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REPORT

OF THE

COMMITTEE OF THE GENERAL ASSEMBLY

OF THE

CHURCH OF SCOTLAND,

FOR

PROMOTING THE RELIGIOUS INTERESTS OF
SCOTTISH PRESBYTERIANS IN THE
BRITISH COLONIES,

23d May 1839,

AND DELIVERANCE OF THE ASSEMBLY.

WITH APPENDIX,

CONTAINING

CORRESPONDENCE WITH THE COLONIAL OFFICE, AND
OTHER DOCUMENTS,

WITH

A STATE OF ACCOUNTS, &c.

EDINBURGH:

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DELIVERANCE OF THE GENERAL ASSEMBLY.

At Edinburgh, the 23d day of May 1839.

Which day the General Assembly being met and constituted, called for the Report of the Committee for Promoting the Religious Interests of Scottish Presbyterians in the British Colonies, which was given in by Principal Macfarlan, the Convener, and read.

The General Assembly approve of the Report, re-appoint the former Committee, with the addition of such members of the Presbytery of Edinburgh as are not already members of the Committee, and appoint them to meet in Edinburgh on the Wednesday after the rising of the Assembly, at eleven o'clock, A.M., and thereafter stately on the Tuesdays before the stated meetings of the Commission; and on the day before the meeting of the next General Assembly, at three, P. M., with power at their first meeting to choose their own clerk and treasurer,—to appoint, if necessary, an acting sub-committee, to meet at Edinburgh or at Glasgow, for the conduct of the ordinary business of the Committee, and to divide themselves into local sub-committees, to meet at Edinburgh, Glasgow, Aberdeen, or elsewhere, for the purpose of collecting funds,—inquiring after preachers and teachers well qualified, and willing to discharge their respective duties in the Colonies,—and promoting otherwise the objects of their appointment. All which sub-committees are required to report their proceedings regularly to the quarterly meetings of the General Committee, to be held in Edinburgh.

The Committee is instructed to keep up the most cordial correspondence with the several Synods, Presbyteries, and, if necessary, individual clergymen in the Colonies,—to co-operate and correspond with the Colonial, and other Societies having the same benevolent objects in view; and particularly, to pay special attention to the emigration taking place from this country, with the view of providing for emigrants, both on their voyage and in their future residence, the ministrations of the Gospel, and the instructions of sound and able teachers.

It is also made a special instruction to the Committee, that they continue to embrace every proper opportunity for asserting, and practically maintaining, the rights of members of the Church of Scotland, resident in the British Colonies, to all the privileges and

emoluments secured by the Treaty of Union to the Established Churches of the United Kingdom. And further, that it be a special instruction to the Commission, and they are hereby empowered to receive any reference which may be made to them by the Assembly's Committee on Colonial Churches, respecting the clergy of this Church in New South Wales, and to give such advice and directions, in any case which may be brought before them, as its circumstances may require. The Assembly renew their recommendation to the Presbyteries of the Church, to all within their bounds, that they continue their exertions, by regular collections, and all other proper methods, to provide such funds as will enable the Committee to send ministers and teachers to stations in the Colonies, where their services are required, and to assist those already employed there, as they shall find necessary and expedient, which funds the Committee are hereby empowered to apply to the purposes above mentioned, and employing, if they shall see cause, a secretary, with an adequate salary, to carry on their correspondence, and the details of their business, under the direction of the acting sub-committee.

This Report, with the deliverance of the Assembly thereon, is ordered to be printed, with such documents as the Committee may think proper to add in an Appendix; and the cordial thanks of the General Assembly were given to the Convener, and through him to the Committee, for the faithfulness, zeal and discretion with which the important business intrusted to them has been conducted.

The General Assembly record their heartfelt acknowledgments for the great services rendered to the cause, under the charge of the Committee, by her Majesty's Government, during the past year, especially for their prompt and efficient co-operation in supporting the authority of the Church Judiciary recognised by this Church in New South Wales, and healing the differences which have there arisen,—their liberality in sanctioning an endowment for a minister in Ceylon,—and the practical recognition of the rights of this Church to participate in the proceeds of the Clergy Reserves in Canada, by the grant out of the same, to the ministers of the Presbyterian Church in Lower Canada; together with their courteous and earnest attention to the representations of the Committee's deputation, relative to the said Reserves, and the satisfactory assurances given to the deputation, with reference to the claims of the Church of Scotland thereon, and direct a copy of this minute to be transmitted to Lord Melbourne, and the Secretary of State for the Colonies.

(Signed) JOHN LEE, *Cl. Ecc. Scot.*

The Committee have found it necessary, in consequence of circumstances which have occurred since the Report was prepared, to print a variety of documents particularly relating to Canada and New South Wales. These documents will be found in the Appendix; and as they possess a peculiar interest at the present time, attention is earnestly requested to them.

REPORT

BY THE

COMMITTEE FOR PROMOTING THE RELIGIOUS INTERESTS
OF SCOTTISH PRESBYTERIANS IN THE
BRITISH COLONIES.

WHILE the Committee have to report the increasing extent and importance of their labours during the last year, with the general success which has attended them, they are compelled to add, that the subjects to which their attention has been called were of a more diversified, and, in some instances, a more unpleasant character, than any which have occurred since the commencement of their operations.

In pursuance of the system previously followed, the Committee procured the services of Messrs William Ross (alluded to in last year's Report,) and Colin Stewart, preachers of the Gospel, to go out as chaplains of vessels sailing from the Highlands with emigrants to Australia, in the view of their settling there, and taking charge of particular congregations, should opportunities of so doing present themselves. They succeeded, though with some difficulty, in obtaining for those two gentlemen the allowance for outfit and passage which had been given in similar cases; but were distinctly and positively informed, that such allowance was to be discontinued, till it should be ascertained how far those clergymen of the Church of Scotland who had already gone out with the same purpose have actually found employment. There was submitted to the Committee by Dr Boyter, agent in Scotland for emigration, a plan for providing every emigrant vessel with a chaplain, and for securing to him the means of returning to this country in the event of his services not being required in the Colony. This

plan met with their decided approbation, and was recommended by them to Government. It was, however, rejected by the Colonial Secretary; and it has been intimated more recently, that even schoolmasters will be conveyed to the Australian Colonies, at the public expense, only as steerage passengers. Indeed, it has been stated, that the Colonial funds hitherto appropriated to such purposes have been entirely exhausted, and that no farther aid from that quarter is to be expected for some time. The Committee were consequently obliged to advance to Mr William Milligan, whom they had recommended as a schoolmaster before these circumstances were made known to them, the sum of £60 Sterling, to defray the expense of his passage; and while they have been thus compelled to limit the scale of their exertions for supplying the spiritual wants of their emigrant brethren, they have resolved to compensate, so far as their resources admit, this deficiency of means, by placing at the disposal of the Edinburgh Sub-Committee the sum of £300, to be apportioned among the ministers sent out to Australia by the Assembly's Committee, if, after inquiry and full consideration of all the circumstances, it should appear to the Edinburgh Sub-Committee, that, from want of any Government allowance, or other circumstances, any of the ministers should require assistance.

The Committee must now refer to their Reports for 1837 and 1838, in which it is stated that, "on application of the Reverend Dr Lang of Sydney, New South Wales, no fewer than nine ministers have proceeded to that Colony, (besides the two sent lately,) with the Committee's sanction and their recommendation to Government." It was therefore with surprise, as well as regret, that at their meeting on the 7th August 1838, their attention was called to a communication from the Governor of New South Wales to Lord Glenelg, and a memorial from the Rev. James Forbes, (one of the ministers who went out in the preceding year,) establishing the fact, that Dr Lang, in conjunction with one minister of the Church of Scotland, and three of the Synod of Ulster, had, immediately after arriving in the Colony, constituted them and himself into a Synod, totally distinct from the existing Presbytery of New South Wales, and disclaiming all dependence on any Church, or Church Court, beyond seas. This measure appeared to have been adopted under the pretence of their having been sent out by the Church of Scotland and Synod of Ulster, under the sanction of her Majesty's Government, to assist in re-constructing and re-organising the Presbyterian Church in the Colony. On receiv-

ing this information, your Committee felt it their duty to adopt resolutions to the following effect:—

“ 1. That the Presbytery of New South Wales constitutes the only Ecclesiastical Judicatory in that Colony, recognised by the Church of Scotland.

“ 2. That the Church of Scotland gave no authority or sanction to Dr Lang, or the other persons uniting with him, to assist in re-constituting or re-organising the Presbyterian Church in New South Wales, which Church they held to be validly constituted in the Presbytery; but, on the contrary, the understanding of the Committee and of the Assembly was, that Dr Lang, and the persons who went out with him, were to unite with, and submit themselves to, the said Presbytery.

“ 3. That this Committee strongly condemn the proceedings of Dr Lang, and those who have united with him, in forming the so called Synod of New South Wales, as in violation of Presbyterian order, and of the duty incumbent on them; and that, while they persevere therein, this Committee must recall and withhold any recommendation, formerly given in their favour, to her Majesty's Government.

“ 4. That, with reference to the measures which may be necessary for remedying the grievous evils likely to arise from the proceedings of Dr Lang and his adherents, the Committee agree to refer the whole matter to the meeting of Commission, to-morrow.”

The Commission of Assembly met on the day following, the 8th of August, and, on reference, were pleased to express their approbation of the resolutions of the Committee, and to take farther measures for carrying them into effect; and also, to enjoin the preparation of a pastoral address to the ministers, elders, and people, of the Presbyterian Church in New South Wales, in connection with the Church of Scotland, to be immediately transmitted to them.

These proceedings were immediately intimated to the Presbytery of New South Wales, and the authorities in that Colony, and also communicated to Lord Glenelg, by whom they were received favourably, and intimation made to the Committee, that instructions from the Colonial Office, for following them out to their full extent, had been forwarded to the local authorities. Your Committee felt it their farther duty, on full consideration, to address a friendly communication to the Presbytery of New South Wales, as to the line of conduct they ought to adopt, recommending the course which was, in their judgment, best calculated to terminate the unfortunate dissensions which

have taken place. This has also been transmitted, with the offer of pecuniary relief, to such members of the Presbytery as had been injured in their circumstances by local competition between the two bodies; but no information of the result has as yet reached your Committee. It appears from the Colonial newspapers, that Mr Anderson, the only minister of the Church of Scotland who originally adhered to the (so called) Synod, has detached himself from it, and that the local Government have made a temporary provision for the maintenance of those ministers and teachers who still keep up their connection with that body. It has, however, been satisfactory to observe, in the latest Sydney papers, that steps have been taken towards a reconciliation between the Presbytery of New South Wales and those who have denominated themselves the Synod; and your Committee trust, that the next despatch will announce the restoration of unity and peace among our brethren in that Colony.

A communication has been received from the Presbyterian inhabitants of Hobart-Town, Van Dieman's Land, announcing the formation of a "Church of Scotland Society" in that place, and praying that they may be supplied with a minister from this country, to assist in the town, and itinerate occasionally in the interior of the island; and also with a schoolmaster, to each of whom they guarantee an income of £200. The Committee have had sincere satisfaction in complying with the last part of this request, by sending out Mr Alexander Campbell, late teacher in Edinburgh, whom they judged to be eminently qualified for the office. Towards the passage of Mr Campbell and his family they have found it necessary to advance £110, which they confidently expect will be repaid by the applicants for his appointment.

In consequence of a memorial from a number of gentlemen belonging to Glasgow and its neighbourhood, who are about to emigrate to the new settlement of South Australia, and are desirous to carry out with them a minister of the Church of Scotland, earnest application has been made, both to the Colonial Office and to the Commissioners for establishing the Colony, praying that a provision should be made for such a minister to officiate among the Presbyterian settlers. This request has not yet been complied with, except to the extent of granting a free passage to the minister,—the Commissioners having professed themselves unwilling to grant any thing in the shape of an ecclesiastical endowment.

The Committee have the warmest satisfaction in reporting, that they have received from Ceylon, a petition, with

accompanying documents, signed by a large body of the most respectable and influential inhabitants, supported by the Governor of the Island, and praying for the settlement of a minister of the Church of Scotland in Colombo. They have also much gratification in stating, that this application was most favourably received by the late Colonial Secretary, Lord Glenelg, and instructions given both to grant aid towards building the church, and to provide a salary, not exceeding £500 per annum, out of the Colonial revenue, to the minister whom they may appoint to this station. The Committee have felt it their duty to proceed with care and deliberation in electing a clergyman for a charge which they conceive to be of more than common importance, and have, as yet, made no nomination. Neither has an appointment taken place to the Mauritius. This delay has been caused partly by the final resolution of the Reverend Peter C. Campbell not to accept of the charge, and partly by the uncertainty which still exists as to the amount of salary to be provided for the minister. Information on this point has been requested, and, it is hoped, will, ere long, be obtained from the Colonial Office.

Turning to the Western Hemisphere, the state of the Branch of our Church in Canada has pressed itself most strongly on the minds of your Committee. On an urgent representation of the necessity of the case, the Colonial Secretary was pleased, in January last, to direct the continuance, till farther instructions, of the annual payment of £500 to the clergy in the Lower Province, as was promised to the Convener in the preceding year. This was received as a valuable boon, not only on account of the relief it affords to its immediate objects, and the benefit it also confers on the Upper Province, by leaving the grant made by the Committee to the Synod of Canada, disposable in that quarter, but as a concession of the principle of their right to a share in the ecclesiastical funds of the Colony. Still it was felt that this recognition was not sufficiently explicit, nor the relief afforded so complete and permanent as to be altogether satisfactory. In the prospect of a legislative measure for the better government of that Colony being brought into Parliament, a new and energetic memorial was drawn up, to be laid before the present Secretary for the Colonies, asserting the rights of the Presbyterian Church to be placed on a footing of perfect equality with the Episcopalian, and to receive a fair proportion of the Clergy Reserve Fund; and a deputation was sent to London to present that memorial, and to urge the claims of the Church of Scotland in Canada

on the consideration of her Majesty's Government. Three members of this deputation, viz., Dr Welsh, Mr James Macfarlane, and Alexander Dunlop, Esquire, accordingly proceeded to London, and held communication by personal interview with the Marquis of Normanby, and other members of her Majesty's Government, and with many influential Members of Parliament; and they transmitted copies of the statement of the Assembly's Committee to all the Scottish Members.

The reception given to the deputation on the part of Government was, in the highest degree, courteous, and the strongest and most satisfactory admission was made, as to the justice of the claims of the Scottish Church in Canada. A similar admission was made by many influential members of all parties, with the most cordial assurances of support, in the event of the ecclesiastical affairs in Canada being brought before Parliament. And even those who did not commit themselves as to the legal rights of the Scottish Presbyterians in Canada, expressed themselves in strong terms of respect and affection for the Church of Scotland, and promised an anxious and impartial consideration of the question.

The disposal of the Reserved Lands in Canada having been submitted to the Provincial Legislature by the Lieutenant-Governor, Sir George Arthur, the subject will not be brought before the British Parliament till the result of the proceedings of the local Government is made known. As it is matter of doubt, however, whether an adjustment will be effected in the Province that will prove satisfactory, and as it is not improbable that the subject will, by reinvestiture or otherwise, be ultimately referred to the Home Government, the deputation are of opinion that it is of the greatest importance that the Church should continue alive to a matter so essentially affecting the interests of Presbyterians in Canada, and that the General Assembly should authorise their Committee to renew the application to the Legislature, should circumstances render it necessary.

Another most important object connected with the Canadas, is the institution of a college for general and particularly theological education, in conformity to the principles of the Church of Scotland. It is beyond controversy, that these provinces cannot continue to derive an adequate supply of ministers from this country, and that they must, ere long, depend on their own resources for the means of religious instruction. It is therefore necessary that means be employed, without delay,

for providing them with well-informed instructors from among themselves, and furnishing those institutions by which they may command a high and sound education at home. This object has largely occupied the attention of your Committee; and they cannot doubt that the Assembly will enjoin any Committee whom they may be pleased to appoint, to persevere in the most strenuous efforts for promoting in these and all other respects the moral and spiritual interests of our brethren in the North American Colonies.

Various papers have been received from the Synod of New Brunswick, and sundry individuals within its bounds, respecting the deprivation of a minister, and his being cut off from the communion of the Synod. These have occupied the serious attention of the Committee; and such recommendations have been given, as they trust will restore good order and harmony among their brethren of that Synod.

An earnest application has been made by Captain Macdonald of H. M. 30th regiment, for assistance in procuring schoolmasters for the families of the Scottish, and particularly the Highland, settlers in Nova Scotia and Prince Edward's Island. The Committee are gratified by knowing, that this object has been embraced warmly by the Highland Society of London; and they are desirous that the demand for teachers which exists in those districts, should be made known extensively in this country, particularly in the quarters where the General Assembly's schools have been planted, and where they consider it probable that a number of teachers, sufficiently qualified, may without difficulty be found.

Applications have been made from various localities in Canada, Nova Scotia, Newfoundland, Cape Breton, Antigua, &c. &c., for support, encouragement, and pecuniary aid in building churches, supporting ministers, and carrying on various ecclesiastical and educational undertakings. These demands, so far as they appeared to be well-founded, have been dealt with liberally, to the extent of the funds at the disposal of the Committee.

Your Committee have farther to report the satisfactory intelligence, that Messrs Robert Coltart and Andrew Buchanan (the latter appointed by them immediately after the rising of the Assembly) have reached their destination in British Guiana, where they have met with a cordial reception, and commenced their respective labours with a fair prospect of success and usefulness.

Besides attending to these local objects, the Committee have

been farther employed in framing regulations for the religious instruction of emigrants, in providing, by donations of books, pastoral admonition, and personal addresses, for their guidance and consolation ; in preparing a set of queries for procuring information with regard to the circumstances of each station for which aid is requested towards building a church or providing for a minister ; and, in making those general arrangements by which their varied duties may be discharged with method, promptness, and accuracy.

In reviewing the transactions, of which a succinct account has thus been attempted, your Committee feel an overpowering sense of their magnitude, their diversity, and their unspeakable importance. They feel and lament the imperfect consideration which has been given to them in many instances, and the limited success with which their exertions on behalf of some of them have hitherto been attended. They throw themselves on the General Assembly, on the Church, and on their country, for the indulgence which their defects require, and for the continuance and increase of that support and countenance which will strengthen the hands of their successors in office, and render their efforts more energetic ; and, by the blessing of God, far more successful. They cannot disguise the gratification they feel, or withhold the encouragement afforded, by the strong expressions of gratitude for the services they have rendered, and unequivocal testimonies to their value and efficacy which they have received from the most opposite regions of the earth. And they fervently implore the Giver of all good to preserve and perpetuate to their kindred and countrymen, in whatever part of the globe He has ordained their lot, the knowledge of His truth, the faith of the Gospel, the administration of His ordinances, and the blessings of pure and undefiled religion.

D. MACFARLAN, *Convener.*

APPENDIX.

The Committee have arranged the Appendix under the heads of the different Colonies to which the printed documents refer.

I.—CANADA.

1.—LETTER, Sir GEORGE GREY to PRINCIPAL MACFARLAN,—dated 4th January 1839.

SIR,—Your letter of the 20th November, on the subject of the memorial of the Rev. Dr John Cook, relative to the grant to the Church of Scotland in Lower Canada out of the Clergy Reserve Fund, was received at this office on the 26th of that month. I am directed by Lord Glenelg to inform you, in reply, that having ascertained, by inquiry of the Lords Commissioners of the Treasury, that the Lower Canada Clergy Fund is equal to bear the charge, his Lordship has had much satisfaction in directing Sir John Colborne to draw on that Fund for £500 on account of the Scotch Church, during the year 1838, and to continue to draw for a similar sum in future years, until he shall receive further instructions on the subject.—I have the honour to be, &c.

2.—REPORT of COMMITTEE in regard to Canada,—5th March 1839.

Dr Welsh next read a report prepared by him as to a representation or memorial to Government on the state and rights of the Church of Scotland in Canada, and as to a literary and theological seminary for Canada, the tenor whereof follows.

The acting Committee have given their most anxious consideration to the various important topics referred to in the remit of the general Committee respecting the present state of the Scottish Church in Canada, and they have spared no pains in collecting the information that might enable them to arrive at a just conclusion. In addition to the communications formerly made to the Committee by the Rev. Mr Machar of Kingston, they have held repeated interviews with the Rev. Mr M'Naughton of Lancaster, and with Mr Isaac Buchanan, a merchant in Upper Canada, introduced to the notice of the Committee as having distinguished himself by the warm interest which he has always taken in the Presbyterian cause in that province, and who, at much personal inconvenience, kindly came from Glasgow at the request of your Secretary, Mr Young, to hold a meeting with the Sub-Committee. Various documents were communicated to the Committee by Mr Buchanan, which they have carefully

perused, and which have materially assisted them in forming an opinion respecting the difficult questions which they treat. Your Committee also have examined the different acts of the Imperial Parliament providing for the government of the Canadian provinces; the proceedings of Parliament upon different occasions in reference to these acts; and, finally, they have turned their attention to such parts of the Report of Lord Durham and the Narrative of Sir Francis Head, as bear upon the state of ecclesiastical affairs in these provinces.

From the various particulars that have been thus brought under their notice, your Committee have come to a unanimous and very decided opinion as to the energetic measures that ought respectfully but earnestly to be urged upon the general Committee for immediate adoption at this momentous crisis of Canadian affairs. Before proceeding, however, to state that opinion, they conceive that it may be necessary to bring under the notice of the Committee, a brief outline of the state of the law in regard to ecclesiastical affairs in Canada, as well as some account of the present position and feelings of the members of the Scotch Church in these Colonies. Your Committee are well aware that the statement they are about to make will be felt as tedious by those who have already studied the subject; but as it is of essential moment that a positive deliverance should be given by the general Committee at its first meeting, they think it desirable to bring the leading topics upon which a right decision of the subject must depend, under your review. And these particulars may be more patiently listened to when your Committee state that they have received it as the deliberate opinion of individuals well qualified to judge, that upon the decision that is come to by the general Committee, and their success in impressing their views upon Government, may depend, not only the interest of the Scottish Church in Canada, but the tranquillity of the province, and its continued connection with the mother-country. [*Here follows the substance of what is embodied in the Statement, No. 3, immediately following this, to which the reader is referred.*]

If such be a correct state of facts, it may well be asked, how have the Scotch so entirely failed in their claims,—not only with the Government at home, but also with the local governors, who might have been supposed to be better acquainted with the strength and character of the different parties, and who, with scarcely any exceptions, have given their undivided support to the Episcopal cause?

The only satisfactory explanation of this otherwise inexplicable problem is to be found in the following extract from Lord Durham's Report, which may be quoted, as affording the key to the system of Colonial Government, and for the correctness of which your Committee have the concurrent testimony of various respectable individuals from Canada. "In the preceding account of the working of the constitutional system in Lower Canada, I have described the effect which the irresponsibility of the real advisers of the Governor had in lodging permanent authority in the hands of a powerful party, linked together, not only by common party interests, but by personal ties. But in none of the North American provinces has this exhibited itself for so long a period, or to such an extent, as in Upper Canada, which has long been entirely governed by a party commonly designated through the province as the "Family Compact," a name not much more appropriate than party designations usually are, inasmuch as there is, in truth, very little of family connection among the persons thus united. For a long time this body of men, receiving at times accessions to its numbers, possessed almost all the highest public offices, by means of which, and of its influence in the Executive Council, it wielded all the powers of Government—it maintained influence in the Legislature, by means of its predominance in the Legis-

lative Council—and it disposed of the large number of petty posts which are in the patronage of the Government all over the province. Successive Governors, as they came in their turn, are said to have either submitted quietly to its influence, or, after a short and unavailing struggle, to have yielded to this well organised party, the real conduct of affairs. The bench, the magistracy, the high offices of the Episcopal Church, and a great part of the legal profession, are filled by the adherents of this party; by grant or purchase they have acquired nearly the whole of the waste lands of the province; they are all-powerful in the chartered banks; and, till lately, shared among themselves, almost exclusively, all offices of trust and profits. The bulk of this party consists, for the most part, of native-born inhabitants of the Colony, or of emigrants who settled in it before the last war with the United States; *the principal members of it belong to the Church of England, and the maintenance of the claims of that Church has always been one of its distinguishing characteristics.*"

It is to be remarked, that the various topics that have been touched upon in the Report of your Committee, are at the present moment under the consideration of her Majesty's Government, and that they will soon come into general discussion. This is in so far advantageous, as the Scottish Church can scarcely be placed in a worse condition than at present; and as it has nothing to fear from the fullest disclosures as to the real state of the question.

It is farther to be observed, that though many of the most important facts have been brought under the notice of Government by the various documents recently published, they are not, in so far as your Committee are aware, in possession of correct information as to the importance of conciliating the Scottish population in Canada. Though Sir F. Head stated in opening the Provincial Parliament, that the question of the Reserves was the all-important question, he in a great measure evades the subject in his Narrative. Lord Durham states the matter less objectionably, in so far mentioning the settlement of the Reserves as the great practical question. But then his Report may be searched in vain for a true account of the strength of the Presbyterian party, and his object seems much more to prevent the establishment of Episcopacy, than to secure justice to the Presbyterians. His statements in regard to the Voluntary feeling in the province, your Committee have reason to believe are very far from being accurate; every denomination having in fact applied for support out of the public funds. Your Committee have it from the best authority, that the Presbyterians are looking with the greatest anxiety to the settlement of the question, not in a way that will humble the Episcopalians, but do justice to their own claims. And the most serious consequences are apprehended by many, should justice not at last be done to them.

Such, then, are the leading particulars from the consideration of which your Committee have come to their conclusion respecting the course that ought to be recommended for adoption by the general Committee.

In the first place, they conceive that a memorial should be prepared to be laid before her Majesty's Government respecting the argument that has been so often and so ably brought under the notice of Government by the Convener of this Committee, respecting the legal claims of the Church of Scotland, and in addition to this, they conceive that the memorial should contain the substance of all the information that has been, or may yet be collected, in regard to the true character of the Presbyterian party in Upper Canada, and as to the fatal results to the interests of the province from any rash or false step in legislation at the present moment; and more particularly, without interfering in any degree with the rights of the Church of England, the Government should be petitioned either to rescind altogether the proceedings as to rectories, or to place them upon such a

footing as to give no just cause of offence to Presbyterians. A recognition should be sought from Government as to the rights of the Church of Scotland to be considered as an essential part of the Protestant established religion of Canada ; and suitable endowments for the churches in connection with that Church already in existence, with provision for the support of new erections. The danger of leaving the determination of these questions to the Local Legislature should be pointed out. And a solemn protest should be entered in the name of the Church, should any disposition be shown towards the endowing or establishing of the Romish worship.

A memorial framed upon these principles, should, your Committee conceive, be prepared without delay, to be laid before her Majesty's Government ; and copies of it should be sent to all the influential members of both Houses.

But in addition to this, your Committee recommend that a deputation, consisting of the Convener and Vice-Convener, the Rev. James M'Farlane of Edinburgh, Alexander Dunlop, Esq., and William Young, Esq., should be appointed to proceed to London with as little delay as possible, to bring the subject personally under the notice of her Majesty's Government, and particularly of the Prime Minister, the Colonial Minister, and the Home Secretary ;—that they should hold interviews with such influential Canadian merchants in London as they can find access to, who are favourable to the Church of Scotland, and who may be able to communicate valuable information ; and finally, that they should seek to render all the information obtained available, by urging it upon the notice of all the influential members of both Houses, to whom they can find personal access, and bringing that to bear, in the first instance, privately, and in the second, publicly, by a deputation of members of both Houses, and of all parties that may be found disposed to wait upon the Minister.

Whatever power the Committee may possess, they are bound to put it forth to the utmost. They are bound, by what they owe to the General Assembly, by whom this important trust is committed to them,—they are bound, by a regard to their fellow-countrymen, who, from many considerations, are entitled to their kindest sympathies,—they are bound, as British subjects, by a concern for the peace of the empire ;—above all, they are bound, by their allegiance to the great Head of the Church, to avail themselves of what they believe to be an important means of securing the ministration of word and ordinances, in their Scriptural purity throughout an extensive region that may be destined for vast influence in future ages.

If the Committee proceed in this spirit, they entertain the hope that some measure of success may attend their efforts. Seeking for no personal or party triumph, but aiming solely at the promotion of the interest of the Redeemer's kingdom, they cannot but hope that their labours may be blessed for securing, in some measure, the rights of their fellow-countrymen, and procuring legal countenance and support to the faith and worship to which their hearts fondly cling. And should it prove otherwise, and should, in punishment of their past neglect, or for other reasons in the inscrutable ways of Divine Providence, different councils be suffered to prevail, they will be called upon to meet the disappointment in a becoming spirit, with no unhumiliated or rebellious sorrow, remembering in whose hands is the disposing of all that comes to pass ;—the Lord reigneth and let his will be done.

In regard to a university, the proceedings that it might be proper to adopt in bringing the subject under the notice of Government, will depend, in a great measure, upon the probable decision of the question regarding the Reserves.

The Committee are decidedly of opinion, that it would be desirable that there should, in the first place, be one university in Canada, placed upon such a footing that the orthodox character of the professors being secured, all classes of the community might attend the prelections in the faculties of arts, law, and medicine. And it might be proper to make an application to Government for an alteration in the constitution of the government of the University of Toronto, to an extent that might secure this most desirable result. At the same time, it would be desirable that there should be a theological faculty entirely in connection with the synod of Canada, and a claim for the support of such an institution might with propriety be urged.

This report was unanimously approved of by the meeting, and on the motion of Mr Buchan of Kelloe, the cordial thanks of the meeting were given to Dr Welsh for the trouble he had taken in preparing the very able statement contained in the Report.

It was then moved by Dr Lee, and unanimously agreed to, that a memorial to Government, in conformity with the Report, should be forthwith prepared.

The meeting farther agreed to the recommendation of the acting Committee, that a deputation should be sent to London to present that memorial, and to urge the claims of the Church of Scotland in Canada on the consideration of her Majesty's Government;—the deputation to consist of Principal M'Farlan, the Rev. Dr Welsh, the Rev. J. M'Farlane, St Bernard's, Alexander Dunlop, Esq., and Mr Young, the Secretary, together with any other members of the general or acting Committee who might happen to be in London at the time when the deputation was there.

3.—STATEMENT of the COLONIAL COMMITTEE of the GENERAL ASSEMBLY of the CHURCH of SCOTLAND on behalf of the SCOTTISH CHURCH in CANADA.

The Committee of the General Assembly of the Church of Scotland for promoting the religious interests of Scottish Presbyterians in the British Colonies, in the immediate prospect of the affairs of the Canadas being brought under the consideration of the Legislature, feel themselves called upon to submit a statement in reference to the claims of the Scottish Church in these provinces. For the purpose they have in view, it will be necessary for the Committee to give a brief outline of the state of the law in regard to ecclesiastical affairs in the Canadas, as well as some account of the present condition and feelings of the members of the Scottish Church in these Colonies.

For a considerable period after the final reduction of Canada, in 1760, and its cession to Great Britain, by the definitive treaty of 1763, the province continued in a very unsettled state; and it was not until the year 1774, that an act was passed, by which a Constitution was given to it. According to that act, the free exercise of the religion of the Church of Rome was allowed, though subject to the king's supremacy; and their accustomed rights and dues were continued to the Romish clergy, from such persons as professed the Romish religion. In the same statute the Legislature declared, that provision, out of the rest of the accustomed rights and dues, might be made by the Sovereign, at any future period, for the encouragement of the Protestant religion, and for the maintenance of a Protestant clergy.

This state of things continued till the year 1791, when it was found necessary to make various alterations in the constitution of the province,

which were carried into effect by a bill passed that year, 31 Geo. III., c. 31. As the true import of this act enters essentially into the all-important questions at present pending, it may be necessary to go at some length into the consideration of it.

The greater part of the act is occupied with matters relating to the civil government. Six clauses, being the thirty-sixth to the forty-first inclusive, relate to the subject of religion. By the thirty-sixth clause, allotments of Crown lands are authorised for the support of "a Protestant Clergy" in each province. No grant of land was to be held without such a reservation in each township or parish, or as nearly adjacent as circumstances might allow; and the lands to be thus appropriated were, in each case, to be made, as nearly as could be estimated, equal to a seventh part of the lands granted; and, by the thirty-seventh clause, the rents, profits, and emoluments arising from them, are to be appropriated exclusively to religion.

By the thirty-eighth clause, the Governor may be authorised by the Sovereign, with the advice of the Executive Council, to constitute rectories in every township, according to the establishment of the Church of England, and to endow these rectories with such a portion of the reserves as may, in the circumstances, be judged expedient. The privileges (clause thirty-nine) enjoyed by these rectors are to be the same with those of rectors in the Church of England; and should such rectories be appointed, they are to be placed under the jurisdiction of the Bishop of Nova Scotia, or of a bishop that might be appointed in the provinces. By the forty-first clause, it is stated, that all those provisions shall be subject to be varied or repealed, by the Legislative Council and Assembly, with consent of the Sovereign.

Out of these clauses there arise two questions, each of which has a most important bearing upon the present state of affairs in Canada. The first question is, What is to be understood by the term "Protestant Clergy?" And, secondly, In what circumstances may rectories be established?

By "a Protestant Clergy," it is maintained by Episcopalians, that only the Clergy of the Church of England can be understood.

On the other hand, it is maintained by the friends of the Church of Scotland, that such a limitation of the phrase is not only inconsistent with the plain meaning of the words, but with that which had been affixed to them by previous Acts of the Legislature. The Act of the Scottish Parliament, commonly called the Act of Security, (1706, c. 6,) subsequently engrossed in the Treaty of Union, is recited in, and made part of, the Act of the English Parliament, 5 Anne, c. 8. The religion thereby established in Scotland is designated the "True Protestant Religion," exactly as that established in England is designated in the corresponding statute of the English Parliament for "securing the Church of England as by law established."

By the Treaty of Union it is solemnly provided, that there shall be "a communication of all rights and privileges and advantages, which do or may belong to the subjects of either kingdom, except where it is otherwise expressly agreed in these articles." By the same Treaty, the true Protestant religion and Presbyterian Church government are secured within the kingdom of Scotland; and the true Protestant religion, &c., are secured within the kingdoms of England and Ireland, the dominion of Wales, and town of Berwick-upon-Tweed, and territories thereunto belonging. Unquestionably, colonies acquired since the Union are not territories belonging to the kingdoms of England and Ireland, &c., to the exclusion of Scotland. And, if there was any meaning in the phrase, "a communication of all rights, &c., which do or may belong to the subjects of either kingdom," it follows, that the adherents of both Churches are entitled to equal rights, privileges and advantages, in every British Colony. The

members of the Church of Scotland in the Colonies may justly complain of a violation of the terms of the great national compact, if they are not upon a footing of perfect equality with the members of the Church of England in regard to all religious, as well as civil, rights and privileges.

This view of the subject, in reference to this particular statute, may be supported by very strong arguments, and there is a great weight of authority in its favour. In the first place, that the framers of the statute did not contemplate a restriction to the Church of England, clearly appears from the various debates that took place at different stages of the bill in the House of Commons. Mr Fox objected to this part of the bill, upon the express ground, that "the clergy of the kirk would have larger incomes in Canada than in Scotland;" and Mr Dundas goes into an argument upon this arrangement.—And the statements of Mr Fox and Mr Dundas were not contradicted.

But this is not all. There is further evidence in regard to the views of the framers of the bill. In a debate that took place in the House of Lords in 1828, upon presenting the petition of the Presbyterians of Lower Canada, Lord Harrowby remarked, "that he would not have said a word upon the subject of the petition presented by the noble Lord (Haddington), had not a reference been made to the opinion of Lord Grenville, but as such a reference had been made, he felt himself called upon to state, that he had repeated conversations with the noble Lord (Grenville) upon the subject; and he (Lord Grenville) had not only expressed his opinion, but had requested him (the Earl of Harrowby) if any opportunity should offer, to state both his own and Mr Pitt's decision was, that the provisions of the 31st Geo. III. were not intended for the exclusive support of the Church of England, but for the maintenance of the clergy generally of the Protestant Church."—(Parliamentary Debates, 1828.)

The question, as to the precise import of this part of the statute, was, for reasons that will afterwards appear, referred to the opinion of the Crown Lawyers, in the year 1819; and they (Lords Lyndhurst and Gifford) gave their opinion, that "the provisions made by 31st Geo. III. for the support and maintenance of a Protestant clergy, are not confined solely to the clergy of the Church of England, but may be extended also to the clergy of the Church of Scotland, if there are any such settled in Canada, as appears to have been admitted in the debate upon the passing of the act."

A Committee of the House of Commons, in 1828, upon the government of Canada, gave the following decision in their report:—

"Doubts have arisen, whether the act requires the government to confine them to the use of the Church of England only, or to allow the Church of Scotland to participate in them. The law officers of the crown have given an opinion in favour of the rights of the Church of Scotland to such participation, in which your Committee entirely concur."

In a message from King William IV. to the Assembly, Upper Canada, in 1832, his Majesty expressly refers to the just claims of the Established Churches of England and Scotland.

Finally, in reply to a very decided statement, on the part of the Assembly's Committee, in regard to the rights of the Church of Scotland in the Colonies, Sir George Grey replied,—“His Majesty's Government see no reason to dissent from the general principles asserted by the memorialists.”

The clauses in regard to the rectories may, at first view, seem to give countenance to a different view of the statute. A consideration of the act, however, in all its bearings, can scarcely fail to do away this impression in every unprejudiced mind. The bill had obviously been prepared, after much consideration, with enlarged and statesmanlike views. This was to

be expected from the eminent individual by whom it was framed, (understood to be Lord Grenville.) There was obviously a desire to favour, in some measure, the Church of England, should circumstances allow it, founded, in part, upon due attention not being paid to the principles of the Treaty of Union. But the Church of England was not established to the disadvantage of the Church of Scotland. In that case there would have been no ambiguity in the wording. The Ministers of the day, in looking forward to futurity, saw that no certain knowledge could at that period be obtained respecting the character of the individuals by whom the Colony might be peopled,—whether they would be chiefly from Scotland, or England, or Ireland. They showed their willingness to favour that form of religion, by specially mentioning it. But they were far, indeed, from declaring that it was to be the dominant religion. They left the matter to the Local Legislature in certain supposed circumstances; and so deeply were they impressed with the uncertainties of the future, that they even made a provision for an alteration of the whole of that part of the statute, should circumstances render it necessary.

Notwithstanding the spirit in which the act 1791 was prepared, a decided preference was practically given by the Government to the Church of England. Clergymen of the Church of England were settled in different parts of Canada, with such salaries as might well induce men of learning and talent, with good prospects at home, to accept of such situations;—while, for a very long period, nothing at all was done for members of the Scottish Church, and there were only one or two Scotch ministers settled in the principal towns. The whole countenance of the local government was given to the Episcopal form; and the Church of England was treated as the Established Church, while the members of the Church of Scotland were held as dissenters. This state of things was, in every respect, injurious to the Church of Scotland. It was injurious to the interest of religion, as leaving the lower orders from Scotland without any form of worship in which they could heartily join, and thus many fell into a state of practical heathenism; and it proved a snare to many of the richer Presbyterian settlers, which many of them showed themselves unable to resist, to connect themselves with the Church of England, in many instances because they had no opportunity of attending a Scottish Church, but in others, merely because the Episcopalian was considered the religion of the local authorities, and was, in effect, made indispensable as a means of success in the more liberal professions, while it was attended with some advantages in all ranks. The pernicious effects of this system, in regard to the Scottish Church, are experienced in Canada to the present hour.

It is here to be remarked that, for many years after the act of 1791 was passed, the clergy of the Church of England were not supported from the Reserved Lands, but from other sources. These lands, thus set apart, were in a great measure unproductive, owing to the limited demand for land of any description, and the want of power to alienate them, even on terms the most advantageous. About the year 1819, a Corporation was formed, under the public seal of each province, consisting of the Bishop of Quebec, and the clergy of his diocese, with power to grant leases of these lands, and thus to draw from them a permanent revenue, which, as it is not denied or concealed, it was intended to appropriate to the support of the ministers of the Church of England in the Colony.

Immediately on this step being taken, and as soon as the intended application of these funds was known to them, the members of the Church of Scotland advanced a claim to participate in the Reserves or their proceeds.

It was upon this occasion that the subject was laid before the Crown Lawyers, who gave the opinion which has been already noticed.

Unfortunately, however, for the Church of Scotland, and for the interests of the Colony, that opinion was not acted upon by the Government. It was not even made known ;—and the friends of the Church of Scotland in Canada were under all the disadvantages arising from their being ignorant of so high authority in their favour.

In 1823, the subject was brought before the House of Assembly in Upper Canada, and resolutions favourable to the claims of the Church of Scotland were passed there, but were rejected by the Legislative Council.

From this period, however, increased attention was paid to the subject of the Reserved Lands ;—and from the increasing number of Scottish settlers, from the accessions made to the ministers of the Scottish Church, and from the interest at last excited in the Church at home, the Presbyterian cause in the Colony was greatly strengthened. Still, however, no emolument has ever been derived by the Church of Scotland from the Reserved Lands in the Upper Province, and almost all the assistance they have received from the State is £1350, (divided in sums of £57, 10s. to each minister, so far as it goes,) and £500 in the Lower Province, and this last obtained only recently.

Three parties were now formed, entertaining different views as to the Reserved Lands. The Episcopalians, who declared that any interference with them would be an act of spoliation. The Presbyterians, who claimed a suitable share, as a co-ordinate branch of the established religion. And the Dissenters, who urged that they should be given to no religious sect, but appropriated to the purposes of education.

In this divided state of feeling, the subject, in the year 1832, was referred to the Local Legislature, agreeably to the forty-first clause of the Act 1791, and successive Assemblies agreed upon resolutions favourable to the views of the Dissenters, which were rejected by the Legislative Council.

In this unsettled state of affairs, a very general wish was entertained by many of the most respectable of the inhabitants of Canada, that the whole subject of the Reserves should be taken up and finally determined by the Government at home.

At this very time the Act of Sir J. Colborne, of date January 1836, erecting fifty-seven rectories, was passed. It is to be observed that it was his last act as Lieutenant-Governor, before he was succeeded by Sir F. Head ; that it was not published till a fortnight after he left the Upper Province, and that, when it was made known, it excited the strongest disapprobation of all, with the exception of Episcopalians. The greatest admirers of Sir J. Colborne regretted the measure, and it was universally ascribed to the influence of the "Family Compact."

The proceeding was professedly founded upon the forty-first clause of the Act 1791. But then there was no authority given by the reigning sovereign. On the contrary, the greatest surprise was expressed by the Colonial Minister when intelligence reached the mother country, and the only pretext upon which the Lieutenant-Governor and Council proceeded was a document in a former reign, which had not before been heard of, and which, it humbly appears to the Committee, was inapplicable.

The indignation of the Presbyterians, upon the proceedings being published, was extreme. But, at the same time, it must be mentioned to the credit of their loyalty, that, upon the arrival of Sir F. Head, and upon his urging upon all classes the necessity of forgetting every difference for the purpose of securing a House of Assembly well affected to Great Britain, the Scottish part of the population forgot all their grievances, and did not permit their feelings as to their ecclesiastical interests to interfere with their conduct in the elections. Their confidence proved to have

been misplaced. All the hopes that had been raised in the minds of the Presbyterians were disappointed; and the character of the Assembly, which had been given to it in consequence of the appeals of the Lieutenant-Governor to the loyalty of Presbyterians, to forbear from regulating their conduct at elections, with reference to religious differences, was abused by the Episcopalians, as an argument in favour of the strength of Episcopal interests in the Colony.

The evil was not removed by Lord Durham; and up to the present hour, no measure of redress to the Presbyterians has as yet been introduced.

The Committee are well aware that the declarations on the part of her Majesty's Government respecting the rights of Presbyterians in the Colonies, are calculated in so far to do away the impression, of which their brethren complain, that they are regarded in no other light than that of Dissenters, and that their claims as Scotchmen and as Presbyterians, are to be considered as unfounded. Still, however, while the Committee are duly sensible of the vast importance of the declarations referred to, they cannot shut their eyes to the fact, that, practically, no effect has as yet been given in Canada to the sound principles that have been laid down respecting the rights of Presbyterians there. They have scarcely enjoyed any privileges that have not been conferred upon Protestant Dissenters; and the Roman Catholics have received a larger amount of pecuniary assistance.

The Committee are very far from being averse to see that provision made for the Church of England to which, by the Act of 1791, she is rightfully entitled. They only ask for the Scottish Church that it should not be degraded from its co-ordinate rank as an Established Church, and that it should not be denied its fair proportion of those means which originally were destined for the spiritual benefit of Presbyterians as well as Episcopalians. In point of numbers the Presbyterians greatly exceed the Episcopalians; and in the Upper Province, if not the most numerous, they are at least as numerous as any of the denominations. In regard to character, the Presbyterians will bear a comparison with any of the denominations in the provinces. There are, no doubt, men of high respectability, and great wealth and influence, among the members of the Church of England,—and of these, from the causes formerly adverted to, there are not a few who were at one time connected with the Church of Scotland; but the great body of the merchants, many of the most successful farmers, the best class of servants, are all Presbyterians.

There are about forty Presbyterian clergymen, and about fifty belonging to the Church of England. And considering the encouragement given to Episcopalians, and the difficulties that Presbyterian congregations have to struggle with, there cannot, perhaps, be a stronger proof of the strength of the Presbyterian feeling in the province.

The Committee beg to advert, in conclusion, to the strong feeling that exists among the Scottish settlers in Canada upon this subject. The Clergy Reserve question has been justly stated, in a high quarter, as "the all-important question." But it is all-important, not from the number or influence of those who are opposed on principle to all established forms of worship, but from the feeling on the part of the Presbyterians, that the time is at last arrived when it is to be determined for ever, whether their claims for justice are to be listened to by the British Parliament. The Committee are far from denying that there is a numerous party in Canada who would be well pleased to see the Clergy Reserves applied to general purposes; but this does not arise so much from conscientious scruples in regard to an established worship, as from the belief—unfounded, the Committee trust—that there is little prospect of the Reserves being judiciously

or equitably appropriated. There is none of the large sects in Canada which has not been willing, in fact, to receive assistance from Government. It cannot, therefore, be from scriptural principle that they are opposed to the reservation of lands for the interests of religion. But the Scottish settlers are not only convinced, upon scriptural principle, that provision ought to be made for the religious instruction of every community, but that the form of worship which they observe is, by solemn national compact, entitled to the support of the State. And these feelings are called forth in more irrepressible energy by the fact, that their rights in these respects have long been disregarded. They have long submitted with patience to what they conceived to be unjust; they have long borne the deferring of their hopes;—believing, that the time could not but at length arrive when a British Parliament would become awake to what was due to them. It is to the credit of their character, that hitherto their loyalty has continued unimpeached. Even when smarting under the provocation of the measures by which Episcopacy seemed to be finally acknowledged as the dominant worship, they came forward as one man in the hour of greatest need, when the attempt was made to lead them, in revenge for their wrongs, to throw off their allegiance to their mother country; and not a member of the Scottish Church in any township where a Scottish minister was placed, was found among those who rose up in opposition to the British Government. The loyalty, however, that has stood so many shocks, may be too long and too severely tried; and, if the hopes of the Presbyterians are finally disappointed, the result may prove more unfavourable to the tranquillity of the province than seems to be generally supposed in this country. In Canada, however, there are many who view the subject with greater alarm. The Committee sincerely trust that their apprehensions may not be realized. They are too general, however, not to be deserving of serious consideration; and the more so, as they are founded, not on vague conjectures as to the possible ebullitions of popular feeling, but upon a knowledge of what has never failed to be the result, when the rights of any considerable class of subjects in a free State have, for a lengthened period, been withheld.

Signed by appointment of the Committee,

DAVID WELSH, *Vice-Convener.*

4.—REPORT of the Proceedings of the COLONIAL COMMITTEE'S DEPUTATION to London.

The acting Committee, in following out the remit made to them by the General Committee, in regard to the claims of the Scottish Church in Canada, after full inquiry and consideration, resolved to address a memorial to the Marquis of Normanby, her Majesty's Principal Secretary of State for the Colonial Department, embodying the views of the General Committee respecting the rights of their Canadian brethren, as contained in their minutes, of date 4th March 1839; and to direct the Deputation which had been appointed by the General Committee to proceed to London about the time of the Easter recess.

In framing their memorial to Lord Normanby, and in giving instructions to the Deputation as to the time of their visit to London, the acting Committee were influenced by information that reached them from various quarters, and particularly by a letter from your secretary, Mr Young, at that time in London, addressed to your Vice-Convener, of date, March

20th, informing him that he had seen Principal Macfarlan, who mentioned, that any paper sent up to Government, should be as full as possible on all the points thought to be of importance, and that he highly approved of its being prepared for extensive circulation among members of Parliament before the Easter recess,—that he (Principal Macfarlan) had seen Mr Labouchere, who was anxious to receive the fullest information respecting matters in Canada,—“both he (Mr Labouchere) and his principal being satisfied that any changes which required to be made should be made here, and not as hitherto, by the Local Government.”

A memorial accordingly was prepared by the acting Committee, and after being submitted to various members of the Committee and others interested in the subject for correction, was transmitted to the Marquis of Normanby on the 30th of March last.

On Tuesday, the 2d of April, Dr Welsh, the Rev. Mr Macfarlane, and Mr Dunlop, proceeded to London, the acting Committee judging that any longer delay would be inexpedient, though they regretted that by this arrangement the Deputation would, at least, in the first instance, be deprived of the benefit of the counsel, and assistance and influence of Principal Macfarlan, the communion in Glasgow being celebrated upon the first Sabbath in April. The Vice-Convenor, however, was instructed to express to Principal Macfarlan the hope, that, when consistent with his other important engagements, he would form one of the Deputation. The following is the REPORT OF THE DEPUTATION.

The Deputation appointed by the General Assembly's Colonial Committee to bring the claims of the Scottish Church in Canada under the notice of her Majesty's Government by personal communication, arrived in London on Thursday the 4th of April.

Agreeably to their instructions, they immediately entered into communication with such individuals as were likely to be able to put them in possession of the latest and most accurate information as to the actual position of affairs in Canada. And, in particular, upon the day of their arrival, they had an interview with Mr Alexander Gillespie, chairman of the North American Colonial Association,—a gentleman well known from his extensive connections with Canada, and from the warm interest he has long shown in every thing connected with the Church of Scotland. And the Deputation have to express the obligation they were under to Mr Gillespie for the personal attention they individually received from him while in London, and for the valuable information he afforded them respecting the views of different parties, both in this country and in the provinces, upon the subject of the Reserved Lands, and respecting the actual state of the Church question before the Local Legislature. From him also, they had the benefit of the earliest intelligence upon every new arrival from America, while they continued in town.

On Friday the 5th, they acquainted the Marquis of Normanby with their arrival, and solicited a personal interview, and they immediately received an answer, putting it in their power to wait on his Lordship on Monday or Thursday following.

In consequence of what they learned in London—in correspondence with what they had previously heard, the Deputation found that it would be advisable to prepare a statement for circulation among members of Parliament in a different form from the memorial addressed to Lord Normanby. A statement, accordingly, was printed, of which, though varying in no essential particular from what had already received the sanction of the Committee, it may be proper to give a copy.

(See Statement, No. 3, page 17 of this Appendix.)

On Saturday the 6th inst., Dr Welsh and Mr Dunlop had an interview with Mr Labouchere, Under-Secretary of State for the Colonies, who en-

tered very fully into every topic connected with the subject of the Reserves. After admitting in the most explicit terms, that the Presbyterians in Canada had had great cause of complaint, he added, that the Government were most anxious that they should receive justice ; but that the evil had been done, and it was difficult to remedy it. He then narrated the circumstances connected with the establishment of the Rectories,—mentioned that the account of Sir John Colborne's proceedings had occasioned the greatest annoyance, but that the Crown Lawyers had given an opinion in favour of the legality of what had been done ; and this being the case, it was difficult to see how Government could farther interfere. The Deputation replied, that, as it appeared from the statement of Sir G. Arthur, recently received, that there was no intention that the jurisdiction of the rectors should extend beyond the members of the Church of England, and as the Crown Lawyers had given a decided opinion in favour of the legality of the erections, it could not, perhaps, be hoped, that the whole proceeding should be set aside ; but that they considered themselves entitled to claim, in behalf of their brethren, that grants should be given to them, in the same districts, in proportion to their number,—and that there should be an unequivocal admission, on the part of the Government, of the right of the Presbyterians to be considered as a co-ordinate branch of the Established Church.

Mr Labouchere, after going over the whole subject, at last informed them of what they had been in part prepared for by Mr Gillespie,—that the subject of the Clergy Reserves had been brought before the Local Legislature in Upper Canada, by the Lieutenant-Governor, Sir G. Arthur,—that there was thus a probability of the whole matter being settled without any reference to the Home Government,—and that, at all events, the subject would not be taken up by her Majesty's ministers, till the proceedings in Canada, upon the message of Sir G. Arthur, were known in this country.

In consequence of this information, the Deputation agreed not to circulate their statement among Members of Parliament, till after their interview with the Marquis of Normanby. They transmitted, however, copies of the memorial to Lord Normanby and to all the Cabinet Ministers.

The interview with the Marquis of Normanby, having been finally fixed for Wednesday the 10th of April, the Deputation, upon being introduced to his Lordship, took occasion to state that, the general declarations on the part of her Majesty's Government, as to the rights of the Scottish Presbyterians in Canada, were entirely satisfactory to the Church of Scotland, and that all that we had to wish was that practical effect should be given to their declarations, by the removal of the grievances under which our brethren in Canada had so long laboured, and by the communication of the privileges to which they are entitled. Lord Normanby replied, that he was fully aware of the extent of the grievances of which the Scottish Presbyterians in Canada had to complain, and that their claims for redress were of the most serious, weighty, and pressing nature,—that he fully went along with his predecessor in office, and with all his colleagues, in their sentiments as to the justice of the claims of the Scottish Church in the province, but at present, he could do nothing more than make this statement of his views, for that in consequence of the proceedings of Sir G. Arthur, in bringing the subject of the Reserves under the consideration of the Provincial Legislature, till information as to the resolution of the Local Government was received, the question could not with propriety be opened up at home.

The Deputation mentioned that, when the memorial which his Lordship had received was prepared, the Committee of the General Assembly were not at all aware of the intention of Sir G. Arthur to refer the mat-

ter to the Local Legislature,—that it was generally supposed in Scotland, that the subject of the Reserves was to form a part of the bill, of which notice had been given, respecting the affairs of Canada,—that the Deputation had heard nothing to the contrary, till they arrived in London ; they then added that had it been otherwise, and had the Committee been fully informed of what had taken place, though the form of the memorial might in some measure have been altered, its substance would not have been materially affected, seeing that the Committee had been informed by friends of the Scottish Church from Canada, that in the event of the subject of the Reserves being left to the decision of the Provincial Government, there was little prospect of an amicable or satisfactory adjustment of the question.

Lord Normanby having stated that the information which had reached him led to a different conclusion, the different members of the Deputation stated fully the nature of the evidence upon which they rested ; and they mentioned as a reason why the Presbyterians could not hope for an adjustment in which their rights would be duly considered, the composition of the House of Assembly, in consequence of the appeal of Sir F. Head to the Presbyterians, and they endeavoured, at some length, to show the reasonableness of the anxiety to have the subject taken out of the hands of the Local Legislature.

His Lordship fully admitted, that in consequence of the proceedings of Sir F. Head, the Assembly could not be considered as representing fairly the Presbyterian interests ; but he reverted to the proceedings of Sir G. Arthur, as presenting an effectual barrier to any step being taken by the Home Government in the meantime ; and he adverted to the advantages which might arise from the question being settled without the discussion that would take place if it came before Parliament, unless it should be re-invested in the Crown ; though, even in that case, his Lordship seemed to suppose it would scarcely be determined without consulting Parliament.

The Deputation then mentioned, that they had been instructed to make reference to the " Family Compact ;" and to press upon his Lordship's consideration, that however correct the views of the Government at home might be,—and however favourable the instructions for the Presbyterians, they might all be frustrated by that party before which governor after governor had yielded. And they stated, that they were in possession of the strongest evidence that the particular part of Lord Durham's report that related to this party was correct in all respects,—especially where it described by far the greater portion as Episcopalians.

Lord Normanby expressed his feeling of the evil that the circumstance of so many members of that party being Episcopalians was calculated to occasion. He stated, that the number and respectability of Scottish Emigrants entitled them to the greatest consideration,—that, though himself a member of the Church of England, he was aware of the many advantages of the Presbyterian form,—and that he had observed the benefits arising from the ministrations of the Presbyterian Clergy in Jamaica, upon whose preaching he had occasionally attended, when Governor there.

The Deputation mentioned, that the Church of Scotland would be satisfied, if the same arrangement were introduced into Canada, that had been attended with many advantages in Berbice, and other parts of the West Indies.

The Deputation, finally, alluded to the erroneous statement made in the publication by Mr Bliss, as to the number of Presbyterian ministers in Canada, and mentioned the correct number.

Lord Normanby concluded the interview by stating, that information would be given to the Committee when any thing farther transpired.

The Deputation have only farther to add in regard to their interview

with Lord Normanby, that the reception he gave them, and his manner throughout, was in the highest degree courteous.

The information that the application of the Reserved Lands was not to form a part of the Canada Bill, reduced the Deputation to some difficulty. As no immediate measures were to be proposed in Parliament affecting the state of the Church in Canada, and as it was even doubtful whether such measures might at any future period be required, the Deputation might perhaps have been warranted in leaving London without making any farther effort,—recommending to the Committee in Scotland to be in readiness to appoint another Deputation, if the proceedings of the Colonial Legislature should refer in any shape the subject of the Reserves to the Government at home. After consideration, however, and with the advice of individuals intimately acquainted with the whole subject, they resolved, in the contemplation of the probability of the question being sooner or later brought before the British Parliament, to endeavour to diffuse information and to excite an interest in the matter. Accordingly they transmitted copies of their “Statement” to all the Scottish members, and to several of the Scottish nobility, soliciting at the same time an interview with many influential members, without distinction of parties.

In the meantime, the Deputation received from the Cabinet Ministers, acknowledgments of the receipt of the copy of the memorial which had been transmitted, and from Lord John Russell they received the offer of an opportunity of holding personal communication with his Lordship.

From almost all the members of both Houses with whom they solicited an interview, they received a favourable answer. And during their stay in London, they waited upon the Marquis of Breadalbane, the Earls of Aberdeen, Rosebery, Haddington; the Attorney-General, Lord Stanley, Sir Robert Peel, Sir James Grahame, Sir George Clerk, and several others.

In their interview with Lord John Russell, the Deputation were well pleased to find his expressions in regard to the Scottish Church in Canada decidedly friendly. At the same time, however, it was obvious that he was anxious, from reasons which he stated very fully, that the subject of the Reserves should be determined in the Colony.

From Sir Robert Peel the Deputation met with a courteous reception. He expressed himself in strong terms of affection for the Scottish Church, and acknowledged that we appeared to have made out a strong case in favour of our Canadian brethren. He stated, however, that there was a difference of opinion upon the point of law, as affecting the expression of the Act of 1791 as to a Protestant clergy, and without committing himself upon that subject, he promised, should the question ever be brought under the consideration of the British Parliament, to enter upon the examination of it with as much impartiality as if he were a member of the Church of Scotland. At the same time, he alluded to the desirableness of a judicial settlement of the question.

The Marquis of Breadalbane, the Earls of Haddington, and Rosebery, and Sir George Clerk, all acknowledged the justice of the claims of the Scottish Church in Canada, and with a frank and friendly reception to the Deputation, they gave the most cordial assurances of support in Parliament.

To the Earl of Haddington the Deputation had the pleasure of expressing the warm sense entertained by the Committee, of the friendly interest he had so honourably taken in the cause of the Scottish settlers in Canada in the year 1828, when no other Scottish member in either House was found to assert their rights.

The Earl of Aberdeen intimated to the Deputation his opinion, that the

Government being in favour of the claims of the Scottish Church in Canada, and their case being in itself exceedingly strong, it was inexpedient to agitate the question. His Lordship also mentioned, that a high legal authority had given an opinion different from that of the Crown Lawyers in 1819, and that this being the case, a decision in a Court of Law would be desirable. At the same time, however, without absolutely committing himself on the question of law, he promised his support to the claims of the Scottish Church in Canada, if the subject came before Parliament.

The Attorney-General expressed himself decidedly as concurring in the opinion given by the Crown Lawyers in 1819 respecting the rights of the Scottish Church in Canada, with the promise of his support, should the subject come before Parliament.

The Attorney-General not having seen the opinion of the Crown Lawyers, in 1819, and being anxious to obtain a copy, the Deputation furnished him with one, which they owed to the attention of Mr Machar.

Lord Stanley expressly stated, that he had never entertained any doubt in regard to the legal right of the Presbyterians in Canada to a portion of the Reserved Lands.

Sir James Graham, in common with Lord Stanley, professed the greatest esteem for the Church of Scotland, and promised to give the most impartial and careful attention to the subject, but without expressing any opinion as to the justice of the claims of the Presbyterians in Canada.

Both Lord Stanley and Sir James Graham were anxious to hear what the views of the Church of Scotland were in regard to the legality or expediency of granting a proportion of the Reserves to other Protestant clergy besides those of the Churches of Scotland and England. To them, and to all others who alluded to the subject, the Deputation stated that they had no instructions upon this point. They gave their opinion as individuals, that many members of the Church of Scotland would have no objection whatever, to all Protestants holding an orthodox creed receiving a share of the Reserves in proportion to their numbers; that they believed this was the case also in Canada; though many others, both in Canada and in Scotland, would object to such an extension of the import of the act of 1791. And the Deputation in such cases, always took occasion to explain that they were specially instructed to express, that whatever might be the opinion in regard to a portion of the funds being granted to Protestant sects, the feeling of the Church of Scotland was not merely general, but universal, and that upon principle, against endowing Roman Catholics.

Upon different occasions, also, the Deputation explained the hardships to which the members of the Church of Scotland were subjected in Canada, from the manner in which the Church of England had been treated as the dominant Church; from the state of the law upon the subject of marriage; from the refusal of Government to make any allowance to Presbyterian chaplains to Scotch regiments; and from the difficulties in the way of Presbyterians enjoying the advantages of a university education.

Upon the whole, the Deputation have great reason to be satisfied with the reception that was given to them; and they feel assured, that if the subject of the Reserved Lands is ever brought under the notice of the British Parliament, there will be many influential individuals prepared to assert the claims of the Presbyterians in Canada.

Among the individuals to whom the Deputation felt themselves under special obligations for the assistance rendered to them while in London, they cannot but take separate notice of the great kindness they received from the present Lord Advocate, at that time Solicitor-General. His Lordship is thoroughly master of the Reserve question, and the Deputation have reason to believe, that to his influence they were in no small degree indebted for the facilities which were afforded to them for holding inter-

views with different members of Government, at a period when other business of great importance was pressing upon their attention. They believe, also, that they owe much in this respect to Mr Fox Maule, to whose letter to their Convener, of date 9th April 1839, they beg to refer as strongly indicative of the interest he took in their cause.

To Lord Belhaven, the Lord Provost of Edinburgh, and to Lord Moncreiff, the Deputation have to express their obligations for their kindness in furnishing them with letters of introduction to different influential individuals.

The presence of the Rev. Messrs Machar and Macnaughton in London at the time the Deputation was there, was of essential service to the Deputation.

The Deputation have only further to report, that in consequence of a letter from Principal Macfarlan, inclosing an extract from the minutes of the Glasgow Sub-Committee on Colonial Churches, they waited a second time upon Mr Labouchere with the view of obtaining information as to whether a salary would be granted to a Presbyterian minister in South Australia, and as to the amount of salary that would be given to the minister to be appointed to the Mauritius. Mr Labouchere stated that inquiries had been made by the Colonial Secretary in regard to both subjects, but that he was not as yet prepared to give an answer.

The Deputation availed themselves of the opportunity of this interview, to urge upon Mr Labouchere the importance of a retiring salary being allowed to the first Presbyterian minister to be appointed for Colombo ; and Mr Labouchere recommended that a statement in writing should be submitted by the Committee to Lord Normanby, with the assurance that due attention should be paid to such a statement.

The Deputation, also, took the same occasion to press upon Mr Labouchere the importance of due care being exercised in the appointment of surgeons to emigrant ships. Mr L. allowed the importance of the subject, and promised that attention would be paid to the wishes of the Committee in so far as practicable ; stating, however, at the same time, that the appointment of surgeons was virtually placed in another department.

(Signed) DAVID WELSH.

EDINBURGH, 17th May 1839.

II.—NEW SOUTH WALES.

Extract from the Proceedings of the COMMISSION of the GENERAL ASSEMBLY, dated 8th August 1838, in regard to the Presbyterian Church in New South Wales, with the Resolutions of the COLONIAL COMMITTEE as to Dr Lang's Proceedings, and the approval thereof by the COMMISSION.

An Extract of the Minutes of a meeting of the General Assembly's Committee on Colonial Churches, held yesterday, was laid on the table, and the advice of the Commission on this matter was craved.

The Commission of the General Assembly having heard the Report of the Assembly's Standing Committee on Colonial Churches, and having considered the documents therewith transmitted, approve of the Report, and of the Resolutions of the Committee.

The following are the Resolutions agreed to by the Committee :—

“The Committee having taken into consideration the letter from Sir George Grey to the Convener, of date 10th July 1838, and accompanying documents, resolve—

“1. That the Presbytery of New South Wales constitutes the only Ecclesiastical Judicatory in that Colony recognised by the Church of Scotland.

“2. That the Church of Scotland gave no authority or sanction to Dr Lang, or the other persons uniting with him, to assist in reconstituting or reorganizing the Presbyterian Church in New South Wales, which Church they held to be validly constituted in the Presbytery ; but, on the contrary, the understanding of the Committee, and of the Assembly, was, that Dr Lang and the persons who went out with him were to unite with, and submit themselves to, the said Presbytery.

“3. That this Committee strongly condemn the proceedings of Dr Lang, and those who have united with him in forming the so called Synod of New South Wales, as in violation of Presbyterian order and of the duty incumbent on them, and that while they persevere therein, this Committee must recall and withhold any recommendation formerly given in their favour to her Majesty's Government.

“4. That with reference to the measures which may be necessary for remedying the grievous evils likely to arise from the proceedings of Dr Lang and his adherents, the Committee agree to refer the whole matter to the meeting of Commission.”

The Commission have learnt, with the deepest sorrow, the proceedings which have recently been adopted in New South Wales by the Rev. Dr Lang and others, who have most unwarrantably attempted to assume to themselves the character of a Church Judicatory, self-constituted, in disregard of the subsisting ecclesiastical authority in that Colony recognised by the Church of Scotland. The Commission find, that the representation which appears to have led to this measure, viz., that this Church had considered the Presbytery of New South Wales to be in a state of disorganization, and had authorised the said Rev. Dr Lang, and those ministers who accompanied him to that Colony, to assist in reorganizing and reconstituting the Presbyterian Church there—is altogether at variance with the fact. They farther find, that if this measure were otherwise justifiable, it would have imported an abandonment, on the part of those adopting it, of the means in their power to correct the very evils of which they complain, and which they allege in vindication of their conduct ; but the

Commission unanimously condemn these proceedings as in all respects unjustifiable, unwarranted—in violation of Presbyterian discipline and order, and of the duty incumbent on those who have taken part in them, and calculated to be most injurious to the character of the Presbyterian Church, and to the interests of religion, in a Colony most important in itself, and in its position with reference to the multitudes of unconverted heathen in that quarter of the world.

The Commission feel confident that those individuals who have been misled into a concurrence with these proceedings will, on due deliberation, see the error of their course; and the Commission expect that the Presbytery of New South Wales—the only judicatory recognised by this Church,—while they with all faithfulness follow out those steps which may be necessary for the due enforcement of discipline and strict investigation of all alleged evils within their own body, whereby alone they can maintain their proper character as the judicatory of a Church of Christ, will, with tenderness and affection, readily receive such of their separating brethren as, convinced of their error, may desire to retrace their steps. With a view, in the meantime, to impress upon all parties their duty in this matter, the Commission resolve that a pastoral address to the ministers, elders, and people of the Presbyterian Church in New South Wales, in connection with the Church of Scotland, be immediately transmitted; and with reference to those further measures which may be necessary to redress the evils and heal the differences which have arisen in that Colony, and in particular, in regard to the steps which may require to be taken with respect to individuals who, holding the status and character of licentiates or ordained ministers of the Church of Scotland, may persevere in refusing to submit themselves to the Church Judicatory recognised by this Church, and to which this Church is willing to commit the oversight of such of her ministers and licentiates as may be settled in New South Wales, the Commission resolve to appoint a committee to report thereon to the meeting of Commission in November, and to make such preparation as they may see fit for enabling the Commission to carry into immediate execution the measures recommended by them, should these then be approved.

In conclusion, the Commission express their high satisfaction at observing the resolution of the Colonial Government of New South Wales, to enforce the condition adopted by the Legislature of that Colony in regard to the provision for Presbyterian ministers there settled; and they earnestly and confidently trust, that they, and that her Majesty's Government at home, may persevere in that course by which the discipline of the Presbyterian Church, and the subordination of its members to the recognised Judicatories thereof, may be most effectively secured.

The Commission direct copies of the above deliverance to be transmitted to her Majesty's Secretary of State for the Colonies, and to the Moderator of the Presbytery of New South Wales; and they also direct a copy of the same, and of the Resolutions of the Assembly's Committee, and of the documents transmitted from the Colonial Office, to be transmitted to the Moderator of the Synod of Ulster, expressing their hope and expectation that the said Synod will cordially co-operate with them, so far as in their power, for the restoration of subordination, unity, and order, in the Presbyterian Church of New South Wales.

The Commission cannot pass from the subject without expressing their strongest condemnation of the unwarrantable imputation cast on the Rev. Principal Macfarlan, Convener of the General Assembly's Colonial Committee, and other members of the Committee, to whose zealous, able, and effective labours, the cause of the Colonial Churches is, under God, so greatly indebted.

The Commission appoint a Committee to prepare an address and authorise their Moderator to sign and transmit the same as speedily as possible. Dr Muir to be Convener.

2.—PASTORAL ADDRESS by the COMMISSION of the GENERAL ASSEMBLY, to the Ministers, Elders, and People of the Presbyterian Church in New South Wales.

DEARLY BELOVED BRETHREN,—It is with deep sorrow that we have learned of the proceedings which have recently taken place among you ; and while we trust that the measures adopted by us, and the counsels transmitted by us to the recognised judicatory of your Church, may tend to redress the evils and heal the differences over which we mourn, we feel that the realization of our hopes must, under the blessing of God, depend on our efforts being seconded by a cordial co-operation on the part of the ministers, elders, and people of your Church, animated with a spirit of Christian love and mutual forbearance, zealous for the maintenance of order, and resolved that, through their divisions, occasion may not be given to blaspheme the holy name whereby they are called.

We are deeply concerned for the ministers of our Church in New South Wales, that they “ be blameless, as the stewards of God,” “ examples to the flock,” “ workmen who need not be ashamed, rightly dividing the word of life,” “ watching for souls, as they that must give account,” and “ taking heed unto themselves, and unto their doctrine, so as both to save themselves and those that hear them ; and bearing in mind, that, owing to their position, so favourable for extending the Gospel, they are called on to help forward the cause of Christ among heathen tribes, they be careful so to act in all things, that their lives may commend the doctrines of the Gospel to the acceptance of those who know not the truth as it is in Jesus.

We are deeply concerned for the elders of the Church, that they be “ fellow-workers ” with the pastors of the flock,—that they be “ grave, ruling their children and their own houses well, holding the mystery of the faith, in a good conscience,” and so “ be counted worthy of double honour.”

We are deeply concerned for the people, that, by the teaching and example of “ those who are set over them in holy things,” they may be guided into the way of peace,—may “ adorn the doctrine ” which they profess, by “ a holy walk and conversation,”—may continue stedfastly in the Apostles’ doctrine and fellowship, and in “ breaking of bread and prayers,” and “ dwelling together in the unity of brethren,” be greatly comforted and edified.” We entreat them to await, with prudential forbearance, the final adjustment of the unhappy differences. We urge them especially to consider, that, whatever changes may come over those who are intrusted to preach the truths of the Gospel, the truths themselves, in their vast importance, are unchangeable. And, bidding all remember, that “ Christ Jesus is the same yesterday, to-day, and for ever,” we beseech them “ to cleave unto Him,” the Supreme Head of the Church, “ with full purpose of heart.”

Moreover, we beseech them, that they cordially receive the assurance of the affectionate care which we cherish and exercise over them, and that they still remain attached to the Church of Scotland, the Church of their fathers, in which they have enjoyed the invaluable privilege of a preached Gospel and other ordinances of salvation.

Brethren in the holy ministry,—When we think on the multitudes who are now leaving us for your remote Colony—when we think on the parents among us who are now parting from their children that are hereafter to

live among you—when we think on the families that are removing from our land of Bibles, and churches, and pastors, to settle in your distant land, how can we but feel most tenderly and anxiously careful over them? how can we but inquire with fear after the religious provision that awaits them on your shores? and how should we not mourn at the thought of their finding, on their arrival, a distracted Church; and instead of being received, and cared for, and guided in the worship, and faith, and righteousness of their forefathers, becoming a prey to all the evils to which they, who are wandering like sheep that have no shepherd, are exposed?

But still, “we are persuaded better things of you, and things that accompany salvation, though we thus speak.” While we exhort you, therefore, to humble yourselves, with prayer and fasting, before the Lord, we exhort you to this, in the hope that “in due time the Lord will raise you up.” While we enjoin you to “contend earnestly for the faith once delivered unto the saints,” we enjoin you, also, to keep the unity of the Spirit in the bond of peace.” While we counsel you to “rebuke the brother that sinneth and not suffer sin upon him,” we counsel you, likewise, to “comfort him that repenteth, lest perhaps such an one should be swallowed up with overmuch sorrow.” While you “warn them that are unruly,” you are to console the feeble-minded, to support the weak, and to be patient toward all.”

We beseech you all, ministers, elders, and people, above every thing, to be constant in your prayers that God may “pour out on you the Spirit of grace and supplications,” and may “send to you a season of refreshing from his own presence,” and may cause your faith to grow exceedingly, and the charity of every one of you all toward each other to abound, so that we ourselves may glory in you in the churches of God. Finally, brethren, farewell; “be perfect, be of good courage, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.”

WILLIAM MUIR, *Moderator.*

3.—EXTRACTS from a Despatch by SIR GEORGE GIPPS to LORD GLENELG.

(1.)—DR LANG’S Case for the MINISTERS of the SYNOD, submitted to the GOVERNOR of NEW SOUTH WALES.

Sydney, 4th April 1838.

SIR,—I have the honour most respectfully to submit for your Excellency’s consideration, the case of those ministers belonging to the Synod of New South Wales, who have recently arrived in the Colony under the sanction of the Right Honourable the Secretary of State, but to whom no salaries have yet been paid by the Colonial Government.

I beg, therefore, to represent to your Excellency, that it is a fundamental principle of the Presbyterian Church, that regularly ordained ministers of that Church have an inherent right to form Presbyteries, Synods, and General Assemblies, for the purposes of internal ecclesiastical government, agreeably to the principles of the Presbyterian communion in the Colonies.

In conformity to this principle, the Presbyterian ministers of New South Wales, and of one of the British Colonies of North America, formed themselves into Presbyteries in these Colonies respectively in the year 1832; and in the year following, the General Assembly of the Church of Scotland passed an Act, (of date, May 1833,) recommending Presbyterian

ministers in the Colonies to do so also wherein it had not been already done.

I beg also to represent to your Excellency, that it is in like manner a fundamental principle of the Presbyterian Church, in all cases in which a majority of the actual ministers of that Church have become thoroughly corrupt, whether in doctrine, discipline, or morals, and consequently thoroughly inefficient, to recognise an inherent right in the remaining ministers, to reconstruct and reorganize the Church *de novo*; regarding the ecclesiastical acts of all such corrupt ministers as null and void, and the Church Courts constituted by them as *ipso facto* defunct.

This important principle, which is necessarily acted on only on occasions of great emergency, but which reserves to the Presbyterian Church in all cases the power of self-reformation, was frequently acted on by the Church of Scotland in those troublous times that preceded the Revolution of 1688; but especially towards the close of the reign of Charles the First, when the people of Scotland began to deliver themselves from the yoke of Episcopacy, which a tyrannical government had attempted to force upon them.

For a General Assembly, or rather a convocation of ministers calling themselves a General Assembly of the Church of Scotland, having been previously held at Perth, of which the members were almost without exception under the direct influence of Archbishop Laud and the Government, having passed certain acts tending to subvert and ruin the Presbyterian Church, the next General Assembly, which was held under happier auspices in the city of Glasgow, and of which the members consisted chiefly of such ministers as had previously been under persecution, immediately declared all the Acts of that Assembly null and void, and refused to regard it as a General Assembly of the Church of Scotland.

I beg, therefore, to represent to your Excellency, that through the great demand for ministers of superior character and qualifications in the Presbyterian Church at home, the want of such a missionary spirit in that Church as would lead its ablest and best men to the Colonial field, and the fact of which your Excellency is doubtless aware, that the ministers of questionable character and qualifications—of all communions, whether Protestant or Roman Catholic—do find their way to the Colonies, and constitute the most serious obstacle in the way of their moral advancement; the Presbyterian Church in this Colony had in the year 1836 fallen into such a state of thorough corruption and utter inefficiency, as to render a recurrence to the latter of the fundamental principles above mentioned, absolutely necessary for its continued existence and preservation as a Church of Christ.

Two ministers of the Colonial Presbyterian Church, one in New South Wales, and the other in Van Dieman's Land, had shortly before been dismissed for immorality; and of the few that remained in this Colony, two, the Rev. J. Garven of Maitland, and the Rev. J. Cleland of Portland Head, were under charges of gross moral delinquency, while a third, the Rev. J. M'Garvie of Sydney, was systematically using all his influence to prevent these delinquents from being brought to justice; a fourth, the Rev. K. D. Smythe of Bathurst, being either so far distant, or so little concerned about the purity of the Church, as not to attend the meetings in Sydney, at which alone the question of the guilt or innocence of these individuals could be determined.

In these circumstances, considering the Presbytery of New South Wales as no longer capable of self-government or self-purification, and as therefore virtually defunct, I openly renounced all connection with it for the time, and embarked for England with the express permission of his Excellency, the late Governor, but in direct opposition to the wishes and views of the Presbytery itself, to procure a large supply of able and Chris-

tian ministers from the mother country, to reconstruct and reorganize the Colonial Presbyterian Church agreeably to the Standard of the Church of Scotland. In granting permission for this purpose, Sir Richard Bourke made the payment of the half salary allowed in such cases dependent on the Secretary of State's approval of my undertaking, and of the object of my voyage ; and the Secretary of State having given such approval, the half salary was paid accordingly.

The Committee of the General Assembly of the Church of Scotland were also authorised by the Government, on my application, as your Excellency will perceive from the accompanying Report, to recommend ministers for the Presbyterian Church in this Colony to the Secretary of State.

Besides the seven ministers mentioned in that Report, other three (Messrs Aitchison, M'Intyre, Stewart) were subsequently recommended by the Assembly's Committee, and approved of by the Government, while four more (Messrs Dugall, Fullerton, Gilchrist, Blair) were in like manner recommended by the Synod of Ulster, and approved of by Lord Glenelg.

In reference to the appointment of ministers from that Synod, and their standing in this Colony, in the estimation of the General Assembly of the Church of Scotland, I beg to refer your Excellency to the accompanying Report.

Besides the ministers who were thus sanctioned by the General Assembly's Committee and the Secretary of State, other two ministers (Messrs Aitchison and Colquhoun) of the Presbyterian Church have also arrived in the Colony without the recommendation of that Committee, but in the same manner, as your Excellency will perceive from the accompanying Report, a large proportion of the Presbyterian ministers who emigrate to Colonies, leave the mother country, viz., with the recommendation of the particular Presbytery or Synod to which they had previously belonged.

Of the ministers above mentioned, Messrs Allan and Hetherington arrived first in the Colony, but having been myself in Germany at the time of their appointment and embarkation, I had no opportunity of conferring with either of them, before they left Scotland, on the state of the Colonial Presbytery, and on the course which it would be proper for them to pursue in regard to it, till the arrival of their brethren ; one of my elders, however, urged them strongly on their arrival not to join the Presbytery, but as the Colonial Government had in the meantime, and without taking into consideration the exceptionable character and proceedings of that body, made certain regulations, and were about to pass a special legislative enactment in its favour, both of them joined notwithstanding.

Messrs Hamilton and Tait, the two ministers who arrived next, had in like manner been strongly entreated by myself, personally, before they left Scotland, not to join the Presbytery till the arrival of the rest of their brethren ; but, on finding the hands of the Presbytery strengthened by the Government through the regulations and enactments referred to, they both joined it immediately.

Of the rest of the Presbyterian Ministers and Licentiates above mentioned, the whole number, with the exception of the Rev. W. M'Intyre, who has since joined the Synod, arrived along with myself, per the ship Portland ; and the important question for our immediate consideration, in the circumstances in which we thus found ourselves placed on our arrival in the Colony, was, whether we should follow the example of the four ministers who had preceded us by entering the Presbytery, or adopt the course which the great majority of our number eventually adopted, by constituting a superior Ecclesiastical Court at once, under the designation of the Synod of New South Wales.

On the one hand, we were assured, that by identifying ourselves with the

Presbytery, thoroughly corrupt and thoroughly inefficient as it has proved itself, our salaries would be secure in virtue of the Colonial Government Regulations above referred to, and your Excellency will doubtless not be surprised that such a consideration should have considerable weight.

On the other hand, it appeared to a large majority of our number, that by adopting such a course, we should be compromising our own character and standing as Presbyterian Ministers and Christian men, that the political act of the Government in recognising the Presbytery in the particular circumstances in which that recognition had been given, was no reason why we should do so as Ministers of the Gospel, and that although our pursuing a different course by constituting ourselves a Synod, might expose us to temporary inconvenience and hardship in regard to our salaries, it became us, in a matter involving the character and efficiency of the Presbyterian Church in this Colony, in all time coming, to act agreeably to our own sense of duty, and the dictates of our own consciences, rather than to consult our personal convenience.

In these circumstances, and with these prospects before them, not fewer than ten regularly educated Presbyterian Ministers have already concurred in the formation of the Synod of New South Wales, exclusive of the two German Missionaries; only three of the ministers, per the Portland, subsequently to the arrival of Messrs Allan, Hetherington, Hamilton, and Tait, having joined the Presbytery.

In taking this important step, I beg to assure your Excellency that the Ministers of the Synod of New South Wales were sincerely desirous of maintaining the same union and communion with the Church of Scotland that had uniformly subsisted between them individually and their Mother Church before; but in constituting themselves a *supreme and independent* ecclesiastical judicatory, and in thereby preventing all vexatious *appeals to the General Assembly of that Church*, they merely did what they conceived was absolutely necessary for the maintenance of ecclesiastical discipline in this remote Colony, and what had been done before by the Synod of Ulster, the Synod of Canada, and the Synod of the Cape of Good Hope, all of which are still, notwithstanding, in communion with the Church of Scotland, as indeed the Church of Ireland is in precisely similar circumstances with the Church of England.

I am aware, indeed, that their procedure in this particular has been industriously represented to your Excellency in a somewhat different light, and that they have been described as revolting from their Mother Church, and establishing a species of insurgent authority.

I trust, however, your Excellency will not be influenced by such interested representations.

As a Presbyterian Church Court, the General Assembly of the Church of Scotland can have no jurisdiction over a Presbyterian Church Court in this Colony; and in constituting themselves a Synod, the Ministers of the Synod of New South Wales have merely acted in reference to the Colonial Presbytery on the precedent afforded them by the General Assembly of Glasgow in the reign of Charles the First, in reference to the previous Assembly at Perth.

In that case, the matter was decided not by an appeal to Government, but by an appeal to the Scottish nation; and as the Synod of New South Wales have virtually made a similar appeal to the Presbyterian inhabitants of this Colony, your Excellency is doubtless aware, that as far as the sentiments of the people are concerned that appeal has been equally successful; all the ministers of the Synod having met with an immediate and cordial reception from the Presbyterian inhabitants of their respective districts, while two of the three ministers who joined the Presbytery were immediately rejected in the comparatively populous and important districts, Windsor and

Campbelltown, to which they first proceeded, and were consequently obliged to proceed to others. In short, the measure adopted by the Synod of New South Wales, instead of being a mere insurrectionary movement on the part of a few ambitious individuals, anxious to cast off the authority of their rightful superior, as it has been most unjustly represented by interested parties, is rather a determined stand for principle and purity, made by a body of men who were willing to place their own pecuniary interests in jeopardy, that these objects of transcendent importance to the future welfare of the Church to which they conscientiously belong might be secured.

With the temporalities of the exceptionable ministers of the Presbytery of New South Wales, I beg to assure your Excellency, the Synod has no wish to interfere, although it has all along been equally hopeless of the reformation of these ministers as of the practicability of their exclusion from the Presbytery.

Recognised as they had been, in an evil hour, by the Government, the Synod was not unwilling that they should retain their actual position with all its advantages.

But confident that they would themselves speedily carry the affections of a large majority of the Presbyterian inhabitants of the Colony, and that the reputable members of the Presbytery would ultimately be induced to join their body, the ministers of the Synod merely adopted the course which alone would enable them either to bring the delinquent members of Presbytery to trial on the one hand, or to render them utterly insignificant and powerless on the other.

As the Honourable the Executive Council declined payment of the salaries of certain of the ministers of the Synod, before your Excellency's arrival in the Colony, on the ground of the Secretary of State's having required their previous adhesion to the existing Presbytery, I beg most respectfully to represent to your Excellency, that when the preliminary arrangements were in progress for the admission of ministers from the Synod of Ulster to the same privileges as those from the Church of Scotland in this Colony, Sir George Grey told me personally, in explanation to the reference on the subject, which had previously been made by the Government to the General Assembly, that as there was a Synod of Munster in Ireland as well as a Synod of Ulster, the Government were desirous that the Irish Presbyterian ministers who should proceed to this Colony, under the sanction of the Secretary of State, should coincide in doctrine and discipline with the Church of Scotland, and should not form a separate and heretical communion, the Synod of Munster being avowedly Arian or Socinian.

While your Excellency will perceive, however, from the accompanying Report, that all the Church of Scotland requires of ministers of the Synod of Ulster in order to their being received into full communion with that Church, is their unqualified subscription of the Westminster Confession of Faith, I beg to inform your Excellency, that the Synod of New South Wales have made such unqualified subscription a necessary preliminary in all cases to admission into their body. So far, indeed, from their being disposed to set aside the standards of the Church of Scotland, whether in doctrine or discipline, it is wholly and solely because they conscientiously believed that these standards had been grossly violated, and virtually abandoned by the Presbytery of New South Wales, that the ministers of the Synod renounced all connection with that body as a Presbyterian Church Court.

I beg, therefore, most respectfully to request, that your Excellency will be graciously pleased, in consideration of the circumstances above mentioned, to order the payment of the temporary allowance granted in other similar cases to the Presbyterian ministers belonging to the Synod of

New South Wales, who have arrived in the Colony under the sanction of the Secretary of State ; and that in accordance with the principle laid down in Sir George Grey's letter to the Convener of the General Assembly's Committee, your Excellency will also be graciously pleased to authorise stipends to be paid, agreeably to the principles of the Colonial Church Act of 1836, to the ministers of the Synod generally, till the whole case can be submitted to the Right Honourable Lord Glenelg, and his Lordship's pleasure on the subject ascertained.

In conclusion, I beg most respectfully to represent to your Excellency, that while the members of the Synod of New South Wales still entertain the same opinion that they have entertained from the first, of the thorough corruption of the Colonial Presbytery, and of the utter hopelessness of its reformation *ab interno*, they consider it a serious grievance that the Colonial Government, knowing the character and condition of that body, which, indeed, have been notorious in the Colony for the last two years, and knowing, also, that a large supply of additional Presbyterian ministers was expected from the mother country on my return to the Colony, should, nevertheless, have invested the said Presbytery with the exclusive privileges and authority it now possesses, in virtue of certain recent colonial enactments and regulations ; and they cannot but consider it a still more serious grievance that they should be indirectly compelled by that Government, either to forego the means of subsistence provided for them by the truly liberal and enlightened administration to which her Majesty has intrusted the helm of the State, or to compromise their characters as Christian ministers and Christian men, by joining a Presbytery to which such individuals, as certain members of the Presbytery of New South Wales notoriously are, are suffered to belong.—I have the honour to be, &c.

(Signed) JOHN DUNMORE LANG,
Moderator of the Synod of New South Wales.

(2.)—LETTER, Dr LANG to the GOVERNOR of NEW SOUTH WALES.

Sydney, 23d April 1838.

SIR,—I do myself the honour to represent to your Excellency, that after mature and serious deliberation on the subject of the conversation with which your Excellency was pleased to honour me on Tuesday last, and in the course of which your Excellency was graciously pleased to express your earnest desire, that the dissensions in the Colonial Presbyterian Church should, if possible, be terminated by some mutual arrangement, it has appeared to me, that that object might, in all likelihood, be accomplished to the satisfaction of all parties concerned, if your Excellency would, in virtue of that authority which the Presbyterian Church recognises as inherent in the civil power, summon a board or commission, consisting of not fewer than eight unexceptionable ministers of the Colonial Presbyterian Church, viz., four on the part of the Presbytery, and the like number on that of the Synod, six of the whole number to be recently appointed by the Right Honourable the Secretary of State, and the other two, ministers in connection with the Presbytery during the years 1835 and 1836, when the occurrences that led to the present dissensions took place ; and direct the said board or commission,—

1. To inquire diligently into all those cases of alleged delinquency and malversation, that have either occasioned or aggravated the present schism in the Colonial Presbyterian Church.
2. To devise ways and means for effecting a permanent and incorporating union of the two bodies into which that Church is at present divided.
3. To propose some arrangement by which the dissensions at Maitland

and Parramatta may be terminated, and peace and harmony restored to the Presbyterian communion in these districts.

The said board to state their deliberate opinion upon all these points of reference to the Government on the one hand, and to the two ecclesiastical bodies to which they respectively belong on the other.

In regard to the authority which the Presbyterian Church recognises as inherent in the Civil Power, to call Synods or Assemblies of ministers for such purposes, and especially in cases of such emergency as the one into which the Colonial Presbyterian Church has at present unhappily fallen, I beg to subjoin for your Excellency's information, the third section of the 23d chapter of the Westminster Confession of Faith,—the authorised standard of the Church of Scotland, entitled, "Of the Civil Magistrate."

"The Civil Magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven, yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

In regard to the ministers who should compose such a board or commission, I beg to state, that the Rev. K. D. Smythe of Bathurst, is the only minister of the Presbytery, of those connected with that body during the years 1835 and 1836, in whose prudence, piety, and desire for peace on Christian grounds, the members of the Synod could place entire confidence; and that I am myself the only member of the Synod who belonged to the Presbytery during that period, of the ministers of Presbytery recently appointed by the Secretary of State. I beg also to represent to your Excellency, that the Synod could also place entire confidence in the Rev. Irving Hetherington of Patrick's Plains, the Rev. John Tait of Illawarra, and the Rev. William Hamilton of Goulburn; with whom I would most respectfully beg leave to recommend, that there should be associated, on the part of the Synod, the Rev. William M'Intyre, and the Rev. Thomas Dugall of Sydney, and the Rev. James Fullerton of Windsor, all of whom have been recently appointed by the Right Honourable the Secretary of State.

As there are meetings of the Presbytery and Synod to be held in Sydney next week, I beg also to suggest, that in the event of your Excellency's approval of the appointment of such a board, or commission, as I have suggested, it would be advisable that it should be summoned for Wednesday or Thursday next week, as the ministers from the interior would then be in town, and as the meetings of their respective bodies could be adjourned till the termination of the proceedings of the board.

I beg, in conclusion, to express my decided conviction, that the solemn and deliberate opinion of such a board, acting under the sanction of your Excellency, would not only have a weight and influence that would insure the cordial acquiescence of the Presbyterian inhabitants of the Colony generally, but would lead to a speedy and amicable settlement of the matters at present in dispute.—I have the honour to be,

(Signed)

JOHN DUNMORE LANG.

(3.)—EXTRACT from the MINUTES of the PRESBYTERY of NEW SOUTH WALES, held at Sydney on the 3d May 1838.

The Moderator having stated to the Presbytery, that his Excellency the Governor had expressed a desire, to the effect, that peace and harmony might prevail amongst the Presbyterian inhabitants of the Colony, it was agreed, that this matter be taken under immediate consideration ; wherefore the Presbytery immediately resolved to go into committee on this important subject, and adjourn till two o'clock, p. m.

The Presbytery having resumed proceedings, the report of the Committee was read and considered, when the Moderator suggested that the following declaration should be sustained :—

“That the Presbytery having learned from the Moderator and other members, that his Excellency the Governor had expressed an earnest desire for the peaceable adjustment of the matters in dispute between the Presbytery of the Church of Scotland, and the body styled the Synod of New South Wales, beg to acknowledge their deep sense of his Excellency’s kindness, for this expression of his good will and desire of peace and harmony in the Church, and they pledge themselves to use their best endeavours for this object, consistently with the standards of their Church discipline,—a duty they owe to their character as Christians, and more particularly as ministers of the everlasting Gospel.”

“That as this Presbytery is recognised by the General Assembly’s Act, passed in 1833—by Lord Glenelg’s communication to this Government, of 30th September 1835, and by various Acts of the Governor and Council,—and as the differences existing amongst Presbyterians are not of a personal kind, but involve great general principles of Church discipline : And farther, as the ministers who arrived on the 3d December last, at the period of their secession, had no practical experience, or knowledge of the constitution, *status*, and respectability of the Presbyterian Church in the Colony, the Presbytery consider their conduct to be in no respect justified by circumstances. But being desirous of peace and unity, and regarding those ministers as sincere in their expression of similar wishes, on their part, the Presbytery hereby declare their willingness and desire to receive them into their communion, upon presenting themselves individually, and following the regular steps pursued by other *intrants* into the ministry.”

“That the Presbytery do not by this declaration recognise the Synod of New South Wales as a religious body connected with the Established Church of Scotland, or agree to treat with them in their collective capacity, but they hereby appoint a Committee of their whole number, any five to be a *quorum*, to receive any communication which may be addressed to them by the ministers referred to, and to examine their credentials, preparatory to their reception under the supervision of the Presbytery, said Committee to report at first meeting of the Presbytery thereafter.”

“That while the Presbytery highly appreciate his Excellency’s kind offices, in bringing about a calm and deliberate discussion of this question, they feel themselves bound to furnish such information for his Excellency’s satisfaction, as they have it in their power to afford, trusting his Excellency will give them credit for a sincere desire on their part to take every constitutional and legal means for effecting a reconciliation.”

“That, entering into his Excellency’s views, the Presbytery respectfully solicit, that his Excellency will be graciously pleased to give directions, that they may be furnished with a copy of Lord Glenelg’s instructions to this Government, received in December or January last, in relation to this subject, that they may be in a condition to take future measures for placing this matter on a permanent basis, and, if necessary, to submit the whole case to the supreme judicatory of their Church.”

This declaration having been read from the chair, it was moved by the Rev. James Allan, seconded by the Rev. John Cleland, "That the Presbytery adopt the same," which was agreed to.

Against this decision the Rev. Messrs Hamilton, Hetherington, and Tait, entered a protest, of which they agreed to furnish reasons in due time, and appealed to the general meeting in October next.

(Signed) JOHN M'GARVIE, *Moderator*.

(4.)—LETTER from the MODERATOR of the PRESBYTERY to the PRIVATE SECRETARY of the GOVERNOR of NEW SOUTH WALES.

Sydney, 12th May 1838.

SIR,—I had the honour to receive your letter, dated 10th May, and have to reply, that the Presbytery participate with his Excellency in his expressions of "deep regret that his efforts to bring about a reconciliation in the Presbyterian community have failed." The Presbytery believe they have only one line of duty prescribed by the rules of their Church, and for any transgression of these, they would subject themselves to deposition by the very ministers who require admission into their body upon unconstitutional grounds.

Should their case be submitted to the Executive Council, the Presbytery have humbly to pray, that they may be permitted to enter into an explanation of their proceedings should the same be deemed necessary; and in the meantime, on their behalf, I enter a solemn *protest* against any construction put upon our transactions or motives by the Rev. Dr Lang, in private or in print, as those that have come to our knowledge, are garbled, partial, or unfounded. Dr Lang, and the Synod ministers, have pursued a course, that, in the mother country, would be visited with the severest penalties of the Church, and it is not probable, that persons recently arrived, and interested in the success of principles opposed to our establishment, and that would occasion a virtual dissolution of our communion, could adjust those complex and vital questions which have arisen from the acts of one individual. Up till the arrival of the Portland our affairs were conducted in the most effective and peaceful manner, and in conformity with the sacred standards of our discipline, and we cannot but hope, that his Excellency, notwithstanding of all the personal abuse cast upon us for the faithful discharge of our *public duties*, will preserve unimpaired, the privileges granted by his Excellency's predecessor to us and to our communion.—I have the honour, &c.

(Signed) JOHN M'GARVIE, *Moderator*.

4.—COMMUNICATION by the ACTING COLONIAL COMMITTEE to the PRESBYTERY of NEW SOUTH WALES, 7th December 1838.

The acting sub-committee of the General Assembly's Colonial Committee, having taken into their consideration the documents accompanying a despatch from his Excellency the Governor of New South Wales, to the Right Honourable her Majesty's Secretary of State for the Colonies, of date June 12, 1838, transmitted by his Lordship to the Assembly's Committee, and by them remitted to this, the acting sub-committee, in so far as these documents relate to the attempted reconciliation between the Presbytery of New South Wales, and the ministers composing the so called Synod of New South Wales, with a view to advising the Presbytery

thereon, desire to communicate to the Presbytery their sentiments as follows :—

The Committee consider the propositions made by Dr Lang, in his communications to the Governor, to have been on grounds too obvious to require specification—altogether inadmissible ; but, at the same time, they regret that the Presbytery did not accede to certain resolutions proposed by a minority of their body, at their meeting on the 13th of May last, which appear to the Committee to have been calculated to open a door for reconciliation, without compromising any of the principles which, as a Presbyterian Church judicatory, the Presbytery are bound to maintain.

The Presbytery cannot, of course, in any event, acknowledge the so called Synod as a Church Court, nor recognise the validity of their acts of ordination or licensing, as this would be in flagrant violation of the principles of the Church to which they belong. At the same time, however, the Committee do not perceive any sufficient reason for the Presbytery insisting on dealing with the ministers composing that body, only separately and individually, and refusing to hold conference with them jointly, which the Presbytery might do, without in any way recognising their existence as a duly constituted Church Court.

In general, with reference to their dealings with these ministers, the Committee would strongly urge upon the Presbytery the importance and duty, while they abandon no point of substantial principle, of not allowing technicalities, or mere forms, to stand in the way of the grand object of promoting peace and union. And although they could not possibly restore Dr Lang, whose conduct, as a member of their body, and subject to their authority, has been so highly blameable, without his submitting himself to the discipline of the Church, the Committee urge in the strongest manner, that all their proceedings be marked by the utmost consideration for the circumstances in which the several parties have been placed, and the most friendly tenderness and affection ; and above all, that every expression of party spirit be studiously refrained from and repressed. The Presbytery may rest assured, that if their object bear the appearance of the achievement of a party triumph, rather than the restoration of brotherly union and Christian charity, and the removal of obstacles to the furtherance of the Gospel, neither the respectability of their adherents, in point of worldly station and character, nor the countenance of the Government, will permanently maintain them ; nor anxiously as the Church of Scotland has exerted herself to support the legitimate authority of the Presbytery, with the prompt and cordial aid of the Government, actuated by similar views, could she seek to have it countenanced and maintained longer, than it is exercised for the spiritual edification and moral improvement of all classes of the community, subject to their superintendence.

5.—LETTER from SIR GEORGE GREY, and copy Despatch from LORD GLENELG to the GOVERNOR of NEW SOUTH WALES, 3d September 1838.

Downing Street, 3d Sept. 1838.

SIR,—I am directed by Lord Glenelg to acknowledge the receipt of your letter of the 24th ult., transmitting an extract from the Record of the Assembly's Commission relative to the present state of the Presbytery of New South Wales ; and I am to acquaint you, that his Lordship has forwarded a copy of your letter and its enclosures to the Governor of New South Wales, in a despatch of which I have the honour to transmit to you a copy.—I am, &c.

The Rev. Dr Muir, &c. &c.

Downing Street, 3d Sept. 1838.

SIR,—On the receipt of Colonel Snodgrass's despatch, No. 24, of the 17th of February, respecting the proceedings of the Rev. Dr Lang, I transmitted a copy of that despatch and of its enclosures to the Rev. Principal Macfarlan, the Convener of the General Assembly's Committee on Colonial Churches, in order that the subject might be referred to that Committee for its consideration. I now transmit to you the copy of a letter which I have received from Principal Macfarlan, inclosing certain resolutions which had been adopted by the Committee with reference to those proceedings, and also a letter from the Moderator of the General Assembly of the Church of Scotland, with an extract from the Record of the Assembly's Commission on the same subject.

Adverting to the views expressed in these documents as to the position in which Dr Lang and those Presbyterian clergymen who have acted with him have placed themselves with regard to the Church of Scotland, I have to convey to you my approval of the course taken by Colonel Snodgrass, with the concurrence of the Executive Council, in declining, under the circumstances stated in his despatch, to issue the salaries applied for by Dr Lang on behalf of the six clergymen named in the proceedings.

These salaries were assigned to them as Ministers of the Church of Scotland, and cannot be paid to them while they are, in consequence of their opposition to its recognised authority, disavowed by that Church.

With respect to Dr Lang himself, Colonel Snodgrass felt that the case was less clear, because his salary was fixed before the introduction of the new ecclesiastical arrangements. So far, however, as that salary was assigned to him exclusively in his character of a Minister of the Church of Scotland, and in consideration of the services which in that capacity he was to render to the members of that Church in the Colony, I cannot perceive any sufficient justification for a continuance of the salary after he shall have ceased to be in connection with the Church.

I earnestly hope, however, that any question of this nature, both as it respects Dr Lang and the other clergymen associated with him, will be set at rest by their submission to the authority of the General Assembly.

I wish it to be understood, that in questions of this nature her Majesty's Government have no wish to constitute themselves judges of ecclesiastical discipline as affecting the members of any Church, but that the principle on which salaries have been assigned to the ministers of the several churches in the Colony, requires that those salaries should be received only by such ministers as remain in connection with, and are recognised by, the superior authority in their respective churches.—I have, &c.

(Signed) GLENELG.

Governor Sir George Gipps, &c.

6.—COMMUNICATION by the ACTING COLONIAL COMMITTEE to LORD GLENELG, dated 7th December 1838.

The acting sub-committee of the General Assembly's Committee on Colonial Churches, having taken into consideration the despatch, of date 12th June 1838 and relative documents, from his Excellency the Governor of New South Wales, to the Right Honourable her Majesty's Secretary of State for the Colonies, transmitted by his Lordship to the Assembly's Committee, for their information, and by them remitted to this the acting sub-committee, beg, with hearty thanks for his Lordship's kindness

and attention, to submit to him the following observations on certain of the matters embraced in the said despatch and documents.

They observe that Dr Lang attempts to justify the proceedings adopted by himself and his adherents, on the grounds, *first*, of authority from the Church at home ; and, *second*, of the circumstances and condition of the Presbyterian Church in the Colony being such as to warrant these steps according to the general rules and principles of Presbyterian Church Government.

In so far as regards alleged authority from the Church at home, he states, in the first place, that he and his adherents, were empowered by the General Assembly and the Synod of Ulster, to reconstruct the Presbyterian Church of New South Wales.

That this assertion is directly contrary to the fact, in regard to the Church of Scotland, is proved by the unanimous resolution of their Commission of Assembly in August last, already transmitted to the Secretary of State for the Colonies ; and as to the Synod of Ulster, (which, besides, could give no competent authority to reconstruct a branch of the Church of Scotland,) it must be obvious that the assertion is equally unfounded from the resolution of that Synod, dated in August last, of which a copy is herewith transmitted, and which was adopted in consequence of the transmission to them of the proceedings of the Commission. Dr Lang, in the second place, alleges that he and his adherents were warranted to form themselves into a Synod by the Act of Assembly 1833, regarding Presbyterian ministers in the Colonies, and the principle on which that Act is rested. That Act contains no warrant whatever for their proceedings ; and, although the objection to its application to the case in question noticed by Sir George Gipps in his despatch, viz., that the persons uniting with Dr Lang, were not ministers of fixed congregations, is of itself perfectly sufficient, it is inferior in importance to another of a much more serious character.

The Act referred to was intended to promote the formation of Church judicatories in Colonies where the Presbyterian ministers, settled there, had not united to constitute a court for the purposes of government and discipline : but it never contemplated the establishment of separate and independent judicatories in the same Colony. An essential element of the constitution of a Presbyterian Church is, that the whole Church should be subject to one united government, constituting, in the first instance, a Presbytery, or where the number of congregations require a division into several Presbyteries, a superior court to review their actings. For the ministers in a Colony to form themselves into different and independent courts, would be in contravention of the intention of the Act 1833, and in violation of the fundamental principles of Presbyterian government on which it is founded ; and, indeed, would constitute the offence known in the laws of the Church of Scotland, by the term, " following divisive courses," which every licentiate at receiving license, and every minister at receiving ordination, solemnly promises to avoid. In the case, therefore, even of ministers having fixed congregations, and in a Colony where as yet no settled judicatory had been constituted, it would have been utterly at variance with the principles of Presbyterian Church government, and with the Act 1833, to have formed themselves into two independent Church Courts ; while the idea of ministers having no previous connection with the country, admitted to no pastoral charge, and so not entitled by the laws of the Church of Scotland to exercise rule and government in the Church at all, unless specially empowered,—assuming to themselves, a few days after their setting foot on the Colony, the character of a Supreme Church Court, to supersede the existing and established judicatory, is utterly extravagant.

In so far as Dr Lang rests his justification on the alleged inherent prin-

ciple of the Presbyterian Church, sanctioned, as he asserts, by the proceedings of the General Assembly of 1638, that a faithful minority may reconstruct a Church to the exclusion of a corrupt majority, the Committee observe, in the first place, that the application of this principle, supposing such a principle to be recognised, proceeds on the unwarranted assumption that the Presbytery of New South Wales had become totally corrupt, and that the opinion of Dr Lang alone, he being of all the ministers uniting to form the so called Synod, the only member of that Presbytery, is to be deemed conclusive of the corruption of his brethren, while he himself, during his recent visit to this country, tabled no complaint against them to the Mother Church to whom they were in any view amenable, as having received ordination from her Presbyteries, and to the last hour of his stay in Britain, held himself out as a member of that very Presbytery which he now represents as extinct, by reason of its corruption. The Committee remark, in the second place, that no rule could, according to the laws of the Church of Scotland, be exercised by any of the stranger ministers accompanying Dr Lang, till duly admitted by competent authority to particular charges. In the third place, the Committee observe that there is no such principle recognised as that alleged by Dr Lang, according to which a minority, or, in the present instance, a single individual, asserting themselves or himself to be exclusively faithful and pure, might lawfully supersede their proper judicatory in the exercise of its legitimate functions. Such minority or individual might, doubtless, withdraw from a communion with which they could not conscientiously hold fellowship; but the proceedings here adopted, are of a totally different character, and receive no countenance from the practice of the Church, and none from the actings of the General Assembly of 1638. That Assembly was not composed of a minority, excluding a majority whom they judged to be corrupt. It was an Assembly lawfully convened and elected by the free suffrages of the whole Church, and being for the first time for many years freed from the fetters imposed by the tyranny of the monarch, they re-established the system he had wrongfully overturned, and declared to be null the proceedings of prior Assemblies, not freely chosen and acting under his control. The attempted comparison, however, is undeserving serious attention, and no one in the slightest degree acquainted with the principles of Presbyterian Church government, and the constitution of the Church of Scotland, can entertain the slightest doubt that the conduct of Dr Lang has been utterly unjustifiable, in contravention of the fundamental laws of his Church, and of his own obligation to submit to her constituted judicatories, and abstain from "divisive courses."

The Committee beg further to submit one or two remarks on another subject, embraced by the despatch above referred to, and accompanying documents, and in doing so, they cannot but express their grateful sense of the kindness and zeal with which the Colonial Government have endeavoured to bring about a reconciliation of the unhappy differences in their Church in New South Wales, and their resolution to co-operate, to the utmost of their power, in the accomplishment of this important object.

The Committee are of opinion, that the proposition of Dr Lang was, in several particulars too obvious to require being pointed out, altogether inadmissible; and also, that it is impossible for the Presbytery to recognise the so called Synod as a Church Court, seeing they would thereby sanction proceedings in violation of the fundamental laws of the Church, and destructive of all subordination and order. Neither does it appear to the Committee, that the Presbytery could restore Dr Lang, whose conduct, as a member of their body, and subject to their authority, has been so highly blameable, without his submitting himself to the discipline of the Church. But, at the same time, the Committee cannot but regret that

the Presbytery should have rejected, at their meeting of the 13th of May last, the resolutions proposed by the minority of their body, which do not appear to give any recognition to the so called Synod as such, or to run counter to any of the rules of the Church, while it evinced a conciliating spirit, calculated to promote the union which is so eminently desirable. The Committee have transmitted their sentiments on this point, and on their future conduct in the matter, to the Presbytery of New South Wales, in the minute, of which a copy is subjoined,—(see page 35,)—for information of the Secretary of State for the Colonies.

What further steps shall be taken, in addition to the transmission by the Commission of the General Assembly, of a pastoral address to the ministers, elders, and people of the Presbyterian Church of New South Wales in connection with the Church of Scotland, and a letter of instruction to the Presbytery, must probably now stand over for the meeting of the General Assembly in May; and, in the meantime, the Committee desire to express to the Secretary of State for the Colonies, their strong and united thanks for the prompt, cordial, and efficient assistance rendered by his Lordship, which they earnestly trust will have the effect of restoring harmony and peace.

7.—PASTORAL ADDRESS of the COMMISSION of the GENERAL ASSEMBLY of the CHURCH of SCOTLAND to the PRESBYTERY of NEW SOUTH WALES, 14th January 1839.

REVEREND AND DEAR BRETHREN,—In addition to the exhortations contained in our pastoral letter to the ministers, elders, and people of the branch of our Church in New South Wales, we desire to communicate to you our sentiments and counsels, in regard to certain matters which could not properly be made the subject of a public address; and we pray you to believe, that while we use all plainness of speech, we feel towards you a most sincere affection, with an earnest desire, that your labours may be blessed to the furtherance of the Gospel of Christ.

We grieve, that any circumstances in your conduct, should have given occasion to a charge against you of want of faithfulness in the exercise of discipline in regard to members of your own body.

You must be well aware, that the failure of a party to appear and prosecute a brother in the ministry, as to whom clamant reports are rife, affords no excuse to the Presbytery to which he belongs for neglecting to inquire into these; it being their duty, as overseers of the Church under their charge, (even although no party specifically undertake to substantiate an accusation,) to investigate such reports, in order that the character of the ministry may be preserved without blemish, and the respect due to the Presbytery maintained. The evils that have already flowed from your neglect, will, we trust, impress on you more strongly the importance of avoiding it in future.

It is also matter of regret to us, that you should have attached to the admission of ministers sent to you from this Church, and intrusted with a pastoral charge among you, to their place as members of Presbytery, conditions which have afforded a pretence and argument for the conduct adopted by Dr Lang and his adherents. It appears to us, that in the circumstances of your Colony, you ought at once to receive, as members of Presbytery, every minister to whom you may intrust a pastoral charge; and you may rest assured, that no exertion will be spared by us to prevent any of the ministers recommended by the Committee of Assembly from being allowed to fall into a state of destitution. We trust, therefore, that

the restrictive conditions hitherto enforced by you, will, in time to come, be dispensed with.

We have further to express our disapproval of the step taken by you in regard to Dr Lang, of declaring that he had ceased to be a member of your body. Your duty, in our opinion, was not to throw him off, and abandon your jurisdiction over him, but to have exercised that jurisdiction, by bringing him under the discipline of the Church, to the end that he might thereby have been led to repentance, or have been subjected to condign censure, should he have obstinately persevered in the divisive courses adopted by him. In other respects, your proceedings in this matter, so far as made known to us, meet our entire approbation; and we cannot too strongly express our satisfaction at the conduct of those ministers who so steadily resisted the attempts of Dr Lang to seduce them from their duty, and have so faithfully adhered to the Church whose vows are upon them.

In regard to your future measures, we strongly recommend the utmost tenderness and forbearance towards those who have so unhappily gone astray; and should they desire to retrace their steps, we earnestly advise you to afford to them the readiest admission, the most friendly reception.

Considering the extent of territory over which your ministers are scattered, we would recommend, that so soon as circumstances admit of your constituting three Presbyteries, you should so divide yourselves, for the more effective exercise of discipline and the better administration of the affairs of your particular Churches, with a general Synod as a court of review.

We have used our best endeavours with her Majesty's Government to procure the adoption of measures calculated to maintain your authority as a Church Court, and we doubt not that the decision they have so promptly come to, will afford to you, as it has done to us, the most lively satisfaction. But we earnestly desire to impress upon you that no external support will permanently sustain your authority, unless it be purely, impartially, and righteously administered,—unless, throwing aside every selfish and individual object, you apply yourselves exclusively, unceasingly, devotedly, to the performance of your duties as office-bearers of the Church, and exercise the power of discipline wherewith you are intrusted without fear and without favour to maintain its purity and efficiency.

Consider, we beseech you, the importance of the station which you occupy, the responsibilities that attach to it, and the momentous consequences for good or evil that may result from your conduct. Not only the eternal interests of those among whom you immediately labour, but those of future generations, may be extensively affected by it. The infancy of the Colony in which you are settled, destined probably to become a great nation, is the period when a character will be impressed upon it which may perpetuate itself for many ages; and if, in part, through your neglect or misconduct, the character so impressed shall be of evil tendency, fearful will be your responsibility for the long unhallowed train of consequences that may follow; while glorious would be your lot should your labours be blessed in contributing to form a nation which may fear the Lord, and spread the knowledge of the Gospel to the farthest isles of the sea. Put away, then, from among you all strife and contention. Follow the things that make for peace. Sink all considerations of party-triumph and selfish interests, and unite fervently with a pure heart in preaching the Gospel of salvation to the people among whom you dwell, and extending its glad tidings to the heathen by whom you are surrounded. Thus shall you approve yourselves the servants of the Lord Jesus, uphold in a far country the character of the Church of your fathers, and gladden those hearts in your native land which yearn after you as after brethren, whose faces, it

may be, they shall in this life see no more, but whom they may hope to meet in the general assembly of the first-born, on that great day when they shall appear before God the Judge of all, to whom every one must render an account of his stewardship.

Brethren, dearly beloved, fare-ye-well, and may the God of peace be with you.

(Signed) WILLIAM MUIR, *Moderator*.

Edinburgh, Jan. 14, 1839.

III.—HOBART TOWN.

EXTRACT from a Memorial from the VAN DIEMEN'S LAND CHURCH OF SCOTLAND SOCIETY, to the COLONIAL COMMITTEE,—dated 22d May 1838.

We have the honour of informing you, that in the month of October last, a Society was formed in Hobart Town, under the denomination of "The Van Diemen's Land Church of Scotland Society," for promoting the interests of Christian education and instruction throughout the Colony of Van Diemen's Land, in concert and co-operation with the Presbytery of Van Diemen's Land, as the constitutional organ of the Church of Scotland in the Colony, and that, shortly after its formation, the Society was joined by the Presbyterian inhabitants of Launceston, and of various districts of the interior, who cordially approved of the objects and constitution of the society.

The advantages to be derived from the formation of such a Society in Van Diemen's Land had been long apparent, and the friends of religion, and of the Church of Scotland, for a considerable time before the establishment of this Society, had been desirous of organizing a plan for the religious and moral instruction of the families of the Presbyterian settlers throughout the Colony, who, in many districts, from their distance from any place of worship, have not an opportunity of attendance upon public ordinances, and, in very many others, have not only no place of worship in their district, but have not even the advantage of the occasional instructions of itinerating ministers or missionaries, who might to a certain extent supply the place of a settled ministry.

This destitution of religious instruction, in the case of the Presbyterian inhabitants, arose from the circumstance of the Government of the Colony having looked upon the Episcopal Church as standing in immediate connection with the State, and as being properly the object of State support and favour; from which it followed, that churches were built by the Government, and salaries granted to ministers of that denomination from the public revenue, without reference to the inhabitants, and without calling upon them for any part of the funds necessary for such purposes,—whereas the expense of building Presbyterian churches had to be borne by the Presbyterians themselves,—in some cases altogether, and in others with the assistance of Government, upon their showing that they had raised a sum sufficient to defray a moiety of the sum necessary to build a church: and in no case was the whole salary of the Presbyterian minister supplied by the Government, one-half at least being provided by the congregation. Where an Episcopal minister, however, was stationed in any district, the whole amount of his salary was supplied from the public revenue.

The difference of the policy thus pursued in reference to the two

Churches, naturally led to a great difference in their condition. Episcopal churches multiplied under this system of Government favour and patronage, whilst the erection of Presbyterian churches was confined to those districts where the inhabitants themselves, struggling with difficulties in a newly-settled country, took steps, and provided funds for that purpose. The difficulty of accomplishing this can only be known by those who have encountered the toil and privations incident upon a first settlement in a new country.

This destitution of the means of religious instruction, in the case of the Presbyterian inhabitants of the Colony, of itself called all along for the formation of a society similar to that which has now been formed, but the condition of the inhabitants of every denomination, in very many districts and localities of the island, as imperatively required some exertion to be made for their benefit : for though the Government provided Episcopal ministers and catechists for many of the districts in the interior, many extensive settlements were left without a minister or catechist of any denomination ; and it may be remarked, that from the constitution of the population, the majority of the inhabitants cannot be said to belong to any particular religious body or denomination, nor, indeed, to have any predilection for any one Church or religious body.

Such having been all along the condition and wants of the inhabitants of this island, the friends of religion in Van Diemen's Land had long seen the necessity of making arrangements, by which religious instruction might be brought within the reach of the population of every portion of the island, and this necessity became more apparent and more urgent, upon the passing of a general law by the Legislative Council of the Colony, founded on the principles of Lord Glenelg's despatch, in reference to the religious establishments of the Colony.

By this colonial enactment, assistance in erecting a place of worship, and salary to a minister, are to be afforded by the Government to the inhabitants in the interior, when 80 free adults, being *bona fide* members of the same Church,—whether that be the Church of England, the Church of Scotland, or the Church of Rome, and living within the limits of a circuit having a radius of ten miles,—have previously raised the sum of £300 for the erection of a church.

In no case is assistance from Government to be granted, unless the 80 inhabitants are *bona fide* of one and the same religious denomination. Districts of the limits assigned in the bill, when the inhabitants are partly Episcopalians, and partly Presbyterians, (which is the case in almost every district in the island,) will thus be cut off from receiving aid from Government, either in erecting a church, or in supporting a minister, even although they should coalesce, and declare their desire to have an Episcopalian or a Presbyterian minister, as might be agreed upon among themselves. In all cases where Government is empowered to grant assistance, it is required that there shall be 80 Episcopalians, or 80 Presbyterians : it is not sufficient that 40 Episcopalians, and 40 Presbyterians, unite in districts where 80 inhabitants cannot be found composed of members of one Church—it is imperatively required that the 80 be of one and the same denomination.

This provision, considering the scattered and mixed nature of the population of the island, forms a complete barrier to the erection of churches and the settlement of ministers, except in townships, where the population is more densely settled than in the pastoral districts. Districts having the radius required by the bill, contain about 80 maximum grants of land. A farm consisting of a maximum grant, (2560 acres,) is considered small in the interior districts, 4000, 5000, and 6000 acres being the usual extent of pastoral farms, and in many cases they are much larger ; so that, when

the features of the country are taken into account, which regulate the arrangement of the grants, a district of the radius of ten miles cannot, in most cases, include more than 50,—if so many,—different farms. Thus the free inhabitants of such districts (the servants being almost all prisoners) are few in number, and consist of individuals of a variety of religious denominations, principally, however, Episcopalians and Presbyterians, where they belong to any specific denomination. It is thus impossible, except, as before stated, in a very few localities, to find 80 inhabitants all Presbyterians, or all Episcopalians, although this number might be found, consisting partly of Episcopalians, partly of Presbyterians, and partly of Protestant Dissenters. Had the bill, therefore, provided, that assistance would be granted when 80 inhabitants had raised the requisite sum for the erection either of an Episcopalian or a Presbyterian church, as they might determine amongst themselves, without requiring that they should all be of the same denomination, it would have been beneficial to the inhabitants of the interior. At present it is useless, or, rather, prejudicial, as it has tied up the hands of the Government from rendering assistance, except in terms of the bill, even when the circumstances of a particular locality might render it advisable to do so. This was so fully seen by the inhabitants, that petitions from various districts were presented to the Council, opposing the *bona fide* membership, and limited radius clause, but without effect. The reason of the tenacity of the Council on this point is supposed to have been, that, without some such restriction, too wide a door would be opened for the extension of the Presbyterian Church.

The necessity of the organization of such a Society as the Van Diemen's Land Church of Scotland Society, became therefore greater upon the passing of this law,—and it was a sense of this necessity, and a desire to secure religious instruction and education for the Presbyterian inhabitants of the Colony, which led to its formation by the Presbyterian community.

The condition of the Presbyterians in Hobart Town also demanded that some measure should be adopted to secure for them suitable means of religious instruction and education. The inhabitants of that town belonging to the Presbyterian Church amount at least to 1500 or 1600, and as yet there is no school in which the children of the poorer classes, and of respectable mechanics, may receive efficient instruction. The Government schools are conducted according to a system by which a very limited portion of education is all that is permitted; and in these schools the Episcopal Church has paramount influence, so that the religious instruction afforded in them is of a kind of which conscientious Presbyterians cannot approve.

In addition to this, the duties belonging to the office of a Presbyterian minister, from the extent of Hobart Town, and the nature of its population, are too various and too numerous for the powers of one individual to attend to, so as effectually to secure the welfare and affections of the people under his charge, and to fulfil the public duties of his office. On the due and regular performance of all the duties of the ministry, however, both public and private, it is evident that the prosperity of the Church here very much depends; when it is considered that the youth of the Colony have not these early associations to attach them to the Presbyterian Church, which influence their fathers, and that unless their minds and principles are formed, and their affections kindled by the zeal and assiduity of the Presbyterian minister, they will more easily yield to the strenuous and persevering efforts, to gain proselytes which are making by the members of the various sects, which, in greater or smaller numbers, exist in this place.

It was under the influence of these general and particular motives that the Van Diemen's Land Church of Scotland Society was formed, and in

furtherance of its views, the committee appointed to manage its affairs, made a communication to the ministers and schoolmasters who lately arrived in New South Wales, with the view of obtaining two ministers for Van Diemen's Land, and a schoolmaster for Hobart Town, but the unhappy situation of the Presbyterian Church in that Colony, prevented their application from being successful.

It has now therefore been determined, that application should be made to the Colonial Church Committee of the General Assembly, for a minister to officiate occasionally in Hobart Town, and itinerate in the southern portion of Van Diemen's Land, and for one schoolmaster for Hobart Town.

The income which the Society guarantees to the minister who may be appointed is £200 a-year. This pledge is to be in force for two years from his arrival, during which time, there is not the least doubt that a zealous and devoted minister will obtain a permanent settlement in one of the townships near Hobart Town.

The income which the Society guarantees to the schoolmaster, is also £200 for two years. This will include the fees derived from the pupils; that is, the Society guarantees to secure to the schoolmaster from fees and salary for two years, an annual sum of £200. At the expiration of this period, the income of the schoolmaster will depend upon his own abilities and exertions, and will consist of the salary fixed by Government, and of the fees paid by his pupils. There is no probability, however, that the income of a competent teacher will ever fall short of the above mentioned sum. This salary has been fixed with the view of inducing a schoolmaster of liberal education, and of practical skill, to accept of the situation of Presbyterian Schoolmaster of Hobart Town. It is of course requisite, that he should be competent, not only to undertake the management of a school where the ordinary branches of a useful education are taught, but that he should also be a good classical teacher, as it is considered indispensable that every school connected with the Presbyterian Church in the Colony, should at least maintain the character of the Scottish Parochial Schools. It may not be improper to state, that the nature of the society of the Colony, renders it very desirable that the individual who is appointed to the situation of schoolmaster, should possess polished manners, and a good address, and that any marked provincial accent, would be a considerable drawback to his success.

It is not necessary to observe, that much of the prosperity of the Church of Scotland in this Colony will depend upon the talents and acquirements of the ministers who may be appointed by the Committee. The consideration that the settlers generally are composed of men of information, and knowledge of the world, and of liberal sentiments, will point out that, to the piety, learning, and zeal of a minister of the Gospel, should also be added liberality of mind, and affability of deportment. Above all, it is of the utmost consequence and importance, that every minister who visits this or the sister Colony, should be devoted to the cause he advocates, and zealous for the interests of his Church.

We have now, in conclusion, respectfully to request of the Colonial Church Committee, to appoint a minister to itinerate in the southern division of Van Diemen's Land, and occasionally to officiate in Hobart Town, to whom, on the part of the Van Diemen's Land Church of Scotland Society, we guarantee for two years, the annual salary of £200. This, however, is not to preclude him from accepting of a permanent appointment of minister of a fixed charge, should such present itself during that period; and we have also to request of the Committee to appoint a schoolmaster for Hobart Town, to whom, on the part of the same Society, we guarantee for two years the annual income of £200. We cannot con-

clude this communication, without expressing our conviction, founded upon experience, that the Assembly's Colonial Church Committee, will be of the greatest utility to the welfare and growth of the Presbyterian Church in the Colonies. It has already done much good in this Colony. It has shown that our interest as Scotchmen, and that our moral and religious welfare, and that of the rising generation of the Colony, are not lost sight of by the Reverend Fathers of our National Church, that in the midst of their many important and arduous duties, they are mindful of the sons of that Church, who, though far removed in situation from the high places of their national and honoured Zion, are ever near it in affection and reverence.

The appointment of the Committee has cheered and animated many a Scottish heart, and has revived many old and deep-rooted feelings in the mind of the Scottish Emigrant, which, in their development, have raised, and will continue to raise, in the minds of the other portions of the community, the character of the Church of Scotland, and have given to the portion of that Church existing in the Colony, the high standing and importance to which the source from which it springs, gives it a just and legitimate claim.

Much, however, may yet be done. The field for exertion in the Colony is great. There is an opening for several ministers, but they would need to be on the spot to form a centre round which the scattered members of the Church might collect. The operations of the Society here may be effectual in securing some stations, but it is a matter worthy of the consideration of the Church, and of the friends of the Church in Scotland, whether any means could be devised for the appointment of two or three ministers for the Colony generally, under the sanction of the Home Government, to administer the ordinance of religion to the Presbyterian inhabitants of interior districts, who are shut out by the provisions of the Colonial Church Act, from obtaining Government support for a minister. The circumstance of Episcopalian catechists, receiving salaries from the Government, forms a powerful precedent for such an arrangement.

IV.—CEYLON.

1.—PETITION, numerously signed, by the PRESBYTERIAN INHABITANTS to the COLONIAL COMMITTEE for a Presbyterian Clergyman for Colombo.

That of the European population in Ceylon there is a large proportion of Presbyterians originally connected with the Presbyterian Churches in Scotland or Ireland, attached to the forms and ministrations of those Churches, and from early and endeared associations, likely to derive more benefit from them than from any other.

That for these persons no religious instruction has yet been provided in connection with the particular denomination to which they belong, and that this is alleged by some as a reason why they do not attend any place of worship whatever.

That there are at present in the island, four European regiments of infantry, the European officers of a large native regiment, and two companies of the Royal Artillery, and that of these there is a considerable proportion of Presbyterians.

That there are ten chaplains of the Church of England (five European and five native) in the various towns and districts of the island, besides an archdeacon appointed to superintend the whole.

That all these clergymen are supported entirely by Government,—the annual salaries of the European part of them being £2000, £900, £700, and £400, respectively.

That there is one minister of the Dutch Reformed Church, resident at Colombo, and that he receives from Government an annual salary of £350.

That in the Colonies of Van Diemen's Land, New South Wales, the Cape of Good Hope, and Upper Canada, and in several of the West Indian Islands, Presbyterian churches have been established, all of which are either partially or wholly supported by Government.

That in each of the Presidencies of Bengal, Madras, and Bombay, there are two chaplains of the Established Church of Scotland, who are put on the same footing as other ordinary chaplains of the Church of England in India.

That an application for an endowment for a Presbyterian church at Port Louis was lately made by the residents in Mauritius, and that their request was at once acceded to on the part of the Right Honourable the Secretary for the Colonies.

That the legitimate reasons of the support which the Supreme Government has given to the Church of Scotland in the quarters just mentioned, are equally numerous and powerful in Ceylon.

That your petitioners are convinced, that the labours of one or more pious, able, and devoted Presbyterian ministers in Ceylon, so far from injuring the Protestant churches already established in the island, would tend both to increase their zeal and multiply the number of their members.

That in reference to the minister of the Dutch Reformed Church, it is not the desire of your petitioners to supersede one Presbyterian minister by another, but to increase the number of such ministers, who may labour in their respective spheres in a field sufficiently large to employ them all.

That a deficiency in the knowledge, love, and practice of genuine Christianity among professed Christians in heathen lands, is one of the greatest obstacles to the conversion of the heathen, and that your petitioners in their present application, do, in their sphere, contemplate the removal of this obstacle, and the substitution of a powerful agency of an opposite character.

That your petitioners are persuaded that it is only by a particular and constant pastoral superintendence, and by the practice of that system of domestic instruction and government, according to which every head of a family acts as the priest of that family, and teaches his children and dependents "the way of the Lord, and commands them to keep it," that true religion can be generally diffused or preserved in a country.

That your petitioners are desirous of enjoying, some personally, and all, as members of the community, the advantages of such a pastoral superintendence, and of having restored among themselves and others such domestic habits, as those to which they have referred,—habits so distinctly recognised by the Church of Scotland, and in former times so fully carried into effect under her direction and care, and crowned with so signal a blessing in the superior intelligence, piety, and morality of the Scottish nation.

That your petitioners look to your Board to assist them in the accomplishment of these objects, and trust by your exertions in their behalf to obtain one or more such ministers of the Established Church of Scotland as will fulfil their best and highest expectations.

That for this purpose your petitioners request your Board to apply to

the Right Honourable her Majesty's Secretary for the Colonies, to recommend to the Lords of the Treasury the grant of a permanent support for one or more ministers of the Church of Scotland in Ceylon, and of a sum for the erection of a place of worship for their use.

That your petitioners further request your Board to take such steps as may be necessary for the appointment of such minister or ministers, and for the settlement of the constitution of the church or churches that may be established, in accordance with the rules of the Church of Scotland.

And your petitioners, as in duty bound, shall ever pray.

2.—DESPATCH from Sir GEORGE GREY, intimating the resolution of Government to give a Salary of £500 a-year to a Presbyterian Minister for Colombo.

LETTER, Sir GEORGE GREY to PRINCIPAL MACFARLAN,—dated 5th January 1839.

SIR,—With reference to my letter of 8th ultimo, I am directed by Lord Glenelg to acquaint you, that a communication has been received from the Board of Treasury, intimating their Lordships' concurrence in the sanction which Lord Glenelg proposed to convey to the Governor of Ceylon for the issue from the Treasury of that Colony of a sum in aid of the expense of building a Presbyterian church at Colombo, equal to the amount of the subscriptions which have been received for that purpose, and for an allowance from the Colonial Treasury of a stipend not exceeding £500 per annum for a Presbyterian minister.

Lord Glenelg will therefore be happy to receive the recommendation of any minister whom the Committee may consider qualified to fill that appointment, and will direct the issue to him of an allowance of £150 for outfit and passage.—I have the honour, &c.

V.—HOME PROCEEDINGS.

1.—REPORT of COMMITTEE on Emigration, and Deliverance of the ACTING COLONIAL COMMITTEE thereon.

The Vice-Convener, Dr Welsh, stated to the meeting, that his attention had of late been much directed to the steps which ought now to be taken by the Committee, with a view of promoting the moral and religious interests of the numerous emigrants who were every year leaving this country, with a view of settling in the British Colonies. The Acting Committee were aware that, for some time the General Committee had, with this view, made various suggestions to Government, and had seconded a plan, proposed by Dr Boyter; but that, from the expense attending them, Government had refused their countenance and support to all or any of the plans suggested. In the meantime, preparations were making for emigration in the ensuing season, on a very extensive scale; and it was almost certain that many thousands of our countrymen would then leave our shores, without any proper provision having been made for their moral and religious interests, either on shipboard or on their arrival at their different destinations.—At present, it was understood that the superintend-

ence of the emigrants, in Government vessels, was intrusted to the surgeons on board the emigrant ships; who, though well qualified for the duties of their profession, were often not qualified for having the moral and religious superintendence of the emigrants; nay, it was to be feared in many instances, were either regardless of their moral and religious interests, or set them an example hurtful or destructive to both.

In these circumstances, and considering the connection which the objects of this Committee had with the British Colonies, it appeared to be their duty to consider and devise some means by which provision might be made for the proper and efficient moral and religious superintendence of the emigrants, during their passage out, and on their arrival at the different Colonies to which they were destined. That, on considering the subject, it appears to Dr Welsh, that the time has now arrived when an experiment might be made, by sending out chaplains in one or two of the emigrant ships, at the expense of the Committee. This experiment, however, from the expense attending it, and perhaps from the difficulty of getting properly qualified individuals to undertake the duty, could only be made on a very limited scale by the Committee, and would still leave a number of vessels without any provision for the religious interests of the emigrants on the part of the Committee.

In regard to the vessels so situated, it appeared to be the duty of the Committee to memorialize Government on the importance and necessity of being satisfied as to the moral and religious, as well as to the professional qualifications of the surgeons and others, to whom the superintendence of the emigrants might be committed. And it was suggested, that if the Committee or any Presbyteries or Synods of the Church, in the vicinity of these places from which the emigrant ships might sail, should be able to recommend, from among the emigrants themselves, individuals known to them to be qualified to take the necessary moral and religious superintendence, such individuals should be recommended to Government, with the view of some allowance being made to them for doing so, in the way of giving them a free passage, or otherwise.

The Committee might farther be enabled to do something in the way of giving advice to the emigrants in vessels, where there is no chaplain, before leaving Scotland. This, perhaps, might best be accomplished by a pastoral letter or address, which could be printed and circulated in sufficient numbers, warning the emigrants of the dangers to which they are subjected during the voyage; and giving them hints respecting their duties, both during their voyage and after arriving at their destination. For example, warning them against drunkenness, licentiousness, quarrelling, and other vices, arising from idleness during the voyage—urging them to daily reading of the Scriptures, and to prayer; and for the better securing of these objects, recommending them, in cases where there was no chaplain nor moral superintendent, to avail themselves of the gifts of some of the more elderly and better informed of the emigrants who might be recommended by Presbyteries, or otherwise, as qualified to act the part of exhorters or readers, and exhorting them, on their arrival at their destination, to be regular in attending ordinances when it is possible for them to do so; and to hold meetings for prayer, and reading the Scriptures, where there is no church to which they can have access.

Care might also be taken to supply the emigrants with Bibles, and with small libraries of well selected books for their perusal on shipboard.

For carrying these objects into effect, the propriety of employing an agent to visit the sea-port towns at the season when ships are expected to sail, might be considered, and a correspondence opened up with the Presbyteries and with the ministers, from whose bounds or parishes the emigrants were likely to go, urging upon them the duty of turning their at-

tention to the best means of promoting the religious interests of emigrants.

On considering Dr Welsh's statement, and the suggestions made by him, the Committee, after various observations by different members, and also by Mr Craigie, the Secretary of the Emigration Society in Edinburgh, who had been asked by Dr Welsh to attend this meeting—deeply impressed with the magnitude and importance of the subject, and cordially agreeing in the sentiments expressed by Dr Welsh, appointed the following Sub-Committee to report, as to the means of carrying Dr Welsh's suggestions into effect, with as little delay as possible, with instructions to prepare the draft of a memorial to Government, also the form of a letter to be addressed to Presbyteries, from whose bounds emigrants are likely to take their departure, and an address to intending emigrants ;—viz., Dr Welsh, Dr Clason, Mr John Paul, Mr Dunlop. Dr Welsh to be Convener.

2.—PASTORAL ADDRESS on the Subject of Emigration.

DEARLY BELOVED BRETHERN,—In the interesting circumstances in which you are placed,—preparing to leave for a lengthened period, and many of you perhaps for ever, your native shores,—we, the Committee of the General Assembly of the Church of Scotland, appointed to watch over the religious interests of Scottish Settlers in the British Colonies, present ourselves before your notice, to address to you some words of parting counsel, to give you our blessing, and to bid you a long farewell. Your well-being has occupied much of our attention. We have exerted ourselves to the uttermost to make provision that, upon your reaching your destination, you should have an opportunity of attending upon Gospel ordinances, in the same manner as in your native country, and that during your voyage you should have the benefit of a religious instructor ;—in cases where we have failed in the attainment of these objects, subsidiary arrangements have been made, of which due notice will be given ;—as individuals, we have you continually upon our hearts before a Throne of Grace ;—at our stated meetings we unite in our supplications in your behalf ;—we would desire, were it in our power, to see you face to face ere you leave us ; but as this may not be, we embrace the present form of giving you a final greeting, and pour forth the fulness of our hearts in this Address.

Coming before you with a friendly purpose, there are particulars in your situation that lead us to hope for a favourable hearing. In the circumstances in which you are placed, there is much to solemnize the mind. The change that is before you all, is too great not to make a deep impression. Where so many ties are to be broken—when friends and acquaintances are to be parted from, never to be met again till you stand together before the Judgment-Seat,—with the hazards of a long voyage in immediate prospect, the hearts of all must for a time be softened ; reflection must force itself even upon the most thoughtless, disposing them to pay, at least, some regard to religion, and to those who speak of religion. The whole of your earthly existence must at this time be brought under your view. Every tender recollection of the past is forced before you in strange contrast with the dim uncertainties of the future. Your relation to earth itself as pilgrims and strangers can scarcely be overlooked ; and the leave you take of your native land, must shadow forth your launching into the ocean of eternity. Let us beseech you not to allow so awakening a period to pass unimproved. When your souls are stirred

to their depths,—when they are allowed no longer to settle upon their lees,—when they are forced out of the ordinary habitudes in which there is such proneness to sink into forgetfulness, you can no longer plead the excuse of want of warning. God worketh with the souls of men in trying times, and in momentous eras of their existence. He seals by extraordinary providences upon their souls the instructions of His word. There is a special responsibility in being placed in circumstances untried and exciting. And while your feelings are all called forth, and your hearts are moved and melted, you are to seek that they may take an impress of the characters of eternity.

The emotions which may be thus excited you will have an opportunity of cherishing during the long voyage that is before you. In the many weeks or months that are to be spent by you upon the watery deep, you will be freed from your ordinary labours; you will find the mind itself delivered for a time from its former cares; and a period will be given, such as many of you never enjoyed before, and may never enjoy again, for communing with your own hearts, and attending to the things that pertain to your eternal peace. Here, again, we would earnestly exhort you to avail yourselves of the opportunity that will thus be afforded. We would urge you to improve the resting time from your ordinary avocations in spiritual exercises;—to occupy the solemn pause that Providence ordains ere you can plunge into your projected occupations, in the work of self-examination, of faith, of repentance, of purposes of new obedience,—to devote the many hours that will be wholly at your own disposal to acquainting yourselves with God. You have his word in your hands, and time to peruse it; you have the azure heavens for a temple; and the voice that the mighty deep sends forth from all its multitude of waves calls upon you to worship God.

But while there are many advantages in your situation, which, by the Divine blessing, may be improved to your everlasting benefit, we are well aware that there are snares and perils too. The bustle and stir in which you are involved in preparing for embarkation, are in danger of absorbing all your thoughts. The very greatness of the changes that pass before your eyes, calculated though these changes be to teach that all in this world is vanity, is yet, by the deceitfulness of the human heart, the means of binding many more firmly to the fleeting scene. And, amidst a multiplicity of avocations,—your footsteps hurried from place to place,—your ears stunned by new and discordant sounds, your eyes bewildered by constantly changing sights, many of you may be in danger of requesting us to leave you till a more convenient season. But now is the accepted time—now is the day of salvation. Before you commit yourselves to the dangers of the deep, you are called upon to commit yourselves to His care who has the winds and the waves in His control. If you neglect the present, what security have we that the future will be better improved? In the period of repose of which we spake, Satan can find his advantage. Idleness brings its thousand snares. Intemperance and licentiousness present a ready resource to the abandoned; and, according to the different characters of men, there may be jesting, and foolish talking, which are not convenient, or bitterness and wrath, anger and malice, and evil speaking. We would put you all upon your guard against the temptations which the great adversary of souls will present to you in these respects; for we are not ignorant of his devices. To prevent the evils arising from the distraction of mind occasioned by the presence of a crowd on the one hand, and the vacancy arising from want of settled employment on the other, we would recommend you to form a plan for the distribution of your time, and to adhere to it with undeviating regularity. Let stated portions be set apart every day for reading the Word of God, for meditation, and for prayer. In observing these duties, you will secure for yourselves the benefits of

solitude in the midst of a crowd ; and their right improvement will spread a sanctifying influence over all the other portions of the day. Forced as you may be into proximity with men of various characters, shun all familiar intercourse with the thoughtless and ungodly. Steadily resist from the first, every solicitation they address to you to engage in any relaxation or pastime that may lead to excess. Set a watch before your mouths ; keep the door of your lips ; be swift to hear ; slow to speak ; slow to wrath. Hold communion with those whose fellowship is with God. Be ready for every good word ; but be not obtrusive in your services. Walk in wisdom towards them that are without. Give no offence to any, and be at peace one with another.

Upon reaching your destination, the cares of life will again return. A new world, and a new course of duties and anxieties, will be in danger of engrossing all your regards. And this makes it the more necessary that the opportunities of your long voyage should be well improved, so that you should enter upon the new scene in a right spirit ; that while ready, diligently to engage in whatever sphere of active duty Providence may open up to you, the kingdom of God and his righteousness may still be your first object ; and that, in the event of your schemes being frustrated, and your hopes deferred, you may cast all your care upon Him who careth for you.

Let your inquiries be immediately directed to your opportunities of attending upon the public ordinances of religion. Where there is a minister of the Gospel within your reach, be regular in your attendance upon his ministrations. If of your own communion, place yourselves in connection with him, and esteem him very highly in love for his work's sake. If otherwise, still if he holds the pillar and ground of the truth, do not let a difference of outward forms be made a pretext for neglecting the instituted means of grace,—but observe them, though in an unwonted form, knowing that the same Spirit worketh in all,—in the hope that the Lord, in his own time, will send you a teacher after your own heart.

If removed from all possibility of joining in the public services of the sanctuary, still remember the Sabbath-day to keep it holy. There will be many temptations to encroach upon its sanctity, and to make it undistinguished from other days of the week. But bear in mind the holy law of God ; bear in mind the example of the land you have left behind you ; and though no Sabbath bell reach you in your solitude, and no village spire be seen pointing to heaven, let the remembrance of the time when you went to the house of God in company with them that kept holy day, awaken the longings of your heart after the courts of God's house, and lead you to put your trust in that God who is not confined to temples made with hands, and who is present with them who remember his Sabbath, though far from his sanctuary. When you cannot assemble under the care of a duly appointed minister of the Lord, you may, to a certain extent, derive the benefits of social worship, by meeting with those of your neighbourhood, for the purposes of reading the Word and of prayer. Two are better than one. The warmth of social affection may give fervency and life to devotions that otherwise might become languid,—and where two or three meet together, the Saviour has promised that he will be in the midst.

It will be of unspeakable importance that the duties of family religion be duly observed by you. Let your household be duly assembled for the morning and the evening sacrifice. Let no earthly pursuit interfere with the duty you owe to your heavenly Father. However unfavourable may be your circumstances, and however urgent your worldly avocations, take care to reserve a portion of your time for God. When you can meet around the social board, let all you partake of be sanctified by the Word of God and by prayer ; and in the dark forest, or in the lonely heath, when

the members of the family, widely scattered throughout the day in the discharge of their necessary duties, meet together for the night, for safety and repose, let the rude cabin be made glad by the voice of prayer and praise.

The circumstances in which you go forth from among us are widely different. Your community forms indeed a world, combining in itself every diversity. The infant of days and the man of grey hairs are among you, and the rich and the poor meet together. There are some of you in all the buoyancy of youth,—your breasts animated with hope, panting with desire, full of confidence in the success of schemes that may redound to your worldly advantage and renown. And it is impossible not to feel an interest in the energy that awakens to manly enterprise. But while we sympathize in the generous purposes that fill your bosoms,—while we heartily wish for abundant success to the efforts of honest industry, and while our earnest prayer is that you may return in pride and in honour to the district from which you now go forth, or become the founders of an honoured race in the land whither you go, we still would have you to remember that the time is short, and that all that is earthly is uncertain. Let your moderation then be known unto all men, and let your main ambition be for the treasures in heaven.

There are others who go forth in the bitterness of disappointment,—cast out by your native land, in which you would gladly have continued, and able to look forward in the land to which you are going, for nothing better than a quiet grave. But, brethren, we would not have you to mourn as those that have no hope. You know not what good things the Lord may have for you yet in store; and *if you put your trust in God*, He will be with you, and will keep you in the way that you go, and will give you bread to eat and raiment to put on, and will bless you in your latter end.

Let us earnestly urge it upon you all, that whatever may be the diversities of your condition, you all carry along with you, whithersoever you go, the responsibility of having breathed the air of Scotland, and carrying with you the name of Scotchmen. You will be looked upon as coming from a land where, amidst many sins, the Gospel is preached, the Sabbath sanctified, the Word of God held in reverence, the ordinances of religion observed; and the guilt you contract will be more than can be computed, if you neglect to exhibit the influence of those advantages in your lives and conversation, and if you do not strive to perpetuate, so far as your example and influence extend, these inestimable privileges in your adopted country.

Your destination in the world may be widely different. But wherever you are, and wherever you may go,—whether you are tossed upon the stormy deep, or rest in the quiet haven,—whether your lot is cast in the west or in the east,—whether on the bleak coasts of Cape Breton, amidst the forests of Canada, or in the far distant regions of Australia,—whether in the wild upland, or in the rich savannah,—whether in the lonely wilderness, among the scattered villages, or in the crowded city,—you cannot go where God is not. The earth is the Lord's, and the fulness thereof, and he made the sea also. Is the Lord a God at hand, and not a God afar off? The blood that was shed on Calvary is of efficacy, from the rising of the sun to where he goeth down, and stretches from pole to pole. Though you go forth to a distant, it is not to a strange country. The God of your fathers will go before you; and wherever you may be, "if you seek him you will find him, when you search for him with all your heart." Though far removed from your earthly friends, you will find in him a friend that sticketh closer than a brother. If you place your hope in him, you will never be put to shame. The country to which he conducts you will be gladdened by his presence, and the Lord's song may now be sung in every land.

And now, brethren, it only remains to bid you heartily, farewell. May the God of our fathers be your God and guide,—may he accompany you, and support you, and direct you, and cheer you, in every step of your pilgrimage,—may he preserve you unharmed amid the perils by waters, and the perils in a strange country,—may goodness and mercy follow you all the days of your life,—and may everlasting blessings crown your heads. The prayers of the faithful, in the beloved country you leave behind you, will ascend continually, a memorial before God in your behalf; and in the land to which you go, let us beseech you to pray for the peace of your fatherland. May the God of that land be the God of the land that becomes yours,—may his blessing come down, and may it rest upon you and upon your children, and upon your children's children.

In name and by authority of the Acting Committee,

DAVID WELSH, *Vice-Convenor.*

Edinburgh, 20th February 1839.

3.—CIRCULAR LETTER to PRESBYTERIES, with the Address,—
dated Edinburgh, 30th March 1839.

REVEREND AND DEAR SIR,—The condition of emigrants from Scotland in vessels in which there are no chaplains, has occupied of late much of the attention of the Colonial Committee; and at a recent meeting it was resolved to open a correspondence with ministers of sea-port towns, and with Presbyteries in districts where the work of emigration is going on, upon this important subject.

The Committee are fully aware that much has been done by individual ministers in this respect in different parts of Scotland; and the warm interest that has, in many instances, been shown in the spiritual welfare of emigrants, and the judicious means resorted to for their benefit, call for the grateful acknowledgements of the Committee. At the same time, however, the Committee are desirous that the spiritual interests of emigrants should not be left to the promptings of individual benevolence, in which case there is always some danger that instances may occur for which no provision may be made. And they are also convinced that increased good, in every respect, might result from the authority of the Church Courts being given to any proceedings that are resorted to, and from the attention of the clergy generally being directed to the subject.

In the Government ships, the moral and religious superintendence, when there is no chaplain, is committed to the surgeon, and it would be desirable, in every case, for Presbyteries to direct communication to be held with the surgeons, and to make such suggestions as may seem requisite. The instructions from the Colonial Office to the surgeons are very excellent, and afford every facility for the religious benefit of the passengers.

The views of the Committee as to what it would be desirable to accomplish, not only in Government ships, but also in all emigrant vessels, and the assistance that they are disposed to afford, may best be seen by the accompanying extract from the proceedings of the Committee, and by a "Notice" also herewith sent, which they wish to be enabled to place in every emigrant vessel.

The Committee are desirous that an address should always be delivered to the emigrants on shipboard, immediately before the vessel sails. This has been found to be perfectly practicable, upon application being made in the proper quarter in due time to afford opportunity for the necessary arrangements; and the best effects have resulted from the practice wherever it has been observed.

The Committee earnestly hope that you will bring the subject generally under the notice of your Presbytery at your earliest convenience ; and, in the meantime, a copy of this letter will be sent to the ministers of sea-port towns within your district, that they may take such measures for carrying into effect the views of the Committee as they see fit, in the event of emigrant vessels sailing before a meeting of Presbytery happens to be held.

Supplies of Bibles and Testaments, and small libraries of suitable books, and copies of the Pastoral Address by the Committee, may be obtained for emigrant vessels, upon proper application being made to William Young, Esq., W. S., Secretary to the Committee. I am, reverend and dear Sir, your faithful servant,

(Signed) DAVID WELSH,
Vice-Chairman.

To the Reverend
Moderator of the Presbytery of

Extract from the Minutes of the General Assembly's Acting Committee on Colonial Churches, referred to in the preceding letter.

In these circumstances, and considering the connection which the objects of the Committee had with the British Colonies, it appeared to be their duty to consider and devise some means by which provisions might be made for the proper and efficient moral and religious superintendence of the Emigrants during their passage out, and on their arrival at the different Colonies to which they were destined.

Among the plans considered and approved of by the Committee were,
1st, The sending out chaplains in one or two emigrant ships, by way of experiment.

2d, A memorial to Government, pointing out the importance and necessity of placing the moral and religious superintendence of the Emigrants in the vessels which might be destitute of chaplains, in the hands of individuals qualified to take such a charge ; and failing such application, to recommend to Presbyteries to employ means for encouraging some of the more elderly or better informed among the Emigrants, of known religious character, to act the part of readers or exhorters.

3d, A Pastoral Address to be printed and circulated widely among the Emigrants.

4th, Supplies of Bibles, and small libraries of well selected books, for the use of the Emigrants.

5th, The opening up a correspondence with Synods, Presbyteries, and Ministers, particularly near the places from which Emigrants generally sail, with a view of promoting all or any of the above objects, and, if necessary, to employ an agent to visit the sea-port towns at the seasons when ships are expected to sail.

4.—* NOTICE by the COLONIAL COMMITTEE of the GENERAL ASSEMBLY of the CHURCH of SCOTLAND.

Bibles and Testaments may be procured in this Vessel, at the lowest terms allowed by the SCOTTISH BIBLE SOCIETY, or the EDINBURGH BIBLE SOCIETY ; and at Reduced Prices, or *Gratis*, to those who can give satisfactory evidence that this is necessary.

Books may be obtained for Reading from the Library, upon application to _____, who will explain the Terms upon which the Books are lent.

* Intended for Emigrant Vessels. Copies may be had by applying to Mr YOUNG.

Provision will be made, in the absence of a regular chaplain, for the WORSHIP of GOD, morning and evening, and for Divine Service on the Lord's Day ; and the Emigrants and Sailors are affectionately and earnestly reminded of the duty of availing themselves of the opportunities that will be thus afforded.

Those who undertake the important duties of reading the Scriptures—prayer—exhortation—with the Emigrants generally, or with a few of their acquaintances—are affectionately reminded of the vast importance of taking heed that their own walk and conversation should correspond with their religious professions, and with the solemnities they perform.

Heads of Families, and all those having respect for religion, are exhorted to give every countenance and encouragement to such individuals as kindly undertake the duties of Readers or Exhorters ; not only when they are engaged in their special offices, but also at other periods ; encouraging profitable conversation and improving employments, and discouraging every species of immorality.

Means of Instruction will be afforded to the young in the ordinary branches of elementary education ; and parents and those having the care of children are reminded of the duty of enjoining regular attendance on the part of the young, and of strengthening the hands of the teacher, by supporting his authority, and seeing that his instructions are acted upon.

Parents and Guardians of young persons are solemnly reminded of the duty of taking care that those under them should be kept as much as possible out of the way of individuals whose conversation or example may prove ensnaring or corrupting.

Those addicted to intemperance, licentiousness, profane swearing, loose conversation, are solemnly admonished and warned, that while the sins that do beset them are in all circumstances destructive to their own souls, and hateful in the sight of God, they are aggravated in a high degree on shipboard, from the offence they give to the pure-minded upon whose notice they are forced, and from the pernicious influence they are calculated to exert upon the young and the thoughtless, whose friends cannot altogether keep them from seeing or hearing what is sinful.

As in a crowded vessel there must be a difficulty felt in securing a temporary retirement for the purposes of secret devotion, it is earnestly recommended that a considerate spirit should be shown in this matter,—that no unnecessary disturbance should be given to those who are employed in reading, meditation, or prayer,—and that the period and place of their religious exercises should be sacred from noise, or tumult, or intrusion.

Sailors and Emigrants are solemnly reminded of the duty of sanctifying the Sabbath, abstaining on that holy day from idle and worldly conversation, and from all ordinary employments and recreations that are not of necessity or mercy. In addition to the public exercises of religion, the duties of personal and family devotion are earnestly recommended,—the members of each separate family keeping as much as possible together,—parents and heads of families attending to the religious training of the young.

When Emigrants have in view a destination where there is no immediate prospect of a stated Gospel Ministry, they are earnestly advised, before leaving shipboard, to organize a plan with the readers and exhorters, and with those whose Christian deportment during the voyage has recommended them to general respect, for holding regular meetings on the Lord's Day, upon their landing, for reading, exhortation, prayer, and praise.

It is earnestly hoped that those in the command of the ship will afford every facility for these arrangements being carried into effect.

APPENDIX, No. VI.

LIST OF

COLLECTIONS, SUBSCRIPTIONS, & DONATIONS,

RECEIVED FOR, AND ON ACCOUNT OF,

THE GENERAL ASSEMBLY'S SCHEME

FOR PROMOTING THE RELIGIOUS INTERESTS OF SCOTTISH
PRESBYTERIANS IN THE BRITISH COLONIES.*From 30th May 1838, to 15th April 1839. ***Sums paid to Walter Malcom, Esq., the former Treasurer of the Committee.*

1. Parochial Collections.			
Parish of Weem	£1 0 0	Parish of Carriden	£3 12 6
Glendovan	1 7 0	Logierait	4 12 7
Dirleton	3 3 6	Trumisgary	1 7 0
Golspie	2 0 0	Caputh	3 0 0
Wamphray	2 13 0	Old Cumnock	3 5 0
Moffat	5 10 0	Muirkirk	3 0 0
Kinloss	3 0 0	Pittenweem	1 10 0
Reay	3 0 0	East Church, Brechin	6 0 0
Edinkillie	3 3 0	Alves	4 0 0
Farr	3 0 0	Lochs, Lewis	2 0 0
Roskeen	4 0 0	Alva	1 8 0
Carnock	2 3 3	Dalgety	2 2 6
Birsay and Harray	2 0 0	Gaelic and High Church, In-	
Uig	2 0 0	verness	15 1 9
Maxwellton Church, Dumfries	4 0 0	East Church, do.	3 18 3
Boharm	1 0 0	Airth	2 2 6
Inverary	8 16 0	Denny	2 0 1
Harris	0 15 0	Dollar	2 10 0
Tillicoultry	2 11 6	Gargunnoch	4 2 6
Killarow	2 13 6	Stirling	13 13 1
		Dunoon	13 0 0
		Mordington	1 2 10

* In order that the accounts of the Committee may be carefully examined, audited, and laid on the table of the General Assembly each year, the Committee resolved to close the accounts for this, and each subsequent year, on the 15th of April. As due notice of this intention could not be given till the Assembly met, and as a great part of the collections for the year were paid between the 15th of April and the 30th of May, these additional collections will be found in the Appendix, and they have, for this year, also been taken into account in the Treasurer's abstract for the year. It is earnestly requested, however, that, if possible, all payments to the Committee funds, may be made, in future, on or before the 15th of April in each year.

Sums received by the Interim-Treasurer after 15th April 1839.

1. Parochial Collections.			
Culross	£8 13 0	Cramond	£10 10 10
Innerleithen	3 17 0	Coldstream	5 0 0
Athelstoneford	6 3 1	Kennoway	1 0 0
Chirnside	1 0 0	Dunse, additional	0 10 0
Mordington, additional	0 15 0	Currie	2 5 0
Latheron	2 0 0	Pencaitland	6 0 0
Lochwinnoch	5 0 0	Stornoway	4 9 0
Kilchoman	4 12 2	Ronaldshay, paid on 27th April 1838	1 1 0
Canongate Church, Edinburgh	2 10 0	Dirleton Parochial Association	5 0 0
St Bernard's Church, do.	21 0 0	Perth Presbytery :—	
Greenside Church, do.	7 0 0	Aberdalgie	1 7 6
High Church, do.	42 5 2	St Paul's Church, Perth	3 3 11
Newington Church, do.	6 10 0	East Church Parochial Association	13 7 2
Lady Yester's Church, do.	12 9 0	St Madoe's Religious Association	4 0 0
St Mary's Church, do.	66 4 6	St Leonard's Church Parish	3 10 0
St George's Church, do.	69 13 0	St Martin's Parish	6 10 0
New North Church, do.	20 6 0	Aberdalgie Parish	1 8 3
St Andrew's Church, do.	37 0 0	Gask Parish	2 0 0
Tolbooth Church, do.	42 12 0	St Leonard's Church Parish, second collection	4 12 9
New Greyfriars', do.	5 0 0	Moneydie	2 0 0
Hutton	2 0 0	Errol	5 0 0
Leith Wynd Church, Edinburgh,	3 8 1½	Forgandenny	4 7 10½
St Stephen's Church, do.	71 3 0	West Church	3 0 0
New Street Congregation, do.	2 10 0	Kinfauns	1 5 0
Old Greyfriars' Church, do.	16 0 0	Stanley	2 0 0
Glencairn	3 16 0	Kinfauns, additional	4 10 0
Dailly	1 13 0	Forteviot	2 5 0
Tron Church, Edinburgh	10 16 0	Tibbermuir	3 0 0
High Church, Inverness	11 1 1	Collington	0 10 0
East Church, do.	1 17 0	Dunnichen	2 0 0
Trinity College Church, Edinburgh	11 3 0	Dumfries Sessional Association	6 3 0
United Parishes of Walls and Sandness	1 0 0	United Parishes of Dunoon and Kilmun	20 16 10
St David's Church, Edinburgh	2 6 10½	Rothsay	7 0 8½
St Cuthbert's Church, do.	15 5 6	Kilfinan	2 8 0
Strontian	1 0 0	Skirling	1 4 7
Old Church, Brechin	8 1 1	Bathgate	3 0 0
East Church, do.	6 10 0	Gladsmuir Association for Religious Purposes	1 0 0
Cargill	2 15 6	United Parishes of Kilchrennan and Dalavich	1 0 0
Old Church, Edinburgh	2 0 0	Banff	6 0 0
Buccleugh Church, do.	5 5 0	Monzie	7 10 0
Dalgetty	1 4 1	Avondale	1 5 3
Eyemouth	1 11 6	East Strathaven	1 1 0
Borrowstouness	6 6 8	Dalsenf	2 3 0
Dunse	4 17 7	Stair	0 6 5½
Liberton, Edinburgh	7 4 6	Kiltearn	1 5 0
Gaelic Church, do.	4 0 0	Dull	1 15 4
North Ronaldshay	1 0 0	Torryburn	3 0 0
Port-Glasgow	3 0 0	Mauchline	3 15 0
Falkirk	15 0 0	Keig	1 6 9
Deerness	2 0 0	Sorn Association for Religious Purposes	5 0 0
United Parishes of Evie and Rendall	2 0 0		
Halkirk	2 10 0		
United Parishes of Glenorchy and Innisfail	4 0 0		

Catrine Parochial Association	£9 0 0	Penicuik Association for Religious and Missionary Purposes	£5 0 0
Parochial Association of Kinneithmont	2 0 0	Collection in Govan Church	11 2 6
Parochial Association of Clatt	2 0 0	Do. Roseneath do.	9 6 8
Traquair	3 1 6	Do. Glassford do.	4 18 2
Burntisland Parochial Association	4 15 0	Do. Levern do.	2 2 0
Assynt	1 10 0	Do. Rutherglen West Church	3 13 0
New Monkland	5 0 0	St George's Church, Paisley, Collection	20 5 0
Largs	7 0 0	Collections from the Dumbarton Presbyterial Association, viz. :—	
Ecclesmachan	1 0 0	Drymen	2 9 5
St John's, Hamilton	8 17 0	Killearn	2 10 0
Scone	5 1 6	West Kilpatrick	8 0 0
New Cumnock	3 15 9	Luss	2 10 0
Inverarity	1 1 3	Strathblane	5 2 6
Dryfesdale	3 0 0	Collection at meeting of the Association	6 2 8
Girthon	2 5 0	Inverary	2 9 0
Dalry, Kirkcudbright	0 10 0	Fodderty	1 14 0
New Parish of Rothesay	12 0 0	Port of Monteith	1 1 3
Carluke, part of a collection	3 10 0	Newhaven Church, Edinburgh	2 14 0
Blantyre, part of a collection	5 1 8	Collection in Church of Bothwell	5 12 4
Kippen	4 0 0	Kilmartin, Stenscholl, Skye	1 0 7
Yetholm	5 0 0	Tarland	1 10 0
Sorbie Missionary Association	1 10 0	Kingoldrum	1 15 0
Torphichen	3 10 0	Deskford	2 8 0
Greenlaw	2 0 0	Durrisdeer	2 6 6
Ferry-Port-on-Craig	2 10 2½	Penpont Parochial Association	2 0 0
Whithorn	4 16 0	Leuchars	6 11 6
Cortachy and Clova	7 12 9	Stirling Presbyterial Association, being contributions from the following Parishes, viz. :—	
Kirriemuir	2 0 0	Stirling	16 2 0
South Knapdale, for Canada	2 6 0	Alloa	17 0 0
Kilmartin	6 18 4½	Killearnan	2 10 0
Kirkaldy	7 7 0	Parishes in the Presbytery of Garioch, viz. :—	
Kirkmaiden	1 0 0	Meldrum	3 9 4½
Kilmore	4 0 0	Kintore	3 0 0
Cambuslang	1 7 0	Chapel of Garioch	2 2 0
Collessie	4 5 6	Keith-hall	2 1 0
Monimail	3 1 6	Inverury	1 3 6
Kilbrandon	3 3 0	Rayne	1 2 2
Foss	1 8 0	Daviot	0 11 6
Presbytery of Irvine :—		Turriff Presbyterial Association, being contributions from the following Parishes, viz. :—	
Dunlop	1 10 0	Drumblade	3 0 0
Kilmarnock High Church	3 19 10½	Forglen	1 10 0
Do. Laigh Church	9 12 0	Forgue	2 0 0
Kilmarnock Parochial Association	5 12 8	Fyvie	1 5 0
West Kilbride	3 16 0	Gamery	1 0 0
Ardrossan	2 10 0	Inverkeithing	1 0 0
Shotts	2 10 0	King Edward	1 0 0
Straiton	1 13 0	Monquhitter	1 10 0
Montrose Church Association	12 0 0	Turriff	2 13 4
Logie Pert	1 16 7	Roxburgh	2 13 9
Fordoun	5 0 0	Kildalton	1 0 0
Trinity Church, Aberdeen	5 9 0		
Allness	4 0 0		
Glenelg	1 11 0		
Wamphray	2 0 0		
Bolton	1 0 0		
Lanark	4 0 0		
Lanark Parochial Association	10 17 6		
Lesmahagow	1 11 3		

Kirkinner Parochial Association	£3 0 0	Balquhidder	£1 18 6
Abbey Parish, Dunfermline	5 0 0	Erskine	4 0 0
Carnock (Dingwall)	2 0 0	Dunscore Parochial Association	2 0 0
Tarbolton Parochial Association for Religious Purposes	2 0 0	Kirkpatrick-Fleming	2 10 0
Hamilton Old Parish	3 10 0	Dreghorn	0 8 2
Dalkeith Parochial Association, contributions from the fol- lowing Parishes, viz. :—		Cruden	2 14 4
Heriot	4 2 0	Arrochar	5 0 0
Glencross	2 2 0	Crossbar	9 9 0
Dalkeith	4 8 10 ¹ / ₂	Dunipace	2 10 1 ¹ / ₂
Cranston	1 10 0	Larbert	1 11 2
Roslin	2 0 0	North Berwick	2 11 8
Newton	10 0 0	Laurencekirk	2 5 0
Cockpen	4 12 8	Kilmadock	3 9 4
Stobhill	0 10 0	Midcalder	6 3 6
Ormiston	2 10 4	Craig	6 3 8
Stow	3 16 0	Carriden Parochial Association	1 6 2
Greyfriars' Church, Aberdeen	5 14 1	Kingarth	2 5 0
Forres	3 10 0	Makerston	3 4 0
Edzell	1 0 0	Rescobie	2 0 3 ¹ / ₂
Tongue	2 0 0	Stonehouse	3 2 0
Harris	0 15 0	Coylton	4 2 0
Contributions from Parishes in Aberdeen, viz. :—		Dalkeith Presbyterial Associa- tion, additional sum from the Parish of Lasswade	6 9 0
John Knox's Church	6 7 4 ¹ / ₂	South Uist	1 3 0
Echt do.	1 0 0	Irongray	1 8 3
Mary Culter Parish	1 3 0	Polmont	6 0 0
Old Deer	1 13 0	Blairgowrie	6 0 0
New Deer	1 10 0	Logierait	5 0 0
St Fergus	1 10 0	Parish Church of Forfar, part of Collection	2 6 8
Longside	1 10 0	Arbroath Presbyterial Associa- tion, viz. :—	
Lonmay	1 10 0	Arbroath	5 15 10
Arbirlot	2 14 6	Barry, (including the New Parish of Carnoustie)	6 2 9
St Paul's Church, Edinburgh	9 0 0	Carmylie	0 14 0
Received from Churches, &c., at Dundee :—		Inverbrothock	0 14 4
Greyfriars' Church, Dundee	5 5 0	Inverkeillor	3 7 0
Parish of Monifieth	2 1 6	Kirkden	0 15 7
Broughty-Ferry	5 0 0	Ladyloan	3 17 5
Longforgan	2 6 6	Lunan	1 16 7 ¹ / ₂
Mains	2 0 0	Panbride	5 2 6
Abernyte	3 0 0	St Vigean's	1 0 0
Lochee	2 10 0	Peterhead Association Collec- tion	5 0 0
St Andrews' Parochial Asso- ciation	8 0 0	Gilcomston Church, Aberdeen	3 9 6
Chapelshade Parochial Asso- ciation	6 17 11	Union Church, do.	3 0 0
St John's Parochial Association	7 13 0	Glenwick	1 15 0
Dalrymple	2 0 0	Coul	1 7 6
Newton-upon-Ayr Parochial Association	4 0 0	Coldstone	1 5 0
High Church, Paisley	22 10 0	Lumphanan	1 1 0
Inch Parochial Association	2 15 6	Aboyne	1 0 0
Tannadice	3 10 0	Birse	1 0 0
Yester, part of a collection	4 0 0	Lyne and Megget	1 10 0
Lismore and Appin	0 12 2	Carnock (Dunfermline)	1 10 0
Aberdour, Fife	4 0 0	Monivaird and Strowan	3 4 0
Kilbarchan	2 3 6	Elie	4 0 0
		Crossmichael	2 0 0
		Row	3 0 0

Bridgeton, Glasgow	£2 0 0
Shieldag	1 10 0
Uig	2 2 0
Fenwick	3 6 11
Portpatrick Parochial Association	0 13 10
St Luke's Church, Edinburgh	12 0 0
Gilmerton	1 17 6
Old Cumnock	2 12 0
Keiss	1 0 0
Kirknewton	3 15 6
Aberfoyle	1 0 0
North Church, Aberdeen	12 0 0
Keig	1 6 9
Inchinnan	3 15 0
Collection at the Mission Station, Tarbet, (Harris)	1 0 0
Urquhart	3 0 0
Kirkoswald	0 10 0
Reay	4 10 0
Duffus	1 10 0

2.—*From Societies.*

Received from the Wick Bible and Missionary Society, in connection with the Established Church	3 3 0
Leven Female Society for Religious Purposes, per Rev. Mr Cutler	4 14 1
Stromness Established Church Bible and Missionary Society	3 0 0
Muthil Bible and Missionary Society	5 0 0
Stow Society for Religious Purposes	2 10 0
Kincardine in Monteith Bible Society,	7 0 0
Liverpool, from the Corresponding Board, by Rev. Dr Ralph	17 14 4

Associate Congregation of Original Seceders, Skene Terrace, Aberdeen	£1 1 0
Barony Parish of Glasgow Congregational Society	4 0 0
Nairn Presbytery Missionary Society	20 0 0

3.—*From Individuals.*

Received from the Rev. P. Borrowman, Glencairn	1 1 0
Rev. Dr Lee	1 1 0
A Friend, per Miss Flora Campbell	0 10 0
Rev. Lewis Balfour, Colinton	1 0 0
A Friend, per W. Collins, Esq.	0 5 0
Rev. Mr Henderson, Kinclaven	0 10 6
Charles Cowan, Esq.	5 0 0
Girls attending a Lady's Class for Religious Instruction, per Rev. J. Fairbairn, Newhaven Minister of Turriff, (his Salary as Presbytery Clerk)	0 5 0
A Servant, being part of a token of remembrance left her by her master	0 10 0
Rev. Mr Jackson, being a bequest from Mr David Shaw, merchant, Airdrie	1 1 0
Anonymous Donation, per Alex. Goodsir, Esq., Secretary to the British Linen Company	50 0 0
Received from John Stewart Hepburn, Esq. of Colquhailzie	1 0 0
A Minister's Widow, per Rev. Dr Gordon	1 0 0

* * Various sums received since 31st May 1839 will appear in next Report. They have been noticed in the Home and Foreign Missionary Record, in which publication the contributions to the Committee are regularly acknowledged.

Collections, subscriptions, &c. are received by the Interim Treasurer, WILLIAM YOUNG, W. S., 55, Great King Street.

FORM of a BEQUEST or LEGACY to the Fund of the General Assembly's Committee on Colonial Churches.

I give and bequeath the sum of _____ to the Committee of the General Assembly for Promoting the Religious Interests of the Scottish Presbyterians in the British Colonies, and the Receipt of the Convener of the Committee shall be a sufficient Discharge of the same.

APPENDIX, No. VII.

ABSTRACT

OF THE

ACCOUNTS of the GENERAL ASSEMBLY'S COMMITTEE ON
COLONIAL CHURCHES, at 31st May 1839.

1839.			
May 30.	Balance of last year's account, as Audited,	L.2418	1 2½
	Parochial and Congregational Collections received during the year,	2388	18 10¾
	Received from Societies,	186	18 2
	Received from Individuals,	209	19 5
	Interest to 31st May 1839,	45	8 2
		<hr/>	
		L.5249	5 10¼
	Deduct Sums voted and paid during the past year,	L.1675	19 8
	Deduct Expenses, including Salaries, Advertisements for 1838 and 1839, Postages and Incidents, Copying Papers, Stationery, &c.	351	13 4
	Expenses of Sub-Committee in Glasgow, paid to Principal Macfarlan,	19	9 9
		<hr/>	
		2047	2 9
		<hr/>	
	Balance in favour of the Committee,	L.3202	3 1¼

N. B.—From this balance fall to be deducted various sums voted, but not yet paid, amounting to upwards of L.800.

APPENDIX, No. VIII.

ACTING COMMITTEE.

*(Now transferred to Edinburgh.)*PRINCIPAL MACFARLAN, *Convener*; DR WELSH, *Vice-Convener*.

Dr Muir,	Rev. A. Browne,
Dr Lee,	Walter Cook, Esq.
Dr Dickson,	Alexander Dunlop, Esq.
Mr John Paul,	James Bridges, Esq.
Mr James Grant,	William Paul, Esq.
Dr Clason,	Alexander Hutchison, Esq.
Mr Macfarlane, (Stockbridge,)	Patrick Tennent, Esq.
Mr Candlish,	John Swinton, Esq.
Mr Elder.	

William Young, W. S., 55, Great King Street, *Secretary*.

Sub-Committees, to raise funds, to collect and disseminate information, to select and recommend candidates for Churches in the Colonies, and to report quarterly to the general Committee.

Dr Chalmers, Dr Singer, Dr Dickson, Dr Lee, Principal Baird, Dr Bryce, Dr Ritchie, Dr Brunton, Dr Muir, Dr Welsh, Dr Simpson, Dr Gordon, Mr Marshall, Mr John Paul, Dr Aitken, Mr W. Cunningham, Mr James Grant, Dr Clason, Mr Macfarlane, (Stockbridge,) Mr J. J. Wood, Mr Jamieson, Mr Horne, Mr M. C. M'Kenzie, Ministers;—The Marquis of Tweeddale, Lord Moncreiff, The Procurator, Rev. Archibald Browne, Sir Charles D. Fergusson, Alexander Dunlop, Esq., James Bridges, Esq., Robert Johnston, Esq., Simon Sawers, Esq., William Paul, Esq., Patrick Tennent, Esq., James Maitland Hog, Esq., Alexander Hutchison, Esq., Alexander E. Monteith, Esq., Colin Campbell, Esq., James Small, Esq., Walter Cook, Esq., James Hope, Jun., Esq., James M'Innes, Esq., Isaac Bayley, Esq., W. F. H. Laurie, Esq., John Swinton, Esq., J. S. More, Esq., Norman Lockhart, Esq., John Bowie, Esq., Elders; to meet from time to time in Edinburgh. Dr Welsh, Convener.

2. Dr Gardner, Dr Patrick M'Farlane, Principal Macfarlan, Dr Hill, Dr Burns, Dr Macgill, Dr Brown, (Glasgow,) Dr Stuart, Dr Fleming, Dr M. Mackay, Dr Smith, Mr Stewart, (Sorn,) Mr Dempster, Mr Sym, Dr Henderson, Dr Paterson, Mr Menzies, (Greenock,) Mr Lang, (Glassford,) Mr J. M'Naughton, Mr A. B. Campbell, Mr Laurence Lockhart, Mr Duncan Macfarlane, Mr Robert Craig, Mr Allan M'Naughton, Mr John Macfarlane, Mr John Macleod, Mr John Roxburgh, Dr Norman Macleod, Mr H. Buchanan, Ministers;—Henry Paul, Esq., J. C. Colquhoun, Esq., William Smith, Esq., John Bain, Esq., John Turner, Esq., Henry Dunlop, Esq., Elders; to meet from time to time in Glasgow. Principal Macfarlan, Convener.

3. Dr Forbes, Dr Mearns, Principal Dewar, Mr James Paull, Mr Abercrombie Gordon, Mr Charles Gibbon, Dr J. A. Forsyth, Mr William Ingram, Mr James Robertson, Mr John Keith, Mr John Allan, Mr D. Simpson, Mr Pirie, Mr W. Robertson, Ministers;—Professor Hercules Scott, Professor Brown, Alexander Webster, Esq., Alexander Harper, Esq., James Grant Duff, Esq., David Chalmers, Esq., George Cumming, Esq., John Thain, Esq., Elders; to meet at Aberdeen. Mr Abercrombie Gordon, Convener.

4. Dr W. A. Thomson, Mr Grierson, Mr D. Duff, Mr T. Clark, Mr J. W. Thomson, Dr J. Grierson, Mr J. R. Omond, Dr Eisdale, Dr Anderson, Ministers ;—William Thoms, Esq., Elder ; to meet at Perth. Dr Thomson, Convener.

5. Mr Muir, Mr Leith, Mr Clugston, Mr James Glen, Mr Robert Brown, (Largo,) Dr Charles Adie, Mr James Thomson, Mr John Cook, Mr J. Craik, Mr D. Symers, Mr Robert Lunan, Mr James Whitson, Mr Thomas Hill, Mr George Milligan, Ministers ;—D. Maitland Makgill, Esq., R. B. Dalglish, Esq., Captain R. Ransay, Captain James Wemyss, Elders ; to meet at Dundee. Mr James Thomson, Convener.

6. Mr Stewart, Mr Clark, Dr Rose, (Inverness,) Mr Brander, Mr Beith, Mr Flyter, Mr L. W. Forbes, Mr W. Sage, Mr W. Robertson, Mr James Grant, Mr Donald Sage, Dr Rose, (Drainie,) Mr James Grant, Mr J. M'Kinnon, Ministers ;—Thomas Balfour, Esq., John Ross, Esq., Elders ; to meet at Inverness. Mr Clark, Convener.

7. Dr Thomas Duncan, Dr Burns, Mr Gillespie, Mr M'Lellan, Dr H. Duncan, Mr Angus Barton, Mr George Smith, Dr R. Wallace, Mr James Maitland, Mr M. S. Johnstone, Mr James Fergusson, Mr William Dunbar, Ministers ;—A. Lookup, Esq., George G. Bell, Esq., Robert Whigham, Esq., The Earl of Selkirk, Sir D. Maxwell, Bart., Stair H. Stewart, Esq., Elders ; to meet at Dumfries. Dr Thomas Duncan, Convener.

8. Mr Goldie, Mr Purves, Mr M'Culloch, Mr Veitch, Mr George F. Knight, Mr Riddel, Dr Brown, (Langton,) Mr Walker, Dr John Cormack, Mr Peter Cousens, Mr Joseph Thomson, Ministers ;—George Buchan, Esq., Sir John Pringle, William Ogilvie, Esq., W. O. Rutherford, Esq., Thomas Bruce, Esq., Elders ; to meet at Dunse or Kelso. Mr M'Culloch, Convener.

9. The Rev. Messrs Cupples, Dempster, Bonar, Brown, (Alva,) Colonel Dundas of Carronhall, Robert Bruce, Esq., of Kennet, and Mr Johnston of Alva ; to meet at Stirling. Mr Cupples to be Convener.

10. The Rev. Dr Hill of Dailly, Mr Stewart of Sorn, Mr Campbell, Kilwinning, Mr James Stevenson, Newton-upon-Ayr, Mr E. B. Wallace, Barr, Sir Charles Dalrymple Fergusson, Bart., William Howison Crawford, Esq., Claud Alexander, Esq., of Ballochmyle ; to meet at Ayr. Dr Hill to be Convener.

APR 14 1931

