. Rannie to supply Hawkesbury till next regular meeting, with two weeks leave of absence—Mr. Paul to supply Beauharnois on the 15th ult.—Mr. Moffat to supply Huntingdon on the 15th ult. and, with that exception, Laprairie and Longueuil, and Beauharnois and Chateaugay Basin alternately, beginning with the former on the 8th ult., with leave of absence on the 5th and 12th inst.

Mr. Wallace was instructed to ascertain the most suitable time for the dispensation of the Lord's Supper at Dundee, and report to meeting of Presbytery on 8th inst.

The Presbytery appointed their next regular meeting to be held in St. Andrew's Church, Montreal, on the first Wednesday of November next.

### THE CHURCH IN THE LOWER PROVINCES.

We learn by *The Newfoundland Express* that the Rev. Francis Nicol, of St. Andrew's Church, St. Johns, having resigned his charge, has embarked for Scotland. We copy an address which was

presented to him on taking his departure, together with his reply thereto:—

TO THE REV. FRANCIS NICOL.

REVEREND AND DEAR SIR,—On the eve of your departure for your native land, permit us, the Office-bearers and Members of the Congregation of St. Andrew's Church in this town, in connection with the Church of Scotland, to express to you our sincere regard for your character, and our sense of the able and faithful manner in which you discharged the duties of Minister of our Church during the past seven years.

Far removed from the land of our fathers, we are deeply sensible of the lasting benefits conferred upon the people of Scotland by the National Church, and in you we recognise a representative of that Church, who has manifested an earnest desire to promote her cause in this Island, while at the same time it has been your endeavour to cultivate charity towards the members of other denominations.

The Church of Scotland has long recognised the importance of carefully educating her rising youth; and in this respect, while we have been desirous of following in her footsteps, we would thankfully acknowledge your zeal and judgment in watching over the school in connection with St. Andrew's Church.

That Almighty God may abundantly bless your labours in this place; that his providence may watch over yourself, Mrs. Nicol, and your family; and that you may be preserved for many years of usefulness in his Church on earth,—is the earnest prayer of, Rev. and dear Sir, your attached friends.

[Numerously signed by Office-bearers and Members of St. Andrew's Church.]  
St. Johns, Newfoundland, }  
20th July, 1858. }

### REPLY.

I thank you most sincerely for this kind expression of your esteem and sympathy.

For the few years during which it has been my privilege to minister to the congregation of St. Andrew's Church, it has been my earnest wish and endeavour to maintain with fidelity the position I have occupied as a Minister of the Church of Scotland and of the Gospel of Jesus Christ.

I am sensible of many defects in this ministry, but I look to God for forgiveness, and humbly pray that the feeble instrumentality he has employed may prove to be not without some effect in advancing the kingdom of His Son.

The important cause of education no church or minister can neglect without consequences most injurious to religion and the best interests of society; I have therefore endeavoured, in common with you, to render the means which God has placed in our hands efficient, and a benefit not only to our families but to the general community; and it is a source of great pleasure to me to leave you in possession of so large and flourishing a school.

I trust that your prayer to the Almighty for myself and family may be graciously answered; and that, though separated now upon Earth, we may meet at last in the Kingdom of Heaven.

May God grant to you as a church and people all prosperity: may He water His ordinances that fruit may spring up abundantly unto everlasting life. The Lord bless you and keep you—The Lord make His face shine upon you and be gracious unto you—The Lord lift up His countenance upon you and give you peace.

As I happen to be called away so very suddenly upon my return from the annual meeting of Synod, I hope my friends will be kind enough to remember that it was quite impossible

for me to wait upon them all personally during the few hours at my command.

Thanking you warmly for the generous confidence you have always reposed in me, and for the many acts of kindness which my family and myself have received at your hands, and commending you to the gracious care of the Most High,

I remain,  
In the bonds of the Gospel,  
Yours affectionately and always,  
FRANCIS NICOL.

To the Office-bearers and Members  
of St. Andrew's Church Congregation.  
St. Johns, 21st July, 1858.

### THE SYNOD OF NEW BRUNSWICK.

We are in receipt, through the attention of the Rev. Dr. Brooke, of Fredericton, of a copy of the Minutes of the Synod of our Church in New Brunswick. The Synod met at Newcastle on the 15th day of July. The Rev. Mr. Mair produced a commission from the Synod of Nova Scotia. The Synod expressed regret at the absence of any delegate from Canada, for reasons explained in a letter from the Rev. William Snodgrass. The Rev. Mr. M'Robie was elected Moderator. The Bursary Committee gave in their report. The collection for the year was £70, and the balance at the credit of the Fund, £90; the expenditure for the year had been £76. Three students had been prosecuting their studies in Scotland for the ministry, one of whom, the Rev. H. J. M'Lardy, had been licensed, and had returned to New Brunswick. Mr. George Caie was admitted on the Bursary Fund, as a student at Queen's College, Kingston, and another young man was agreed to be put upon the Fund, when sufficiently advanced in his studies. The Committee on the Home and Synod Fund reported. The collection for the year had been £44. The Rev. John M'Curdy, of Chatham, and the Rev. Professor Ross, of Pictou, of the (U. P.) Synod of Nova Scotia, having entered the Synod, were invited to take their seats with the Court, and addressed the Synod. The Rev. Jas. Murray, of Bathurst, was appointed correspondent to the Synod of Canada, and the Rev. Peter Keay to that of Nova Scotia. A letter from Mr. Paton, of Kingston, relative to the India Orphanage Scheme, was read, when it was reported that four congregations were supporting orphans, and the Synod anew urged on all the members within their bounds to bring the matter under the consideration of their Sabbath Schools. Mr. Donald submitted the Report of the Jewish Mission Committee of the Synod of Canada, and reported that there had been contributed in New Brunswick in all £29 9s. cy. for this interesting Mission of the sister Church. The object was again recommended to the several ministers and congregations, and a collection appointed. The ministers present reported that they had severally preached on the sanctification of the



Sabbath. The Clerk gave an account of his correspondence with Canada as to the Widows' and Orphans' Fund, and the Committee was re-appointed, the Synod expressing their hope that by another year a measure embracing the whole of the British American Provinces might be matured and submitted. A Committee to correspond on the subject of a General Assembly with Canada was appointed. Historical accounts of the different congregations were submitted to the Synod, as also statistics relating to the several congregations. An overture was submitted, praying the institution of a Mission "to the large French population in the Province, especially along the North Shore," but the Synod in present circumstances found it out of their power to undertake the Mission. After the transaction of other business of an interesting character the Synod was dismissed, and the next meeting appointed to be held in St. Andrew's Church, in the city of Saint John, on the second Thursday of July, 1859.

Among the features of the business transacted the friendly interest evinced towards the Schemes of the Canadian Church is very gratifying. The Church in New Brunswick is already interested in the Juvenile and Jewish Missions, and is longing to unite with us in the support of the Widows' and Orphans' Fund. The efforts, too, to raise up a native ministry are very pleasing, as is the practical determination to take advantage of Queen's College as a School of the Prophets. Good has already resulted from the interchange of delegates between the members of the Church in Canada and the Lower Provinces, and it will, we trust, be continued.

*The Halifax Monthly Record* for last Month contains an account of the laying of the corner-stone of the new Church of St. Matthew's, Halifax, on the 18th of June last. The proceedings passed off auspiciously and the services, conducted by the senior Minister, the Rev. John Scott, which are given in full in *The Record*, were beautiful and appropriate.

#### SYNOD OF NOVA SCOTIA.

The Synod of Nova Scotia met at Charlottetown on the 30th of June, and continued in session five days. The opening sermon was preached by the Rev. Alex. Mackay, of Belfast, P. E. I., the retiring Moderator, from I. Tim. v. 17. The Rev. Allan Pollok, of New Glasgow, N. S., was chosen Moderator, and the Rev. James Main, of Barney's River, was appointed Clerk in room of Mr. Pollok resigned. The Synod Roll contains the names of thirteen Ministers, of whom ten were present, together with seven elders and the Rev. Wm. Murray, of

Moncton, correspondent from the Synod of New Brunswick. We extract the principal proceedings.

#### MINUTES OF SYNOD.

The Rev. Donald McDonald, P. E. I., was introduced to the Court and addressed them at some length as to his own position and that of his congregations in respect to the Church of Scotland.

Thereupon it was unanimously agreed to record that the Synod have heard with much pleasure and thankfulness to God the statements made by the Rev. D. McDonald, cordially welcome him among them, invite him to sit and deliberate with the brethren, and unanimously greet his resolution on all occasions to co-operate with the members of this Court.

Mr. Pollok reported that he had used all the means in his power, while in Scotland, to induce Gaelic missionaries to visit this country,—for which the thanks of the Synod were conveyed to him.

A deputation of the Lay Association was introduced to the Synod, when the Court was addressed by John McKay, Esq., Convener, and James McDonald, Esq., Secretary, as also by several members of the Synod; whereupon it was moved, seconded, and unanimously agreed to that the Synod welcome with feelings of the highest satisfaction the deputation from the Lay Association of the Church of Scotland in Nova-Scotia and Prince Edward Island, warmly approve of the objects of the Association, and express their willingness to co-operate with them in their most laudable attempt to render our Church here self-sustaining; that a standing committee, consisting of the Rev. Messrs. Pollok, Jardine, McKay, McGillivray, and Hon. John Holmes, (Mr. Pollok, Convener,) be appointed to co-operate with them, and deliberate as to the application of the funds.

A report from the committee conducting the *Monthly Record* was laid on the table by Mr. Jardine: when it was moved, seconded, and agreed to, that the committee already appointed to co-operate with the Lay Association be empowered to confer with said Association in regard to the future publication of the *Record*, and the best means of discharging the liabilities connected therewith.

Thereafter a vote of thanks was passed to the committee, managers, and editor of the *Monthly Record* for the trouble they have taken and the interest they have shown in its prosperity;

From which, as respects the committee and managers, Col. Gray dissented.

In reference to statistical tables, it was unanimously resolved that those Presbyteries that have not sent in returns be enjoined to forward to the Moderator of Synod the same, made up for the year ending the first of June last, on or before the first day of September next; and that the Moderator and the Rev. D. McRae be entrusted with their publication.

Presbyteries are enjoined to be more punctual in their return of statistical tables for the future.

A letter was read from the congregation of St. Andrew's Church, St. John's, Newfoundland, requesting supply for the pulpit there for a few months, during the vacancy about to occur on the anticipated departure of Mr. Nicol; whereupon the Synod instructed the Presbytery of Pictou to arrange for that purpose.

A letter from the President and Secretaries of the Protestant Alliance of Nova-Scotia was read, as also documents connected with said alliance, requesting the co-operation of this Synod. Thereanent it was moved, seconded and agreed to that, while this Court most cordially sympathise with every effort made by Presbyteries of other Protestant denominations for the enlightenment of their Popish fellow-

subjects, and are ready at any time heartily to co-operate with them in such efforts, so far as these are consistent with the duties of ministers of the Gospel, they feel that the objects of this alliance, if not purely political, are at least political to such an extent as to preclude any co-operation on such a basis; and therefore they are not prepared to take any action in reference to the communications addressed to them. At the same time they hold themselves open to take into their most serious consideration any scheme proposed, which shall comprehend—and only comprehend—the religious objects which, as ministers of the Gospel, they are bound to adhere to.

A communication in reference to the Indian Orphanage Scheme was read from John Paton, Esq., Treasurer: when the Synod resolved to record that they receive with delight this pleasing communication; express their gratitude to Almighty God for the existence of this door of usefulness, whereby the sympathies of children are enlisted so powerfully in the cause of the great Head of the Church; and strongly recommend the Hindoo Orphanage Scheme to the Sabbath schools within their bounds.

The Synod also record their sense of Mr. Paton's considerate kindness in communicating on this important subject, and instruct the Clerk to convey to Mr. Paton the thanks of the Court.

The Rev. Donald McDonald having presented to the Court several volumes of his books, it was moved and unanimously agreed to that the thanks of the Synod be conveyed to him, which the Moderator did accordingly.

The report of the Committee on the Home Mission scheme was laid on the table.—

When it was moved by the Rev. Mr. McKay and seconded by John McKay, Esq., that the sum of the Home Mission Fund, now in hand, be transmitted to the Colonial Committee, in accordance with the original design of that scheme, and that the treasurer be instructed to send it Home immediately.

It was moved in amendment by Mr. Duncan and seconded by Mr. McRae, that the money of the Home Mission Fund be entrusted to the Committee appointed to confer with the Lay Association that it may be applied by them to Home Mission purposes.

On the vote being taken—eight members voted for the motion, and four for the amendment. The Moderator accordingly declared the motion carried. Messrs. Duncan, Mair, and those who adhere to them, dissented, the reasons to be afterwards given.

The Revd. Thomas Duncan, corresponding member to the Synod of New Brunswick, reported that he had attended that Synod, and that they bore as ever the most kindly feelings toward this Court.

Messrs. McGillivray and Pollok reported that they had been unable to attend the Synod of Canada for reasons and given considered satisfactory.

In reference to the Bursary Fund it was moved, seconded and agreed to that the Synod, having heard the report of the Bursary Fund, appoint a committee, consisting of the Revd. Messrs. Pollok and Herdman, John McKay and Wm. Gordon, Esqrs., to manage the fund, and to assist young men studying for the Ministry, upon condition of receiving from them a written promise that, on being licensed, they will labour at least for two years within the bounds of the Synod.

The Home Mission scheme showed a balance in the hands of the treasurer of £163 cy.

The Widows' and Orphans' scheme showed in fund the sum of £23 4s. 6d. cy.

In reference to overture anent publication of Synod minutes, the Synod agreed to adopt the

overture, and instructed the Clerk to carry it out, in providing for the publication of 400 copies of the Synod minutes in pamphlet form, and also to add to said pamphlet an appendix of standing orders.

On the overture on psalmody, it was moved by Mr. McKay and seconded by Mr. Lohead, that the Synod recommend the several congregations within their bounds to employ a precursor below the pulpit, according to the good old Scotch practice, as it is believed that this will serve to lead the congregations to unite more generally in the praise of God.

It was moved in amendment by Mr. Nicol and seconded by Mr. Jardine, that the Synod adopt the overture, and enjoin upon ministers to draw the attention of their congregations to this subject, impressing on them the duty of personally engaging in this part of public worship, and of taking steps by congregational means and otherwise to improve their psalmody.

The roll was called—when three voted for the motion, and eight for the amendment. The amendment was accordingly declared carried.

On the overture anent colportage, it was moved, seconded and agreed to, that the Synod adopt the overture, and appoint a committee to prepare a plan for carrying the proposal into effect, and to report at next session of Synod. The committee to consist of the Revd Messrs. Duncan, McKay and Col. Gray.

On overture anent the position of the Superintendent of Missions, it was moved, seconded and agreed to, that the Synod adopt the overture, add his name to the roll of the Presbytery of Halifax, and enjoin him, when he reports officially concerning any Presbytery, to submit copies of such report to that Presbytery before the same is transmitted to the Colonial Committee.

A letter and address were read from a committee of Clergymen connected with the Temperance cause in Nova Scotia. Thereanent it was moved and agreed to, that the Synod acknowledge receipt of such communication and express their desire to co-operate in this good cause as they have all along done.

The corresponding members from Canada not having arrived, the Synod agreed to take into consideration the Widows' and Orphans' scheme, and formation of a General Assembly for British North America.

It was moved, seconded, and unanimously agreed to, that the Synod express their gratitude to the Synod of Canada for their kindness in taking steps for giving them the benefit of participation in this fund, and appoint a committee to furnish the information required by the Canadian board for that purpose. Committee to consist of Messrs. Pollok, McRae, and Jno. McKay, Esqr.; Mr. Pollok, convener.

In reference to the formation of a General Assembly some correspondence was laid on the table, when the committee was re-appointed with instructions.

The Synod proceeded to the appointment of corresponding members—when the Rev. James Mair was unanimously chosen to correspond with the Reverend the Synod of New Brunswick at its ensuing meeting.

The Revd. Thomas Jardine was unanimously chosen to correspond with the Synod of Canada at next meeting.

It was moved, seconded, and unanimously agreed to, that the Moderator be instructed to convey to the Colonial Committee the grateful acknowledgements of the Synod for the powerful assistance rendered to them in their Home Missionary operations, and the assurance of their earnest desire, by internal effort, to relieve the Committee as much as possible.

The Synod unanimously resolved to record their thanks to the friends in Charlottetown for

their hospitality and kindness to the members during the sitting of Synod.

A vote of thanks was unanimously passed and conveyed by the Moderator to the Reverend William Murray, corresponding member from New Brunswick, for his attention and assistance rendered to this Court in its deliberations.

Considering the present circumstances of the Indian empire, the Synod unanimously recommend congregations to make an annual collection for the Indian Mission scheme; that the Revd. Thomas Duncan be appointed to take this scheme under his charge, and advocate it in the pages of the *Monthly Record*. The collection to be made on the first Sabbath of March.

#### GENERAL ASSEMBLY.

[Continued from page 130.]

WEDNESDAY, May 26.

The General Assembly resumed this morning at 11 o'clock, the Rev. Dr. Leishman, moderator.

#### THE COLONIAL SCHEME.

Dr. Fowler, Convener of the Assembly's Committee for Promoting the Religious Interests of Scottish Presbyterians in the Colonies, reads the report for the past year. It commenced by reverting to the previous year; when they had sent out no fewer than 11 missionaries to Nova Scotia and Prince Edward's Island, and submitting to the Assembly a communication addressed to the Convener from the Superintendent of Missions in those provinces, which stated that all these gentlemen had arrived in good health and safety, and had entered immediately on their pastoral duties. All were first engaged in missionary work, but within a short time 6 of them were settled as the acceptable pastors of attached congregations. The Superintendent urged the great desirableness of sending out as many of their missionaries able to officiate in Gaelic as possible. During the past year the following appointments of ministers and missionaries had been made, after the most diligent inquiry into their characters and qualifications:—Rev. G. Sprot to Kandy, Ceylon; Rev. J. Morgan, Georgetown, Demerara; Rev. G. Mitchell, Grenada; Rev. J. Young, Callao; Rev. J. Watt, St Vincent; Rev. A. Pollok, Nova Scotia; Rev. H. J. McLardy, New Brunswick; Rev. J. Herald, Presbytery of Montreal, C.E.; Rev. J. Paterson, Do; Rev. J. Rannie, Do; Rev. J. Moffat, Do; Rev. R. G. N'Laren, Presbytery of London, C. W.; Rev. C. Campbell, Do; Rev. A. P. Marshall, Presbytery of Kingston, C. W.; Rev. J. Douglas, Presbytery of Glengarry, C. W.; Rev. P. Thomson, Presbytery of Bathurst, C. W. From the above list it was evident that Canada was the province to which the attention of the Committee had been chiefly directed during the past year; but other provinces had not been overlooked. During the year grants to congregations unable to provide adequate stipends for their pastors had been made, amounting in all to £.754. Grants had also been made to assist congregations in erecting suitable places of worship, amounting in all to £.409 14s.

*Queen's College, Canada.*—[See Report of the Trustees at p. 124.]

*Australia.*—The proposed union of the different Presbyterian bodies in Australia, regarding which the Committee laid very ample information before last General Assembly, had been virtually abandoned. At present the Committee had applications for 5 additional clergymen to fixed charges in Australia—one for the colony of Victoria, 4 for that of New South Wales. These charges were all of them important and most desirable. The stipends guaranteed to each of them ranged from £.130 to £.400 a year.

As speedily as possible the Committee would provide suitable ministers for these several charges. The urgency of immediate provision being made for those portions of the colonies where the ministrations of the Gospel, in order to be efficient, must be conducted in the Gaelic language, the Committee took leave again to press upon the attention of the General Assembly.

*Applications to Government.*—The report then adverted to the applications they had been authorised to make to Government, with the view of obtaining additional ministers or missionaries in colonies where from the local exchequer provision was made for stipends to ministers of the Church of Scotland, to supply the charges of incumbents when ill health occasioned their temporary absence, and, when not so employed, to perform missionary duty among their poorer countrymen. The Committee had unfeigned satisfaction in reporting the favourable result of their application in behalf of an increase of army chaplains belonging to the Church of Scotland. A chaplain was, on the recommendation of the Committee, appointed at Aberdeen. Having been ordained by the Presbytery of the bounds, he was now devoting his whole time and attention to the duties of this important charge. A few days ago, on a request from the War Office, the Committee had recommended 5 additional chaplains for Home and Foreign service. In reference to the appointment of army chaplains for India, the committee desired to express their thanks to the hon. East India directors for the cordiality with which their wishes were agreed to and their prompt appointment of chaplains of this Church with a liberal remuneration. Into all these arrangements the Chaplain-general, the Rev. Mr. Gleig, had, with most gratifying readiness, entered. The committee had only further to add that, information having very recently reached them that the whole subject of army chaplains was at present under the consideration of her Majesty's Government, and that matters in which the Church of Scotland had a deep interest were consequently about to be arranged, the convener, accompanied by the Rev. Dr. Paul, submitted these matters for the favourable consideration of the present Secretary of War, General Peel, and for that of the Chaplain-General. The Lord Advocate, as well as Sir James Elphinstone, accompanied them in the interview with which they were favoured by the right honourable Secretary; the committee trusted that, when the points which they submitted, such as that every Presbyterian soldier should have the same facility in obtaining a copy of the Holy Scriptures, and the version of the Psalms and Paraphrases, authorised by the General Assembly to be used at public worship, as Episcopalians had in obtaining copies of the Scriptures and the authorised book of Common Prayer, and that a fair proportion of their chaplains should receive commissions—when these and other important points were considered—they would be conceded as nothing more than what was equitable and just towards one of the Established Churches of the country.

*Funds.*—The abstract of accounts showed that the total income of the Scheme last year was L.3588, and the expenditure L.4215. The reserve fund had therefore fallen from £.7838 to £.7210. In reference to this large draft upon the reserve fund, the Committee frankly declared that, unless their operations were more vigorously supported throughout the Church, there could be no alternative but that of the material, if not permanent, injury of the whole mission; for the increased expenditure which had been incurred, and consequently the heavy drafts which had been made upon the reserve fund, had arisen solely from the successful operation of the mission—the sending, during the



two years that these drafts had been had recourse to, of not fewer than 38 ministers and missionaries to their colonial brethren.

Dr. Muir, in moving the approval of the report, expressed his persuasion that there was not a minister or elder in the House whose heart had not been touched by its deeply interesting details. He believed the House would concur with him in congratulating the Assembly that the applications made by the Committee to Government had been so favourably received, and that, in reference to the appointment of chaplains of this Church to the army, their labours had terminated so successfully. He calculated entirely on the concurrence of the Assembly in the motion he was about to make, but, before reading it, he was unable to refrain from expressing the very high opinion he entertained of the convener and members of the Colonial Committee, the convener combining so much talent, blandness of manner, and kindness of disposition with great zeal for his Master's work, and having in the members of the Committee coadjutors both able and zealous. He begged to move that the Assembly approve of the report, and record their thanks to the convener and committee for the diligence which they had exercised, and the anxious care which they had manifested to promote the interests of the Church of Scotland throughout the colonies, and the spiritual welfare of their expatriated countrymen. The General Assembly further record the satisfaction with which they had heard that her Majesty's Government recognised the privileges of the Church of Scotland in regard to army chaplains, and instruct the Committee to continue their exertions for the purpose of adequately supplying religious ordinances to Presbyterians in the army. The General Assembly reappoint the committee—Dr. Fowler to be convener. The rev. Doctor added that there was one addition he should like to make to the motion. The Colonial Committee could not be spoken of without the most respectful, tender and affectionate remembrance of a father in the Church who had recently been removed from among them. (Applause.) The father of the Church he was and also the father of this Colonial Committee. How he laboured in it, and with what zeal and affection he carried out the great work, was known to all. This was the first meeting of the General Assembly since the removal of their respected and venerable friend and father, Principal Macfarlan, and he thought the General Assembly would do well to put in strong, respectful and affectionate language in its records a memorial of the Assembly's respect and attachment to that admirable Christian man. (Applause.)

Sir W. Jardine seconded the motion.

Mr. R. H. Whyte, Dryfesdale, expressed surprise that the Colonial Committee had not noticed the death of the very rev. Principal in their report.

Mr. Cooper, of Failford, said the Committee thought that, as Principal Macfarlan had ceased to be a member of this committee some time before his death, they would act more wisely in leaving to the House itself to take some means of recording the services of that venerable father of the Church.

Dr. Muir suggested that, instead of making any addition to the motion before the House, a committee should be appointed for the purpose of drawing up a proper and satisfactory memorial of Principal Macfarlan to enter on the record.

The suggestion being approved of, a committee was nominated for the purpose.

After some discussion on various points of the report the motion of Dr. Muir, approving of the report, and recording the thanks of the House

to Dr. Fowler and the committee, was unanimously agreed to.

#### THE CHURCH IN BRITISH GUIANA.

Dr. Fowler then read a supplementary report relative to the state of the Church in British Guiana. It brought under notice the conduct of various ministers of the Presbytery of Berbice in practically setting at nought the authority of the Colonial Committee, and suggested that the House should appoint a special committee, and examine the whole correspondence, and report the result of their inquiries and deliberations to a future diet of this Assembly.

It was agreed to appoint a special committee as requested to report to a future sederunt what steps should be taken for vindicating the authority of the Church over these Colonial Presbyteries.

#### INDIA MISSION.

Dr. Craik, Convener of the Committee for the Propagation of the Gospel in India, read the annual report. It commenced by referring to the startling, distressing and unexpected events that had occurred in India during the past year. Opportunities of becoming acquainted with the public transactions that had recently taken place in India had been so abundant, and so universally embraced, that the committee abstained from entering on any general details, and would only direct special attention to those events by which the mission had been more immediately affected.

*Calcutta.*—The General Assembly's Institution at Calcutta had continued, during the past year, under the charge, as before, of the Rev. J. Ogilvie, the very able and respected missionary at that station, and the Rev. Wm. White. By a letter from the Rev. James Herdman, dated August 24, 1857, it appeared that the disturbances were then spreading in Bengal, that the missionaries at Chota Nagpore had been constrained to seek refuge in Calcutta, and that even Calcutta itself was by no means free from danger. By a communication from Mr. Ogilvie, dated April 8, 1858, and which reached the Convener only three days before the meeting of the Assembly, it appeared that "considerable interruption to the studies of the pupils at your Institution was occasioned by the necessity of giving-up the buildings for a good many days for the accommodation of European soldiers;" and that perplexities arose from doubt as to "whether the Institution was to be carried on or not;" and from an opinion which prevailed that it would be necessary to sell the buildings. The number attending the Institution was not mentioned by Mr. Ogilvie, but he stated that the progress of several of the more advanced pupils was highly satisfactory. He repeated the painful intelligence that "not a single convert has been added to the Christian Church during the past year." The progress of several of the more advanced pupils had been highly satisfactory. By a communication from Mr. Herdman of the 9th of April, also received on the 19th, the committee were confirmed in the opinion that there was ample room for maintaining your Institution as a "first-rate Anglo-Bengali Christian School and College," but that the Church's labours ought not to be confined merely to this Institution. "Better close this," says Mr. H., "if only by that step vigorous and enlarged operations can be obtained elsewhere. The great desideratum for Bengal is a Christian vernacular education."

*Bombay.*—The fears respecting Mr. Sheriff's health, the committee regretted to say, had been fully confirmed. He left Bombay on the 9th March, and was present at this meeting of Assembly. The report quoted a statement, prepared by Mr. Sheriff, respecting the mission at Bombay, from which it appeared that the number of pupils was lower than formerly, but,

when the excitement caused by the reception of converts into the mission and the condition of the native mind during the past year were taken into account, this could not reasonably be matter either of surprise or disappointment; rather should they be thankful that the loss of pupils was so small, and that never for a day were their usual operations interrupted. Since the school was reopened after the holidays, the number of pupils who had paid the entrance-fee had been unusually great; and, when Mr. Sheriff left, the number in actual attendance had risen to 326. There were now six Christians employed as assistant-teachers in the Institution. Mr. Domingos D'Almeida continued to prosecute his studies under the direction of the Presbytery with a view to obtaining license—besides assisting most zealously in the work of the mission. Other four converts were residing in the Institution, engaged in teaching during part of the day and in preparing themselves for higher usefulness during the rest of their time. Mahomet Ismail, who accompanied their lamented missionaries, the late Mr. and Mrs. Hunter, to the Punjaub, was labouring at Sealcote very zealously, and affording great satisfaction to the American missionaries, who kindly received him when the death of his parents—as he called them, and not untruly—left him unexpecting in a strange land. Nusseroolla, who, in accordance with Mr. Hunter's earnest desire, followed him, wished to return to his labours in Bombay, and had received all the assistance the Corresponding Board could give him. After referring to the labours of the missionaries in the duty of preaching, Mr. Sheriff stated that during the past year there had been two converts admitted into the Church at Bombay by baptism. The committee added that they had made many efforts for the purpose of securing the services of a missionary for Bombay in room of Mr. Sheriff, and had experienced repeated disappointments. They were, however, now prepared to take steps for sending immediately to Bombay a teacher who seems to possess the requisite qualifications.

*The Punjaub.*—Under this head the committee gave a very interesting account of the commencement of their labours by Mr. and Mrs. Hunter, and of their barbarous murder on the 9th July, along with their child, by the mutinous sepoys. These devoted missionaries were struck down little more than five months after they had reached the scene of their labours, and long before sufficient time had been given to reap any decided fruits of their anxieties and toils in the Punjaub. The committee, while deeply lamenting the early termination of this first effort to establish a mission in the Punjaub, were thankful that their missionary was able to sustain to the last his Christian fortitude, and that he had thus left an example of resolute determination which only confidence in his God could have supplied.

*Madras.*—The Rev. William Buchanan, whose appointment was announced in last report, arrived at Madras on the 9th of July, and a few days after his arrival entered on his duties in the Institution. About the middle of August the greater share of Mr. Grant's work in the theological training of catechists devolved on Mr. Buchanan, Mr. Grant having resigned all duty in the Institution since the beginning of October. Mr. Grant administered the ordinance of baptism to "a young man, a Hindoo of caste," in the month of June, last year. He had been for a considerable time under the instruction of the catechists, and was accounted "a very sincere, well-disposed young man." Another baptism, that of a Hindoo female of eighteen, took place on the 6th of September. In addition to these, two young men were said at that date to be desirous of admission into the Christian Church; but Mr. Grant added—"Nothing has

done more harm to the native church in this part of India than admitting claimants for baptism too readily into the Christian Church." By a recent communication from Mr. Walker it appeared that the religious instruction of the pupils attending the institution was entirely conducted by Christians—every student having most willingly taken a Bible class. The progress of the theological class, and of the pupils in the school, was very satisfactory.

The committee then adverted to the proposals in their report of last year, which they had remitted for consideration to the corresponding boards and missionaries, but the unlooked-for events that had occurred in India, and the changes to which these might lead, rendered it now less important to consider the proposals contained in that report. They had however received valuable communications from individuals. The important work of preaching the Gospel to the natives had not by any means been neglected by the missionaries, although the degree to which they could do so was very limited. The disturbed condition of India during the past year would have prevented any attempt to extend the operations of the mission to the interior, even had the committee possessed the means of doing so. To carry this design into effect, additional funds would be required, while, as stated in the last report, there were formidable difficulties of various kinds also to be encountered.

Their Institution at Calcutta had effected important purposes, although it could not be affirmed that to a large extent the work of training native preachers had been accomplished by its means. No resolution to abolish this Institution had been formed by the committee, but they still adhered to the opinion that the method of conducting the Institution might be considerably modified. The attention of the missionaries might be chiefly devoted to the training of teachers, catechists and preachers, and to conversing with inquirers and conducting adult classes composed of natives by whom English was understood. The work of preaching in the vernacular must be performed by additional missionaries, whose attention for a time would require to be almost exclusively devoted to the acquisition of such a knowledge of the native language as enabled them to preach and to superintend native preachers previously trained at the Institution. Such training, with their duties, would occupy the whole time and strength of their missionaries, to whom the conduct of the Institution had hitherto been intrusted. With these views, the committee recommended that the Institutions at Calcutta and the other Presidencies be still maintained, but that by a gradual process a diminution be made of the number hitherto accustomed to receive elementary instruction. The committee, however, would abstain from details as to the method that might be adopted in the establishment of schools, and the employment of other means for the successful prosecution of the mission, since in present circumstances it was impossible to estimate the extent of the changes that might take place in India, or the degree to which these changes might possibly affect any provision that might be made for both the ordinary and religious instruction of the native population.

The report concluded by stating that, with a view to diffuse information and to arouse a spirit of zeal and liberality throughout the whole of Scotland for the evangelisation of India, deputations had visited various localities, and by sermons and addresses had been rendering eminent services to this great cause.

**Funds.**—The total income of the year from church door collections, associations, individuals and legacies, as at present reported, exceeded that of last year by the sum of £371 1s.

3d. The number of parishes contributing this year was 893; last year only 881 contributed. Dr. Craik, after reading the report, tendered his resignation as Convener of the Committee.

Mr. Leitch (Monimail), in moving the adoption of the report, considered that the changes suggested in the report would, if carried into effect, bring the mission into greater conformity with the original conception of it, and would in a considerable degree extend and improve it. After expressing deep regret at the retirement of Dr. Craik and his assurance of the high value which every member of the Assembly placed upon his faithful services to the Church, Mr. Leitch moved that the Assembly approve of the report, reserving for future discussion any questions that may arise on the consideration of the overtures on the table relative to Indian missions; and, while sincerely lamenting the sad events alluded to in the report, especially the massacre of Mr and Mrs Hunter and their child, commend the high missionary qualities displayed by Mr. and Mrs. Hunter; that the Assembly recommend the committee to make every effort to awaken and increase a missionary spirit, to obtain enlarged contributions, and to secure the services of properly qualified missionaries that the work of preaching and teaching may be energetically and successfully carried on; that the Assembly record their thanks to the committee and the convener; and that, as Dr. Craik has expressed his desire to resign his convenership, a small committee be appointed to confer with him in the hope that he may be led to reconsider his resolution, and continue his valuable services to the Church.

Mr. Milligan (Kilconquhar) seconded the motion.

Mr. Sheriff, missionary from Bombay, who had returned to this country in a very weak state of health, then addressed the Assembly. After referring to the difficulties and encouragements which surrounded the Christian missionary in India, he maintained that the only way in which this country could discharge its duty to the people of India, and the only way in which we could really and permanently benefit them, was by communicating to them the Gospel of Christ. He believed that without the Gospel all efforts to civilise and educate the inhabitants of India was mere building upon the sand. He then adverted to the peculiar advantages of the combination of teaching and preaching followed by the Indian mission, and concluded by expressing his conviction that the day was breaking in India, and that a glorious change was at hand.

Dr. Bryce expressed his gratification at the progress made in the Indian mission as stated in the report, and the still greater progress which they were encouraged to hope for. (Hear, hear.)

Dr. Charles (Kirkcowan) expressed the pleasure with which he had listened to the interesting and judicious statement of the Rev. Mr. Sheriff, whose labours in India he had an opportunity personally of inspecting nearly ten years ago, and to whose communications to the convener of the committee he had uniformly turned with great interest in the columns of the *Missionary Record*. He was sure that the Assembly would heartily sympathise with Mr. Sheriff in the weak state of health to which he had been reduced by his prolonged labours in India, and would heartily pray for his speedy recovery; and he begged to propose a cordial vote of thanks for the cheering and interesting statement he had delivered to them. (Applause.)

The moderator addressed a few words of sympathy and encouragement to Mr. Sheriff, and testified to the sense the Assembly entertained of the zeal and faithfulness with which he had prosecuted his labours.

The motion of Mr. Leitch was then unanimously agreed to.

The Assembly then adjourned till the evening.

#### EVENING SEDERUNT.

The Assembly resumed in the evening at 8 o'clock.

Mr. Macrae, W. S., gave notice of a motion to the effect, that the Assembly sanction the taking of steps for the erection of a monument to the late Mr. and Mrs. Hunter at Sealcote on the spot where they were martyred.

#### THE CHURCH IN GUIANA.

Dr. Robertson proposed the following as the deliverance of the Committee on this subject;—The General Assembly, having had its attention directed by a special report from its Colonial Committee to the relation between that Committee and the Presbyteries of British Guiana, firmly resolve to maintain the rightful jurisdiction of this Church both at Home and in the Colonies, and resolve to appoint a committee to devise the best means to effect this object, and to draw up for the guidance of the Colonial Committee such regulations as may direct them in the disposal of the case now submitted, and any similar cases which may arise, with authority to correspond with the Colonial Secretary and the Governors of the colonies with regard to any information which they might require.

A committee was appointed—Dr Muir, convener.

#### OVERTURES ON INDIA.

The Assembly then took up the overtures on the subject of India. There was an overture from the Synod of Perth and Stirling praying the Assembly to take into their serious and deliberate consideration the question of the evangelisation of India; an overture from the Synod of Galloway to take steps for securing that the Government of India should disconnect itself from the management of Hindoo or Mahomedan shrines, withhold its sanction from the system of caste, suppress immoral rites and remove the interdict against the use of the Bible in the public colleges and schools. There were two overtures from the Presbytery of Linlithgow—one bearing on the questions of the evangelisation of India, the other on the question of education there; two similar overtures from the Presbytery of Haddington, and an overture from the Presbytery of Jedburgh, which revived the question of grants in aid, praying the Church to "reprobate any connection, even the most remote, with a system of education which proceeds upon a total religious neutrality, and places idolatry and the Gospel upon a common footing—a system hostile to the conversion and civilisation of the natives of India, perverse in its principles, and contrary to all the obligations of a Christian Government."

Mr. Macrae (Hawick) supported the last overture.

Dr. Muir moved the following resolution:— "That the General Assembly, considering the recent events in India as calls to national humiliation before the Most High, and to greatly extended efforts on the part of this country to communicate to their fellow-subjects in the East the blessings of the Gospel of Christ, resolve to petition the Legislature to withdraw the countenance and support hitherto afforded in India to false religions, and to the monstrous system of caste, to remove all obstacles to the evangelising of the native population, especially to remove the interdict on the introduction of the Bible and Christian instruction into the schools of Government, and in general to take measures to secure that the Government of India openly avow and by all competent methods uphold its character as the representative of a Christian country. Considering

farther that, having heard the report of the committee on Foreign Missions and relative overtures, from which it appears that certain modifications on the existing missionary plans of the Church have been proposed, the General Assembly, without pronouncing on the proposed modifications *in hoc statu*, and feeling their vast importance, resolved to appoint a select committee to take the whole condition of the Indian mission into their consideration, notwithstanding any deliverances which the General Assembly may have given on the subject of grants-in-aid from the Indian Government, and to report to the next General Assembly."

Mr. John A. Macrae, W.S., seconded the motion of Dr. Muir.

Dr. Cook, Haddington, moved the following:—"The General Assembly adhere to the general principles on which their mission in India has hitherto been conducted; but, in respect of the altered circumstances of India, instruct their Committee on Foreign Missions to consider in how far the carrying-out of those principles may be thereby effected, and further petition the Legislature that, under the future Government of India, no encouragement may be given to idolatry; and every opportunity afforded for the extension of the Christian religion."

Dr. Robertson moved the following resolution:—"The General Assembly, having considered the overtures laid on the table relative to the missionary operations of the Church in India, resolve to refer the whole question of those operations to a committee to be now named, and report to next General Assembly with the view—1st, That the committee shall inquire into and report upon the best means of providing for the preaching of the Gospel to the native populations of India in their vernacular tongues; 2nd, That they shall inquire into, and report upon, the best means of fulfilling by the missionary institutions at the several Presidencies the object originally contemplated by those institutions—that of raising up a body of native missionaries or Christian ministers; and 3rd, That they shall inquire and report upon the extent to which, under the existing circumstances of India, the Church has the warrant of Christian principle to require the countenance of the Indian Government to her missionary operations in that country: and that meanwhile the General Assembly shall petition both Houses of Parliament to have the countenance of the Indian Government, whether direct or indirect, withheld from all idolatrous rites and practices."

Major Baillie (of Eildon Hall) said he had much pleasure in rising, for the first time in the Assembly, to second Dr. Robertson's motion, which he considered an eminently Scriptural, Christian and peace-making motion.

Mr. Brewster expressed his cordial approval of Dr. Cook's motion.

Professor Swinton supported Dr. Cook's motion.

Dr. Charles (Kirkcowan) condemned the mode in which the Government had acted towards Christianity in India, and asserted that they were still fostering and countenancing idolatry.

Dr. Pirie defended Dr. Cook's motion against the remarks of Dr. Robertson and Dr. Charles, and maintained that Dr. Robertson's motion, which was apparently intended to strike out a middle course, was really an evasion of the question before the Assembly.

Several members rose to speak amid loud calls for a division, when

Dr. Muir said that, considering the lateness of the hour, he would limit his reply to a single sentence. The schools instituted by the Church were Missionary and Christian schools. Preparation for conversion by education was an unscriptural principle. The despatch of the

Government was a godless despatch; the connection of that principle with religious missionary schools was a contradiction; and its sanction by the General Assembly was a *felo de se*.

The vote was then taken upon the motions of Dr. Cook and Dr. Robertson, when the former was carried by 81 to 33. Dr. Cook's motion was then put in opposition to Dr. Muir's, when the former was again carried by 86 to 31.

The Assembly adjourned at half-past 2 o'clock.

THURSDAY, May 27.

The Assembly met at 11.

#### ANNUITY-TAX ABOLITION BILL.

The first business of importance taken up was the overture from the Presbytery of Edinburgh, praying the Assembly to take into their serious consideration the bill lately introduced into the House of Commons, entitled a "Bill to Abolish the Ministers' Money or Annuity-tax levied in Edinburgh," &c., and the petition to Parliament against the same.

Dr. Macfarlane, Duddingston, appeared for the Presbytery, charged with supporting this overture, and made several statements with reference to their object in bringing it before the Venerable House.

Dr. Hill, after some remarks to the effect that this bill was one which struck at the very root of the Church of Scotland, and which ought to be very strenuously resisted, moved that the Assembly petition Parliament strongly against the bill, and appoint a committee for the purpose of drawing up a petition.

Dr. Cook, Haddington, thought the simple fact with which the House had to do was this:—That the ministers of Edinburgh, having a legal right, were to this extent to be deprived of it without an adequate compensation, and the House were called on to support and give them their countenance in their resistance to the proposal. He hoped and believed that the Presbytery of Edinburgh were at this particular period in no very great danger. All the previous proposals for the commutation of the tax at least professed to bring forward something like a satisfactory compensation; but, with regard to the compensation proposed in the present bill, he confessed he was surprised that the gentleman who brought it forward could have thought the House of Commons would ever give its sanction to such a revolutionary measure. (Hear, hear.)

Professor Swinton said that the opposition of the College of Justice to the recent measures for the abolition of the Annuity-tax had arisen not from any selfish desire to retain their own privileges, but because of the inadequate substitute provided to the city clergy for the property taken away.

Mr. Cassels, W.S., thought the bill one of the most atrocious that had ever been brought before Parliament, and would content himself with proposing that a Committee be appointed to confer with the Presbytery and the Town-Council, with the view of framing such a bill as, without infringing the principles of the Establishment, might place the tax on a satisfactory footing.

Dr. Macfarlane only spoke the sentiments of every member of the Presbytery of Edinburgh, when he said that, while constrained to oppose the bill, they were ready, nay, they were most anxious on all occasions, and on any occasion, to confer with the Town-Council in any matter affecting the Church. And the members of Presbytery were most specially anxious that the Town-Council should make such a proposal to them as they could consistently sustain, with the view of an adequate and fair adjustment of the tax. In that position the Presbytery stood, and he felt quite sure that no successive bills on the subject would ever drive them from the

amicable and equitable position which they at present held. (Hear, hear, and applause.)

Mr. Cassels said that after such a decided expression of sentiment from Dr. Macfarlane he would not press his motion, but with the permission of the House would withdraw it.

The motion of Dr. Hill was then agreed to, and a Committee appointed to draw up a petition against the bill.

#### DISCOURSES BEFORE THE LORD HIGH COMMISSIONER.

The following ministers were appointed to preach on Sabbath first in St. Giles's Church before the Lord High Commissioner:—

Forenoon—Rev. A. Watson, St. Matthew's, Glasgow. Afternoon—Rev. J. E. Cumming, Perth.

#### MONUMENT TO THE LATE MR. HUNTER.

Mr. J. A. Macrae begged to make a short statement in reference to the motion of which he had given notice. He had been given to understand that there was some irregularity in asking the Assembly to accede to the motion to sanction the erection of a monument at Sealcote in memory of their late missionary, Mr. Hunter, whom he looked upon as the first missionary martyr in the cause of Christ, belonging to the Church of Scotland, since her institution as an Established Church. His object was not merely the erection of a monument to Mr. Hunter, but to secure that that monument might form a permanent memorial of the Church of Scotland in honour of her martyred missionary. He did not ask the Assembly to provide funds either in whole or in part; all he asked was that they should be authorised to engrave on the monument that it had been erected by authority of the General Assembly. Dr. Muir had suggested that an extract from the Assembly's minute would serve this purpose; if that was the case, he would at once be willing to withdraw his motion, and request such extract.

The Moderator said the irregularity in the proposal was that it should have been brought before the Assembly by overture.

Dr. Cook thought the Assembly could not accede to Mr. Macrae's proposal without establishing a dangerous precedent. No man could feel more deeply than he did the propriety of the Assembly recording its deep regret at the melancholy termination of the life of one so devoted to the service of the Church and of his Divine Master; and this was, he thought, the only course the Assembly could pursue.

Principal Lee concurred in thinking Dr. Muir's proposal the only course that could be adopted. While feeling as deeply as any one the painful circumstances connected with Mr. Hunter's death, he could not view him as having been murdered as a martyr to the truth of Christianity. He was murdered because he was an Englishman, not because he was a missionary.

Dr. Muir said, Mr. Hunter's devoted attachment to the little flock around him induced him to resolve not to quit his place. He was left alone, and the result was that he was killed. In these circumstances he could come to no other conclusion than that Mr. Hunter did fall a martyr to the cause of his Master.

A committee, consisting of Principal Lee, Dr. Muir, Dr. Hill and Dr. Macfarlane, was then appointed to draw up the minute and carry out the proposed arrangement.

#### THE PARTON CASE.

This case came before the Assembly in the form of a libel, by the Presbytery of Kirkcudbright, against the Rev. John Young, minister of Parton, whom they had charged with repeated acts of intoxication, as also using profane language.

In the defences lodged by Mr. Young against the counts he avers generally that they are unfounded, and takes exception to the position in which the Presbytery had placed themselves in becoming libellers. The libel proceeds at the instance not of the Presbytery alone—which, though anomalous, the same body being at once prosecutor and judge, was in some degree justified by the necessity of the case—but of the several members of the Presbytery who step forward as libellers, at their own individual instance, thus, it is averred, entirely destroying their capability of judging impartially in the case. He objects to the course pursued by the Court, in so far as it is in direct violation of the laws of the Church, there being no *fama clamosa* in his case until the Presbytery excited it by the proceedings which they originated. He also objects to charges being entered on prior to the time at which he became minister of Parton, and holds that it is contrary to the fundamental laws of the Church to entertain any of the charges now objected to, relating to a period antecedent to his induction and to his becoming a member of Presbytery. Other specific objections were made to the terms in which the libel had been drawn up, it being averred that these were irrelevant.

On the case coming before the Synod of Galloway, to get a judgement on the preliminary objections, this Court at its meeting on the 27th of October dismissed the appeals of Mr. Y., and affirmed the findings of the Presbytery. Against this judgement an appeal was taken by Mr. Y. to the General Assembly.

The Presbytery accordingly met on the 9th December, and proceeded to take proof in the case.

The evidence in favour of Mr. Young was very strong. The Rev. Mr. Branks, of Torphichen, had known him for a great many years, and never saw anything in his conduct unbecoming his profession. When excited by debate, he had a rolling, restless eye, and sometimes his appearance on these occasions might lead a stranger to imagine that he was under the influence of drink. He never saw Mr. Young the worse of drink; and he had the conviction that these exhibitions of excitement and boisterousness were not the effects of drink but of his peculiar temperament and manner.—The Rev. Dr. Bell, Linlithgow, had known Mr. Young since he was a young man, and introduced him to his charge at Parton. He had never observed him the worse of liquor, though there was a degree of unnecessary boisterousness in his manner that might impress strangers with the idea that he indulged too freely. He knew of no evidence which could induce him, "as a Christian man, to say that Mr. Young was a man of intemperate habits." At the same time he freely admitted that he was "a man of joyous disposition, and that he did not object to take to a lawful extent that which, when taken to excess, leads to intoxication."

A second petition was handed in to the Presbytery, signed by upwards of 260 of Mr. Young's parishioners, testifying in very high terms to the respect and esteem in which their minister was held by them since his induction to the parish of Parton on the 12th of February, 1857; stating that a short time ago he had been presented with a pulpit-gown, Bible and psalm-book, and a purse of sovereigns; that the petitioners believed the charges, if true to any extent, very greatly exaggerated; their full belief that what had passed would not in the least degree affect Mr. Young's usefulness as minister of the parish of Parton; that, while recognising the right and duty of the Presbytery to inquire into charges against any member of their body, they were convinced that further proceedings against Mr. Young would not promote the good of the parish, nor the interests of religion in it; and

they therefore prayed the Presbytery at once to stay all proceedings, or, at all events, to pronounce no deliverance by which the petitioners would for any period, however short, be deprived of the ministerial services of their esteemed pastor and parish minister.

After a consideration of the proof the Presbytery found by a majority the 1st and 2nd charges proven, the 3rd not proven, the 4th, 5th and 6th proven, and the 7th not proven. Against this judgement an appeal was taken to the Synod of Galloway by Mr. Young. The Synod, at its meeting on the 27th of April, resumed consideration of the case, and affirmed the judgement of the Presbytery with regard to finding the first, second, fifth, and sixth counts proven, but reversed in reference to the fourth.

An appeal was taken to the Assembly, and in this position the case had come before the House.

The remainder of the forenoon sederunt was taken up with the discussion of appeals as to the admission of certain portions of the evidence.

#### EVENING SEDERUNT.

The Assembly met again at 8 o'clock.

#### THE PARTON CASE.

The consideration of this case was resumed.

Mr. W. Watson, advocate, addressed the Assembly on behalf of Mr. Young.

Mr. A. K. Clark, advocate, spoke in behalf of the Presbytery of Kirkcudbright.

The Rev. Mr. Charles appeared, to sustain the decision of the Synod of Glasgow.

Mr. Pattison replied for the appellant.

Dr. Hill said they had now to discharge a solemn duty. The charges had been fully proved. Mr. Y's. conduct was neither the part of a man nor a Christian, much less of a Christian minister; and he did think that the General Assembly would be unworthy of its character, and would not be discharging its duty, if it did not show by the judgement it came to on this libel that it is determined to exhibit the same firmness in the administration of discipline which it was called upon to manifest some years ago. An unhappy question had again occurred, and they were called upon to show to all the members of their Church that discipline would not be relaxed, and that they were bound, as office-bearers of the Church of Christ, to be patrons of all that was pure, holy, and of good report. After going into the evidence, he moved that the General Assembly dismiss the appeal, and affirm the sentence of the Synod of Galloway.

Dr. Muir said he rose to take a share of the solemn responsibility of deciding this question by seconding the motion.

Mr. Pearson, of Strathblane, said, if he could believe the case of libel to be fully made out, he would be the very last man in the House to lift his voice in opposition, but he had given the matter the most serious consideration, and he had come to a different conclusion from that of the reverend fathers who had moved and seconded the motion. He then went into the evidence, and declared his conviction that, though Mr. Young had evidently committed a misdemeanour, it was nothing more than carrying to excess a practice, which was too common, of regaling one's exhausted powers on spirituous liquors. Mr. Young was of an excitable temperament, and had been unable to restrain himself; but his conduct was undeserving of anything more than the severe censure of the Assembly. He moved a resolution to the effect that the decision of the Synod be reversed in the case of the 1st, 5th, and 6th counts of the motion, and sustained in the case of the 2nd.

Sheriff Tait seconded the motion.

The motions were then put to the vote, when Dr. Hill's was carried by a majority of 95 to 32.

Dr. Hill moved that sentence of deposition be pronounced upon Mr. Young.

An amendment was made that he be suspended for one year, and admonished from the Chair; but after some discussion it was withdrawn, and Dr. Hill's motion agreed to without a vote.

Sentence of deposition was then pronounced by the Moderator.

The Assembly adjourned at a quarter to 4 o'clock on Friday morning.

FRIDAY, MAY 28.

The Assembly resumed at 11 o'clock—Dr. Leishman, Moderator.

#### SUCCESSOR TO DR. SIMPSON.

After devotional exercises and the reading of the minutes Dr. Pirie gave in the report of the Committee appointed to select a successor to Dr. Simpson. The Committee had prevailed with Dr. Crawford of St Andrews, Edinburgh, to accept the vacant convenership of the Home Mission Committee; and he was quite satisfied that they could not have found a man more competent, or one whose appointment would give more universal satisfaction. The Committee had also drawn up an expression of the Assembly's feelings of regret in receiving Dr. Simpson's resignation, which it was proposed to enter on the records of the Assembly and of the Home Mission Committee. The document was to the following effect:—The General Assembly, in accepting with regret Dr. Simpson's demission, desire to record their high sense of the eminent services which he had conferred on the Church and on society during the many years he had held the office; of the ability, energy and zeal with which he had performed its arduous and laborious duties; and of the unvarying courtesy with which all his intercourse with the office-bearers and members of the Church had been distinguished. The General Assembly further desire to express their earnest prayer to Almighty God that He may be pleased to bless their rev. brother with every spiritual and temporal blessing in Christ Jesus, and to preserve his life and health, in so far as it may be in conformity with the designs of His beneficent providence, as a faithful minister to proclaim the glad tidings of the Gospel, and as a member of the body over which he has so long and faithfully presided, to aid by his valuable advice and assistance in providing the bread of life for the use of the helpless, the outcast and the poor. And the General Assembly further order this to be entered on the records of the Home Mission Committee.

The report was unanimously agreed to, and the document submitted by the Committee ordered to be entered on the records.

#### WIDOWS' FUND.

Dr. Grant said he had to-day on the table of the House a report of the proceedings in connection with the Widows' Fund Trust during the year preceding November last. He had great pleasure in saying that the accounts, made up to November, showed an increase on the capital stock of the Fund amounting to about £5000, and that the stock of the old and new Funds now amounted to a quarter of a million. In regard to another feature of the report, he had led former Assemblies to expect that, on account of the Secession of 1843, many of the seceders remaining contributors to the Scheme, they might look in process of time for a large increase in the number of persons dependent on the Fund. The state of things in the last year showed that that expectation was about to be realized. There died in that year 10 widows, and there were admitted 22, showing an increase of 12. This had been apparently neutralized by 15, who had died in former years

but had been struck off during the past year, the committee having no power to strike off a widow's name from the list till her death had been regularly reported by the Presbytery. He had no doubt that the number of 12 would go on increasing till it reached the maximum. They were not prepared for that increase; since the year 1843 there had been added to the capital stock no less than L.76,000, which he had no doubt would more than suffice to enable them to bear the additional burdens which might continue for a time, and would then pass away. He hoped that in the course of a few years they might resort to the opinion of an actuary, who might be able to give them his advice as to the number of widows to be added to the Scheme.

Dr. Hill said there could be no hesitation in requesting that the Moderator should return to Dr. Grant grateful acknowledgements for the manner in which he had carried on the business entrusted to him. He hoped he might be long spared to administer the duties of his office with the same diligence and zeal which he had hitherto shown.

Dr. Muir, as one of the trustees, expressed his cordial concurrence in the remarks of Dr. Hill.

After remarks in the same spirit from Principal Lee, Dr. Robertson, and Dr. Cook, the Moderator expressed to Dr. Grant the obligations under which the Church was placed by his management of the Widows' Scheme, and the hope that he would long be spared to administer its affairs.

Dr. Grant then read as a supplement to the report a statement in regard to the Orphans' Fund. The trustees of that Fund reported that, as requested by last General Assembly, they had taken the management of the Fund in question. The first act in discharging their duty was to instruct their collector to lodge the amount in his hands in the Royal Bank of Scotland, at the credit of the trustees, which he did on 3d December last. They had since audited his accounts, and found them correct, and the sum paid to them to be the amount due—namely, L.1946, 1s. 2d., including L.300 from the trustees of the late Mr. Ferguson. That supplementary fund was now in the hands of the trustees, who had not been able to complete the list of contributions, but the list would be prepared as soon as possible.

The report, on the motion of Dr. McFarlane, was unanimously adopted.

#### LAY ASSOCIATION.

The report by the Lay Association was read by Dr. Simpson. [Of this document we may give an abstract in our next, and therefore omit it here.]

#### EDUCATION.

Dr. Cook (Haddington) read the report of the Committee on Education. [We can find space only for a very brief abstract of this document.] It stated that, besides the two Normal schools in Edinburgh and Glasgow, there were 121 schools on the first scheme, and 45 on the second, in addition to 15 female schools—in all, 183; showing an increase of 4 during the year. The annual expenditure in the salaries of teachers amounted to L.2716, for those on the 1st. scheme; L.518, 10s., for those on the 2nd; and L.94 for female teachers—in all, L.3328, 16s. 8d. The total number of children attending the Assembly schools during the past year was 20,304, being an increase of 700 since last year. The number of students in the Normal school of Edinburgh at 15th May, 1838, was 203, of whom 87 were males, and 116 females. In the Glasgow Normal school there were at the same date 131, of whom 74 were males, and 57 females. The total income for the past year was L.5888, 18s. 6d., including legacies to the amount of L.1054. The expenditure for ordinary purposes amounted to L.4349, 16s. 9d., besides L.500 payable to the Normal schools. The receipts for the Edinburgh Normal school

amounted to L.4008, 1s. 8d., and the expenditure to L.3940, 9s. 3d. For that of Glasgow the receipts were L.3001, 6s. 1½d., and the expenditure was L.3152, 18s. 2d.

Dr. Pirie, in moving the adoption of the report, concluded a lengthy speech with a eulogium on Dr. Cook, and then submitted a motion to the effect that the Assembly approve of the report, and agree, according to a suggestion therein contained, to memorialise the Privy Council for increased grants to provide school accommodation in poor districts, and sanction the proposed establishment of a boarding-house for female teachers, and tender their thanks to the Committee and its Convener for their zealous and successful exertions in furtherance of the objects of the Education Scheme.

The Earl of Selkirk seconded the motion.

#### SABBATH SCHOOLS.

Mr McKie gave in the report on Sabbath Schools. Answers to the queries had been received from 948 out of 1163 churches and chapels, leaving 275 that had not sent reports. In connection with these 948 churches there were 1593 Sabbath Schools, reported upon, having 111,701 scholars on the roll in January, and 94,700 of average attendance. These were instructed by 9551 teachers. 12,676 scholars were reported as above 14 years of age. In comparison with last year there was this year an increase of 12 in the number of parishes reporting schools, and of 2399 in the numbers on the roll, a decrease of 15 in the number of schools, and of 919 in the average attendance. In comparison with 1851 there was an increase of 331 in the number of parishes reporting, of 501 in the number of schools, of 48,522 in the numbers on the roll, of 48,920 in average attendance, and of 4624 in the number of teachers. The Committee calculated that in all there were in all the Sabbath Schools of the Church, including those not reported on, 130,000 scholars.

Sheriff Barclay moved the adoption of the report.

The motion having been seconded was, after some remarks from Dr. Muir, unanimously agreed to.

#### THE SCOTCH CHURCH IN ENGLAND.

A letter was read from the Synod in connection with the church of Scotland in England, signed by Dr. Cumming, stating that that branch of the Church was in a flourishing condition, and that they earnestly desire an increased measure of countenance from the General Assembly. The co-operation of the Assembly was especially desired in endeavouring to obtain the appointment of chaplains of their persuasion for the Scotch soldiers at the military stations.

Mr. M'Beth of London, deputy of the Synod, addressed the Assembly, expressing at greater length the sentiments of the latter, and pressing the suggestion therein contained on the attention of the House.

It was agreed, on the motion of Dr. Robertson, that the Moderator should convey to Mr. M'Beth the warm acknowledgements of the Assembly, and reply by letter to the communication just read, and that a Committee be appointed to carry out the suggestion therein contained.

The Moderator then expressed to Mr. M'Beth the gratification which the Assembly had received from his visit, and their cordial good wishes towards the church he represented.

#### BENEFICES ACT.

Dr. Hill gave a verbal report of the proceedings of the committee appointed to inquire into the working of the Benefices Act. The Committee were agreed that, upon the whole, its working

had been favourable to the Church. There was however a general opinion that the regulations of the Church anent presentations might be more closely accommodated to the act than had been the case. For that purpose they had certain changes to propose on the existing regulations, and these changes were embodied in an overture to the effect that the General Assembly, having certain alterations to propose in the regulations for the induction of ministers, submit the same to Presbyteries in order that they may have an opportunity of minutely examining them, and reporting to next General Assembly, so that the General Assembly may have an opportunity of learning the mind of the Church on the subject.

Here followed a lengthy discussion in which Dr. Muir, Sheriff Barclay, Dr. Robertson, Dr. Cook, and Mr. Gibbon took part; and it was ultimately agreed, on the motion of Dr. Cook—that the Assembly approve of the diligence of the Committee, reappoint it with additions, and considering that mature and deliberate consideration is to be exercised in altering the rules so recently sanctioned by the Church, agree to send down the report now laid before them by the Committee to Presbyteries, that it may be fully considered by them, requesting them to transmit their views thereon before next General Assembly, so that they may be reported on to that Assembly.

Sundry overtures as to providing the maintenance of manse and the support of religious ordinances were referred to a Committee.

The Assembly then adjourned at half-past 6, till this day at 12.

[To be concluded in next number.]

#### CORRESPONDENCE.

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

#### FROM OUR CORRESPONDENT IN SCOTLAND.

The most interesting matter before Scotland just now is the Bill to improve our Universities, the details of which you will have learned by this time from the papers. The necessity for something of the kind has been long agitated; and it was reserved for the Lord Advocate Inglis, before his elevation as Lord Justice Clerk, to carry this measure through the House of Commons, and thereby link his name honourably with the highest interests of his country. It has now passed through the Lords, to be submitted again, with their amendments, to the Commons. One of these amendments is to retain the chairs of the Principalities in the hands of the Church, which the Lower House proposed to open to all, Lay as well as Clerical. There was a meeting of the Commission of the General Assembly to consider the point, when Professor Robertson made an able speech in opposition to this wrongful spoliation, and showing the desirableness of having a distinguished clergyman as the head and cope-stone of our most important educational institutions. We trust that the Commons will wisely accept the Bill as it stands at present, seeing that all sections admit its general principles to be admirable. The Edinburgh Town Council feel



very sorely the loss of their patronage of the University, which is transferred in the Bill to a Court of Curators; and many have been their attempts, by deputation and otherwise, to maintain this old and dearly-cherished municipal right. But all their representations to Parliament proved fruitless, in consequence of their shameful conduct in regard to Trinity College Church. This was invariably cast in the teeth of every deputation to London, both Peers and Commoners alleging that the body, which could act in defiance of public faith and honesty in one matter, could not be the safest guardians of our literary and philosophical chairs. No wonder that Mr. Adam Black was struck dumb in the House of Commons when an English member twitted him with the disgraceful business. Right glad are we that the matter has attained such an unenviable notoriety, and brought deserved infamy and retribution upon the sectarianism and morals of the Edinburgh Town Council. If, however, their patronage had been transferred to the Crown, it would have been still safer than to a court of seven curators, four of whom are to be elected by the Council.

Little more than a year ago a Society was formed within our Church with a view to a "greater degree of Christian fellowship and union among its office-bearers and members," and received the name of the "Church Union." Its objects are to hold meetings for devotional exercises, the discussion of social and missionary questions at Home and Abroad, and the consideration of the best methods of developing parochial and congregational action throughout the Church. The movement was worthy the warm heart of the founder of it, Dr. Norman McLeod, the Minister of the Barony, Glasgow; and, though at first sight one did not well see the practicability of it, it has brought forth fruits, and promises to do more in future. During the sitting of last Assembly two very interesting meetings of the "Union" were held, the Very Rev. Dr. Tulloch, Principal of St. Andrew's University and President of the Society, being in the chair. On both occasions excellent addresses were delivered, animated conversation was carried on, and a large accession to the members took place. Dr. Macleod gave an encouraging account of the branch in Glasgow, which has held various meetings in the past year, and been well supported by both Clergy and Laymen. The most important announcement to us, however, was the proposal on the part of the Union to originate a Periodical in connection with the Church of Scotland. We hail the project most gratefully. The want of such an organ has been long and deeply felt. As a medium of information on all religious and ecclesiastical subjects, as the legitimate exponent of the Church's sentiments, and as a literary incentive to her clergy and people, we desiderate a periodical most anx-

iously. We believe as firmly as any one that our success and prosperity as an Establishment depend mainly upon the conscientious labours of our parochial clergy scattered over our thousand parishes. Still we cannot consider the Church as a fully equipped Institution so long as she is without that legitimate mode of defence and those means of literary culture and emulation which the smallest Non-conforming body in the country possesses. It is astonishing to us that her leading office-bearers should have done nothing to remove this sad defect, and should have permitted the energies of her best members to be diverted into alien and non-sympathetic channels. Some of our most eminent clergy are contributors to Church of England and Free Church periodicals. Surely it is only fair play that we should have the *reclat* and benefit of their literary efforts rather than strangers and opponents.

*Apropos* of this, a series of articles on Scotch questions, attributed to a clergyman of our own, has appeared in *Fraser's Magazine* within the last two and three years, and has excited much talk, considerable amusement, and some offence amongst Scotch readers. The subjects for the most part relate to the defects of our Presbyterian worship, the vulgarities of clergymen, the meannesses of heritors, the oddities of Soirées, the toadyism of Scotch Episcopals, the abominations of dissent; and these subjects are treated with such a smartness and humour and illustrated with such a fund of anecdote as to be infinitely amusing. Many indeed complain of the personalities, and allege that it is beneath the dignity of letters and the sacred office to take such a superficial and such a *tailor's* view of Scottish life. But none can fairly deny that it would require a very clever haberdasher to take the measure of a man like the writer in *Fraser*, and to show so great an amount of quiet observation, and fun, and colloquial zest in telling a good story. Besides, there is always a foundation of truth for our friend's witticisms against us; and there is some satisfaction in knowing that, if he is severe on his own Church, he is ten thousand times more severe upon others. He informs the English public that some within his own pale might amend their manners and study Lord Chesterfield with advantage,—and really we are not prepared to deny the assertion,—but he makes that same public shake its sides with "inextinguishable laughter" at his derisive picture of our hunger-bitten and degrading system of Voluntaryism. The Free Church party, he says, were ambitious of being thought martyrs, but have been sadly disappointed at not being "hunted as partridges on the mountains,"—a statement at once witty and true. In some places, he adds, the Non-intrusive mob gathered round the Parish Church in 1843 "singing the following spiritual song:—

'The walls are thick,  
The folk are thin;  
The Lord's gone out,  
The Deil's come in.'

He speaks of "retired tradesmen, who aspirate all their H's, attending the shabby Episcopal Chapels" of the country.

Altogether we think his satire subserves a wholesome and useful purpose, if not the highest; and we commend the attention of your readers to his pungent, piquant, and funny papers in *Fraser's Magazine*.

Scotland, 2nd August, 1858.

P.S.—The Commons have insisted upon opening the chairs of the Principals to the laity and clergy of all denominations, and the Peers oppose no longer.

#### MINISTERIAL SUPPORT.

(For the Presbyterian.)

It is a question which our Church will soon have to decide, what is to become of its rising generation of Ministers? The iniquitous confiscation, it merits no milder name, of a fund early appropriated to the support of the Gospel in Canada, forces the question on our Church in a more urgent manner than would otherwise have been the case. Is there to be a provisional fund established to meet the rapidly increasing exigencies of our Church, or are congregations and Ministers to be left to struggle on unaided, unencouraged by any aid from without? True, there are a considerable number of congregations in our Synod well able to give their Minister ample support, and shameful would it indeed be if they did not *liberally* and *cheerfully* provide for, *recompense* they cannot, him who spends his life, strength and talents in caring for their souls! But there are also many congregations, especially those newly formed, which, from various causes, do *not* possess the ability even when they do the *will* to make a suitable provision for their Minister. Yet such congregations as these, however cold, dead and discouraging they may be, are most assuredly fields of labor, the neglect of which would entail a fearful responsibility upon us. Laborers must be found and *are* found to undertake them, though it requires, we venture to say, more Christian heroism than a plunge even into the wilds of African barbarism. Young men, who in some other walk of life might soon realise competency or wealth, are content to give up the prospect of worldly riches, and devote themselves to the nobler and certainly much more disinterested work of winning souls to God.

Are they then to be left totally dependent on their struggling or niggardly congregations? Is the pastor to be condemned to a single and joyless life in his solitary abode, destitute of the comfort and co-operation a wife can furnish; or, if more rash, he ventures upon taking a partner, is he to be perpetually subject to the care and anxiety of endeavouring to make the scanty and unpunctual pittance, called his stipend, suffice



for the many wants of a rising family? Is he to endure the perpetual pain of seeing his wife bowed down prematurely by labours and anxieties from which a little more of this world's goods would effectually relieve her and his children growing up without the educational advantages enjoyed by the poorest city mechanic? Or, is he in self-defence, or rather in defence of those *dearer* to him than *self*, to be forced at last to turn aside part of his energies into secular channels, and endeavour by some other means to eke out his insufficient resources? And could you blame him for this, ye who expend your *whole* lives and energies in care for yourselves and "those of your own houses?" Men and women of our town and city congregations, the decision rests mainly in *your* hands. Your imaginations can call up such painful pictures as have been described; your memories can supply facts to prove them no fanciful improbabilities, and can you who live in comfort and ease, you whose competency is fast increasing to wealth, who can look with satisfaction around your comfortable or your luxurious abodes, and upon your groups of merry, free-hearted children; can you think calmly of the toil-worn country Minister, weighed down before his time by pecuniary embarrassments; of the family, the children, as dearly loved as yours, made, even in their childhood, to feel the blighting pressure of veritable *poverty*? Surely, if your heart has *once* been touched with one spark of the love of Him who gave *Himself* freely for us, you will eagerly interpose to prevent such a result.

But some may say,—“if the congregation be niggardly, why not leave them; they deserve it? Ah, my friends, is this the spirit of Him who wept over Jerusalem, whose dying breath ascended in prayer for his persecutors? Did *we* deserve the love that, unrepelled by *our* coldness and waywardness, sought us out, lost sheep as we were, and brought us tenderly back to the fold? And shall we not “also have compassion on our fellow-servants, even as” pity has been shown to us? A niggardly, cold, insensible, congregation is assuredly a Missionary field, and they who nobly devote themselves to it should surely be treated as Missionaries. Then will you, who, it may be, give liberally, as surely you ought, to *foreign* Missionary enterprise, not devote some of your substance to secure to the Missionary labourer at your own doors a provision as ample and secure as that which is always guaranteed to those who go to the *distant* dark places? Surely it is unfair, unjust, *cruel*, that the Minister, whose education has been expensive, whose labor is hard, unceasing, and taxing all the energies of mind and body, and whose social position ought to be a high one, should be the only professional man whose services are insufficiently appreciated, inadequately remunerated; and this when

these services are rendered, not to men's bodies or property, but to the highest and indestructible part of their existence! And this is notoriously the case in Canada. Surely in our *own* Church at least it will not be suffered to be so. If it is, the effects will soon become manifest in a rapidly deteriorating Ministry. The most devoted, most spiritually minded Minister is *human*; and, if borne down and harrassed by temporal cares, how is it possible that his mind and faculties can be applied with sufficient force and concentration to reading and study, preparation of sermons, and the many arduous duties of his sacred calling. If he is to minister to others in spiritual things, care should assuredly be taken that *he* shall be ministered to in temporal things.

There are many ways of raising such a fund as shall provide the means of such assistance to country congregations as shall insure to their ministers a comfortable and adequate support. Subscription, donation, collection, are all open to such benevolent spirits as are disposed to give according to their means. Will not some rich man head the list with a munificent donation, and thereby secure to himself more happiness than the most successful of speculations could have given him?

We might not be the worse either of taking a hint from the Free Church of Scotland. They have long wanted an Assembly Hall, but the funds, of course, had first to be provided. This has been undertaken by the Ladies of the Church throughout the whole country, and the new Assembly Hall is to be their present to the Church! Might not their example be advantageously followed by their Canadian sisters, and might not they present to the Synod a liberal nucleus for a sustentation fund? Sure we are that their purses in the end would not suffer, and that their male friends would cheerfully and substantially answer to their appeals, and swell their contributions. Woman surely could scarcely be enlisted in a better cause, and we trust that many of them will be sufficiently public-spirited and energetic to take it up. We merely throw out the suggestion: it is with them to act upon it. But in some way or other, if our Church wishes to sustain herself in Canadian ground, a fund must soon be provided.

“Largely Thou givest, Gracious Lord,  
Largely Thy gifts should be restored,  
He only, who forgets to hoard,  
Has learned to live;  
Freely Thou givest, and Thy word  
Is—“Freely give.” ONOMA.

#### REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

The Synod's Committee on Sabbath Schools beg leave to report that, in January last, they entered upon the discharge of their duties by sending to each Kirk Session a Circular, of which the following is a copy:—

HAMILTON, JANUARY, 1858.

To the Kirk session of—

The Synod's Committee on Sabbath Schools earnestly request your attention to the accompanying Schedule, and anxiously look for such returns as it may be in your power to give.

They are deeply impressed with the importance of the efficient working of our Sabbath Schools to the well-being of the Church, and desire to urge upon Kirk Sessions and Superintendents the recommendations of the Synod, in their recent deliverance on overtures, to promote the extension and efficiency of Sabbath Schools.

The primary object in view is to obtain statistical information for the use of the Synod—to afford the Committee an opportunity of reporting their diligence in this matter, and of preparing a digest to be laid before the Synod at its next annual meeting. The ulterior object is comprehensive in its character.

It is contemplated to forward the organization of Sabbath School Societies in individual congregations for the mutual benefit of the Teachers, and for the establishment of district Schools; to bring Superintendents into correspondence on local and general interests; to devise some general scheme of lessons; to render the working of our Sabbath Schools more systematic than they have hitherto been; to further the missionary effort which has already been made with so much success in the Orphanage Scheme; to unite our Sabbath Schools in a movement for the employing of a missionary to establish Schools in destitute localities, and to give an impetus to the general circulation of *The Juvenile Presbyterian*.

The results contemplated can only be accomplished by strenuous and united action. Each in his sphere must perform his allotted duty. The Synod confidently anticipates the cordial co-operation of all the members of our Church in this laudable enterprise; the Committee humbly trust that the Almighty will own and bless this beginning of systematic effort on the part of the Church “to care for the lambs of the flock,” and to “train them up in the way in which they should go.”

The Committee request that you will forward the statistics before the 1st of March, that the report may be prepared in time for the meeting of Synod.

Gravely your prayers on behalf of an object in itself so deeply important, and involving consequences of highest interest to the Church,—trusting that it will receive your countenance and aid,—in name and by appointment of the Committee,

I remain,

Yours truly,

ROBERT BURNET,

Convener.

To this Circular the Committee have only received thirty-three replies, while from so large a number as seventy-two places to which Circulars were sent no replies have been received.

It is much to be regretted that the Circular issued by your Committee has not generally been responded to, as one great object to be attained by this movement, namely, the obtaining of correct statistical information of the state of the Sabbath Schools of our Church, has thereby been defeated. It shows also a want of interest in the work of improving and rendering our Sabbath Schools more efficient; a work which your Committee believe to be of vital importance to the future well-being of our Church in this country.

The accompanying digest has been prepared by your Committee, in accordance with the deliverance of the Synod at its last meeting, from the answers to the circulars issued by the Committee.

In consequence of the limited number of answers received, and the fact apparent from many of those answers, namely, that a correct register of the attendance of scholars and teachers has not been generally kept in schools, your Committee cannot with any degree of certainty report the numbers of scholars and teachers, or the average attendance of either.

Of those schools from which returns have been received, six were established in 1857; one—that of Point St. Charles—so late as December of that year. Of the remainder, where schools have been established for a longer period, twelve report that they are in a prosperous condition—in all, except one, showing an increase; two report as light decrease; and four are reported as stationary.

Of the twelve suffering from any cause, several are from bad roads, and the distance of the children from school, which prevents regularity of attendance in country localities. One suffers from "want of female teachers and more life"; two others from lack of teachers; one from "want of ministerial visitation"; one from the fluctuating nature of the population; and one in consequence of the non-attendance of the children of the wealthier families.

Nearly all the schools have libraries, selected chiefly from the publications of the London Tract Society and the American Sabbath School Union.

Many of the schools distribute *The Juvenile Presbyterian*, and some the Child's and Children's Papers; five schools report that they distribute no serials—one of these, because the children are Germans and do not understand the English language sufficiently. Two schools distribute occasionally; and some answer in the affirmative, without stating what serials are distributed.

There is a great want of uniformity in the exercises. In all the schools, however, besides prayer on opening and closing, and singing psalms or hymns, portions of Scripture are read and explained, or the children questioned thereon. The Shorter Catechism, some verses of a metre-psalm, paraphrase or hymn, and generally a few verses from the Bible, are committed to memory. Published Schemes of lessons are used in five schools; of these three, viz., St. Andrew's Church (Hamilton), Portsmouth (Kingston), and Point St. Charles (Montreal), use the scheme of lessons prepared by the Edinburgh Sabbath School Union; one, St. Andrew's Church, Montreal, uses a printed scheme, prepared by the superintendent partly from the Edinburgh scheme; and one, that of St. Andrew's Church, L'Original, the scheme of lessons lately published in *The Juvenile Presbyterian*.

Two schools have quarterly and two have monthly examinations of the children in the lessons gone over during the preceding period. Two report that they hold weekly examinations; but it is presumed that these are merely examinations by the Superintendent on the lessons of the day, not the periodical examinations on past lessons intended to be ascertained by your Committee.

It is gratifying to observe that nearly all the schools do something for Missions; many support orphans in India, or contribute to their support; and several also contribute to the Canadian School at Calcutta. Six report that they do nothing for Missions; and one or two do not report at all.

Ten schools report that teachers' meetings are held—three of them occasionally; one, three or four times a year; five hold monthly meetings for conference on the affairs of the school and for prayer; and two hold weekly meetings for devotional exercises and preparation of lessons for the Sabbath.

Four congregations have Mission Schools in addition to the Congregational Schools, namely: St. Andrew's Church at Hamilton; St. Andrew's and St. Paul's Churches, Montreal, at Point St. Charles; and St. Andrew's Church, Kingston, at Portsmouth.

There is evidently a want of systematic effort on the part of our Church in the working of our Sabbath Schools, which, in the opinion of your Committee, seriously impairs their usefulness. In order to remedy this defect and to render our Sabbath Schools more efficient, so as to be productive of greater good to the "lambs of the flock," your Committee have, after much earnest and prayerful consideration, determined to make the following recommendations to the Synod:—

They recommend, in the first place, that Superintendents and Teachers of Sabbath Schools be enjoined to keep proper statistics of their schools and classes—having in each school a roll of scholars and teachers—and carefully noting the attendance on each Sabbath both of teachers and scholars, so that the average attendance could be ascertained.

They would also recommend that the teachers, whenever practicable, be organized into a Society, and hold regular periodical meetings for conference on the affairs of the school and devotional exercises, and also for the purpose of going over the lessons together. These meetings, wherever they are held, have been found to be productive of much good by increasing the zeal and activity of the teachers, and thereby inducing better preparation for their own duties on the Sabbath; more regular visitation of the children and their families; and, as a consequence, a better attendance and increased interest on the part of the scholars. Where weekly meetings for the preparation of the lessons can be held, the Committee suggest that the teachers be formed into a Bible Class under the care and superintendence of the Minister of the congregation.

And, in order to introduce a uniform system in all the schools, the Committee recommend that a scheme of lessons be prepared and published by a committee under the authority of the Synod, and that all Superintendents and Teachers of schools be enjoined to make use of the scheme so prepared. Such a scheme should, in the opinion of your Committee, contain two classes of lessons—one for the senior and the other for the junior classes; and, until the publication of such a scheme of lessons, the Committee recommend the use of the scheme published by the Edinburgh Sabbath School Union.

The Committee further recommend that great care be taken in the selection of libraries for Sabbath Schools, and that the classified libraries published by the American Sabbath School Union be not taken without careful selection, as they consider many of the publications found in Sabbath School libraries highly objectionable.

They also recommend the distribution in all schools of *The Juvenile Presbyterian*.

And, lastly, your Committee recommend that a Pastoral Letter or Address from the Synod be read in all the Churches in this Province, as soon as may be after the issuing of the same, in which members of the Church, and particularly those whom God has blessed with Scriptural knowledge and the gift of communicating the same, be enjoined to make use of the talents God has given to them, so that they be neither barren nor unprofitable servants, but on the contrary may be enabled to render their account with joy; and urging upon parents the duty and importance of sending their children to the Sabbath School, as a means of bringing them up in the nurture and admonition of the Lord.

The number of scholars attending those schools from which reports have been received

is 2215; and the average attendance is being per cent of the whole.

St. Andrew's Church Sabbath School, Kingston, has the largest number of scholars on the Roll, the number being 230. St. Andrew's Church, Hamilton, and St. Andrew's Church, Ottawa, rank next, the numbers being 146 in each; and, next to these, St. Andrew's Church Mission School, Hamilton, has the greatest number 140 being on the roll. The smallest school is that of Cumberland, the number being 24. The school at Chatham, C. E., reports the largest attendance, all on the roll being regular in their attendance. Of the others the average attendance is—in Dundee, 94 per cent; St. Andrew's, Montreal, 80 per cent.; St. Andrew's, Kingston, 78 per cent.; Hamilton St. Andrew's, 73; Hamilton Mission School, 70; Martintown, 69; St. Paul's, Montreal, 68; Brockville, 81; Cornwall, 84; Galt, 83; St. John's, Hamilton, 85; Portsmouth, 73; Lochiel, 70; Point St. Charles, 65; Perth, 61; Woodstock, 67; Fergus, 59; Buckingham, 57; Clifton, 54; Cumberland, 60; Scott, 75; Three Rivers, 77.

SCHOOLS.	AVERAGE PER CENT.
Chatham,.....	100
Dundee,.....	94
St. John's, Hamilton,.....	85
St. Andrew's, Cornwall,.....	84
Galt,.....	83
Brockville,.....	81
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Implicit reliance, however, cannot be placed on these statistics of attendance, for many of the returns give the average attendance as about the number stated; while in other schools, where the roll is carefully kept, the attendance, though apparently less, may in reality be larger than where no roll is kept and the average attendance guessed at. The small average attendance at the school at Clifton is accounted for by the statement that a number of the scholars are taken off the streets, and their attendance is irregular—the attendance of the congregational children being very much better.

Two schools give the average attendance without giving the numbers on the roll, and two schools give only the total number without giving the average attendance; these schools cannot, therefore, be classified with the others.

The average attendance of teachers cannot be given with any degree of certainty. Very few of the schools seem to note their attendance, the answers generally being that they attend regularly. Ten schools thus report.

All which is respectively submitted.

ROBERT BURNET, *Convener.*

## SELECTION.

### DIVINE INSPIRATION OF THE SCRIPTURES.

It might be supposed that, though the Holy Scriptures have been given us by Divine inspiration, they may, from the vacillating and im-

perfect character of vocal language, contain error; and we readily concede that from the ignorance and inattention of transcribers before the invention of printing, from imperfect and incorrect collation, and from the impossibility that either the vocables or the idioms of one language can express the full force and richness of another, some mistakes have been committed, and the true sense of the Scriptures may not be apprehended; but it must be settled in our minds to what extent these things may affect the inspired truth of God's Word, or change the unity and the richness of the doctrines of salvation. Two things obviously preserve the faithfulness and immutability of the Divine record which are very much worthy of observation: *First*, The inspiration of the language of the Scriptures. I am aware that I now enter on a controverted point; but I cannot see how it is possible to hold any other opinion than that the language as well as the matter of the Holy Scriptures is inspired. In a simple narrative of events, and in so far as the inspired writers saw and heard personally, it might not in many cases be necessary that they should receive more aid than was required to preserve them from error, and hence every writer would be allowed to maintain his own peculiar style; but in delivering doctrines and messages, commands and comminations, expressed, as it were, by God Himself, we cannot see how the full and exact sense of God's immaculate truth and His supreme will could be given, unless suitable terms were at the same time suggested; for could they express doctrines which they themselves could not, in the circumstances, possibly understand? and the same argument applies with additional force to the mysteries and predictions of the Word of God. A mystery from its nature is above the comprehension of man, so that its real sense cannot be expressed without His aid, before whose omniscient eye all things are plain; and the prophets often delivered predictions, of whose nature, of the means and the time of their fulfilment, and of their design and effect they could not have the least conception. How could they employ language without the explicit dictation of the Spirit? for terms must be selected which express the limits of the revelation made, which set forth symbolically the persons, objects, events and time foretold, corresponding to the undeviating events of a concurrent Providence; and this view is confirmed by the fact that the prophets often studied their own predictions, in order to discover the mind of the Holy Spirit in them. Peter therefore says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."\* That the prophets did not employ their own language, but the words dictated by the Holy Spirit, appears from the following statement by the apostle Paul: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."† The exact and literal rendering of these words is, "Which things also we speak, not in the words taught by human wisdom, but in the words taught by the Holy Ghost;" and I should think the sense most apparent without any comment. They correspond to the promise made by Christ to His disciples, "But, when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."‡ These words are peculiarly expressive; for, though

the disciples were illiterate men, having neither learning nor experience to qualify them to appear before kings and governors, they were enjoined not to be concerned about the verbiage or the matter of their defence; and the reason is most satisfactory, especially to men who could use neither arguments nor language suitable to their circumstances and their cause;—the Spirit of their Father would speak in them, a Spirit in them prompting, controlling, and clothing in suitable words all their mental operations. The objection, that the language of Scripture cannot be inspired since every sacred writer has his own peculiar style, is not valid, for in general the dictation of the Spirit is necessary only to prevent error, so that the writer may be left to his own particular bias and manner of expression; and, even in other cases, when pure and complete dictation is required, God, who is infinite in knowledge and power, is not confined to one mode of expressing Himself, but He can adapt His revelations in any degree to the character of the instrumentality employed as easily as He has given every person his own distinct features and his peculiar disposition. The objection, that the inspiration of the language of Scripture would make translations unlawful and ungodly, is thoughtless and frivolous. There is no particular sacredness in one language more than another; all vocal languages consist of mere arbitrary signs, and a change of their signs may be made with proper care, and the very same ideas be expressed—the sacredness is not in the language, but in the matter revealed. Our chief concern, therefore, should be that the words and phrases preserve their peculiar force and the Divine majesty of Sacred Truth by an exact rendering of the sense of the two languages, as nearly as their respective terms and idioms will allow.

Another circumstance, which preserves the immutability and truthfulness of the Sacred Record is the condition of the languages in which it was first dictated. The classical student who admires the stores of ancient learning embodied in the rich and diversified productions of the historians and legislators, the poets and orators, and the moralists and statesmen of Greece and Rome, naturally reveres the languages in which their rich and inventive minds are expressed, exclusive of their own intrinsic merits; and every one, who is acquainted with the languages of the ancient nations, knows that they are a singular and lasting monument of the great power, the progressive working, and the high refinement of the human mind; and many a lamentation has been expressed over the death of these languages, while it has been supposed that modern languages have only substituted in their place imperfection, weakness and barbarity—it being assumed that the human race would have enjoyed mighty advantages if these or similar languages had still existed; but such speculations may not correctly estimate the true nature and effects of the matter. Language, like every other human thing, is subject to a perpetual flux, arising from certain irresistible laws, to which we have already referred, and which have an uncontrollable tendency to uniformity and simplicity; and it is questionable if mankind could or would barter the clear perspicuity, the great facility and the superior utility of modern languages for the massy but formal and cumbersome vocables, the extensive and compact construction, and the long and sweeping sentences of ancient languages, even though carrying along with them greater majesty, matchless beauty, and marvellous eloquence. We believe that the death of the learned languages was the omnipotent and resistless effect of causes over which man had no control. Extensive political convulsions, the rise of new manners and customs, a change of views and opinions, and

the commixture of new and distant nations must transform and new-model the language of man; and, if the ancient languages, or any other form of speech like them, had been required by mankind, rather than language more simple and facile, the necessities of mankind would have restored them; but, like as God has converted the death of man into a blessing, and has made it the means of man's restoration to a higher and more glorious state of being—ever educating His own goodness out of our greatest evils—so has He made the death of language one of the greatest blessings to mankind; for it is a singular fact in the history of Providence and Grace that the two languages, with their cognate dialects, in which the Scriptures were dictated by the Spirit of God, should die and become stationary at the very period when the canon of Scripture was finished; and if the silence of death came on the words which express the mind of God's Spirit, so has its immutability of condition, so that the Word of God is not subject to the ceaseless flux of living languages; for the laws of Heaven, promulgated at Mount Sinai, and the doctrines and precepts of the Gospel, the predictions of the ancient New Testament prophets, revealing the coming state of God's Church, stand stereotyped for the inspection, the faith, and the obedience of men in every age. And who does not see that this arrangement is the result of a wise overruling Providence, so co-operating with the work of grace that every pious and enlightened student of God's Word is by this means made confident that the mind and will of God are therein immutably and truly expressed?—*Pollok's Dissertation on Prophetic Language.*

#### SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

W. Menzies, Montreal,.....	'58	0	2	6
M. Ramsay, ".....	'57-8	0	2	6
L. Glass, Brockville,.....	'58-9	0	2	6
John McQueen, Nottawasaga, ..	'58-9	0	5	0
Robt. Forbes, Kingston, .....	"	0	5	0

#### QUEEN'S COLLEGE.

The Seventeenth Session of Queen's College will begin on the first Wednesday of October (6th October), 1858, at which date all Intrans and regular Students in the Faculty of Arts are required to be present.

The Divinity Classes will be opened on the first Wednesday in November.

Candidates for matriculation as regular Students of the first year will undergo an examination before the College Senate in the first three books of the *Æneid* of Virgil; the first three books of *Cæsar's Commentaries*; *Mair's Introduction*; the *Greek Grammar*; the first book of *Euclid*; and *Arithmetic*, as far as *Vulgar and Decimal Fractions*, and the *Extraction of Roots*, inclusive.

The only charges are £1 for *Matriculation Fee*; £2 for each class per session, to be paid on admission to the classes; and £1 additional in the *Natural Philosophy Class* for expenses of apparatus.

Each Student on entering must produce a certificate of *Moral and Religious character* from the Minister of the Congregation to which he belongs.

Intrans becoming candidates for *Scholarships* will be required, in addition to the ordinary *Matriculation Examinations*, to undergo an examination on the *Greek Grammar* and the first ten Chapters of the *Gospel of John*. For Students of previous years the subjects of examination for *Scholarships* will be those prescribed at the close of the session.

GEORGE WEIR, A. M., *Secretary to Senatuz.*

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\* 1 Pet. i. 10, 11. † 1 Cor. ii. 13. ‡ Matt. x. 19, 20.