

THE
PRINCETON REVIEW.

OCTOBER, 1851.

No. IV.

ART. I.—*Proceedings of the General Assembly of the Free Church of Scotland*, which met in Edinburgh, May 22, 1851. From the Home and Foreign Record.

THE opening sermon was preached by the Rev. Dr. Paterson, of Free St. Andrews, Glasgow, the Moderator of the last Assembly, from John viii. 32.

According to the Scottish custom, the moderator of the former Assembly nominated the Rev. Dr. Duff, and he was chosen by acclamation; and on taking the chair, delivered an animated and interesting discourse, in which he took a comprehensive but rapid survey of the fortunes of the Church of Scotland, and her struggles with Papacy and Prelacy; and then came down to the disruption in 1843, by which the greater part of the evangelical clergy of the Established Church voluntarily relinquished their livings and their resources, rather than yield to the Erastian principles adopted by the civil government. He concluded by earnestly recommending to the Assembly the sustentation of all their *schemes* connected with the prosperity of the Church, and especially urged the importance of prosecuting foreign missions with increasing ardour and liberality. The address occupied more than an hour in the delivery.

A greater part of the morning of the second day was spent in devotional exercises; after which, the Rev. Mr. Jaffray exhibited a general view of the collections of the churches for the several schemes prosecuted by the Free Church. From this it appeared, that for the seven schemes, the amount of the collections the last year was £42,010 8s. 3d., whereas for the current year it was £50,868 18s. 3d., being an increase of £8858 10s., which gave a very encouraging view of the finances of the Free Church. The Sustentation Fund, by which the parish ministry is in a great measure supported, is the most important and the most difficult of all the schemes of the Church, and the sum of the collections for this object was larger than in any former year; but on account of the increase of ministers, the dividend which each could receive was not greater than the last year, and fell short of that of several former years. The plan of the fund invented by Dr. Chalmers immediately after the disruption, was, by associations in every congregation to raise a general fund, from which every pastor should receive an equal dividend. And it was the object to raise such a fund in this way, and by donations, as would admit of every minister receiving at least £150 per annum. They have, however, not yet realized their expectation. The highest sum divided has not much exceeded £125, and for the two last years has been only £123. Although Dr. Chalmers at first adopted the principle of paying an equal sum to every settled minister of the Free Church, yet, before his death, he was convinced that this principle, though apparently just, did not operate equally; and one of the last things which he wrote was an earnest appeal to the Church to change this feature of the plan. It has not yet been done; but is now under consideration.

In the evening of this day, the Assembly took up an overture from the Presbytery of Kelso and Lauder, proposing the appointment of a day of humiliation and prayer during the sessions of the Assembly. The same subject was pressed by several of the members. After due deliberation, the Assembly resolved that they would observe the next Tuesday as a day of solemn humiliation before God; and appointed Dr. Samuel Miller of Glasgow to preach and conduct the devotional exercises; public worship to commence at 11 o'clock, A. M.; and

after the close of the public exercises, it was agreed to meet in private conference, and to direct their attention to ministerial duty, and to the condition of the young in their respective congregations; and after the public exercises in the evening, to direct their attention to the condition of students of theology; and particularly to bring to view the low state of missionary feeling in the churches.

The Assembly now heard the deputation, consisting of Messrs. Monod and Bost, from the Evangelical Reformed Church of France. Mr. Monod addressed the house, and thanked them for their recommendation of this Church to their congregations for contributions; the result of which was, that 95 congregations had taken up collections, which amounted, with contributions from individuals, to £464 11s. 9d. He remarked that they who watered others would be themselves watered. He said, that though they were a small body, they had, with gratitude, to record circumstances of much encouragement. They now numbered thirty-two ministers and elders, which was an increase of four during the year; and these represented fourteen churches; that at their last synodical meeting, they were honoured and cheered with no less than eight deputations from sister churches; from Scotland two, from Ireland one, from England one, from the Canton de Vaud one, and from France three. "But," said he, "we have something to say better than all this; he trusted there were real aspirations after the glory of God, and a sincere desire to do his will, his whole will, and nothing but his will. There was a spirit of prayer, singing praises to God with the heart, and preaching the truth with earnestness and fervour. There was also, he might say, the prevalence of brotherly love and brotherly forbearance." Mr. Monod mentioned that his church had distributed fourteen millions of tracts, all testifying of Christ as the Saviour; and two millions of Bibles and Testaments. He then adverted to the importance of the evangelization of France; to the need his church stood in of help, and to her resolution to go forward in the work.

Mr. Bost also addressed the Assembly in an interesting manner. Upon which, the Assembly expressed the deep interest which they felt in the Evangelical Reformed Church of

France, and their earnest prayer that they might have grace given them to be steadfast. The Moderator, in the name of the Assembly, returned thanks to the deputies.

On Saturday the 24th of May, Mr. Jaffray read the report of the Committee on the Irish Mission, in the place of the Rev. A. Moody Stuart, the convener, who was absent. This report gives a favourable account of the prospect of success in this field of missionary labour, and concludes in the following words: "The Roman Catholics of Ireland have recently been as a ripe field, into which the sickle of Divine judgment has been thrust. They are now also, through Divine mercy, like a field whitening for the sickle of the gospel. May the great Lord of the harvest send forth labourers into his own harvest: and may he that 'reapeth receive wages, and gather fruit unto life eternal!'"

This morning also, the Assembly was addressed in very animated discourses by the members of the deputation of the General Assembly of the Presbyterian Church in Ireland, the Rev. Mr. Kirkpatrick of Dublin, and the Rev. Mr. Hamilton of Belfast. And in accordance with the common custom, these deputies received the thanks of the Assembly conveyed to them in a speech of the Moderator.

The only other business transacted this day, was the discussion and decision of the translation of Mr. George Philip from Stonehaven to Union church, Glasgow. The Assembly were unanimous for the translation, though contrary to the wishes of Mr. Philip. And also in a case of discipline in which a minister was deposed for drunkenness.

On Monday, the 26th, Mr. Davidson gave in a long report respecting the observance of the Sabbath. This report furnished no encouraging information respecting any considerable progress in this important concern. For a short season, the Christian public was greatly rejoiced at a change made in the arrangements of the post-office in London, in regard to the delivery of letters on the Sabbath; but their joy was of short duration, for in a few days things reverted to their former state, and the new arrangement was changed. The Assembly approved the conduct of the committee and they were continued.

Another case of translation came this day before the Assembly, respecting which the decision was, that it should not take place. These cases always come before the Assembly by an appeal from the decision of some Synod.

Doctor Buchanan of Glasgow, now spread before the Assembly a detailed account of the Sustentation Fund. The result has already been given in the general view of the finances by Mr. Jaffray. It will therefore be sufficient at present, to give the resolutions adopted by the General Assembly on this subject.

Resolved, 1. The General Assembly approve of the Report, and while they observe with satisfaction, that the income of this fund has somewhat increased, and would desire to record their thankfulness for the same to Almighty God, they regret that the provision for the ministry is still so inadequate.

2. The General Assembly continuing to cherish a deep conviction that it is the duty of the church, and necessary to its stability and prosperity, that a minimum stipend of £150 per annum, should be provided for the ministers of the church, renew their earnest recommendation, that this great object may be prosecuted with unabated energy and zeal, and never abandoned, till, through the Divine blessing, it be fully realized.

3. With a view to promote this object, the Presbyteries of the Church are enjoined, at their first meeting, to take all competent means to secure the efficient working of the Associations within their bounds, and to further generally the interests of the fund, in the several congregations under their charge.

4. The General Assembly recommend the Committee to continue the system of periodical visitation, by deputations appointed for that purpose, of the several Synods, Presbyteries, and congregations of the church, &c.

5. The last resolution relates to the filling of vacancies, and the course to be pursued in the case of vacant congregations.

A memorial from certain ministers and elders, requesting certain changes in the plan of the Sustentation Fund having been laid before the Assembly, a number of resolutions respecting this matter were adopted, not necessary to be here inserted.

The only other business transacted this day, was the case of a call, where the people were much divided; and another case

of the translation of a minister, which it was resolved should take place.

Tuesday, May 27, being the day appointed for prayer and humiliation, no other business was transacted.

Doctor Miller, of Glasgow, preached, and took for his subject, the 126th Psalm. The Assembly was afterwards addressed by Dr. Paterson, on the subject of ministerial duty; and by Mr. Nixon on the state of the young in the congregations of the Church.

In the afternoon, the Assembly were addressed by Mr. David Brown of Glasgow, who directed the attention of the house to the spiritual state of the students of the Church; and particularly, to the necessity of a converted ministry. After remarks from several others, Mr. Andrew Gray of Perth, addressed the Assembly on the low state of missionary feeling, and the power of mammon. The addresses delivered on this occasion were interesting and impressive; but we have not room even to give the substance of them.

On Wednesday morning the Assembly were for some time engaged in conference respecting the Sustentation Fund. The point particularly brought under consideration related to the manner of distribution; whether any change such as that which had been suggested by Dr. Chalmers was expedient. After the Assembly met in open court, a request was made, that the sermon preached the preceding day by Dr. Miller, and the address of Mr. Nixon on the subject of training the youth of the Church, should be published.

The Committee appointed to prepare an address to the Queen, read a draft to the Assembly which was approved, and directed to be sent, after being signed by the moderator, to the Home Department, to be presented to her Majesty.

Dr. Cunningham now presented an interesting report respecting the New College, from which some extracts will be made.

“In accordance with the resolution of the *Commission*, the new College was opened on the 6th of November, last; the moderator of the last Assembly presiding, conducting public worship, and delivering an address to the professors and students. The proceedings connected with the opening of the College, and the introductory lectures of all the professors have been pub-

lished; and the Committee have nothing to add on this subject, except to express their deep sense of obligation to the Church acting through its Commission for its kind interposition in this matter; and to Dr. Paterson, the moderator, for his very valuable and excellent services on that occasion.

The number of theological students enrolled in the New College, for last session, was two hundred and fifty-eight, being a considerably larger number than had been enrolled since the disruption. Of these, about thirty speak the Gælic language; eighty-eight commenced their theological studies; being twenty-five more than entered the hall the preceding year. The number of theological students who attended at Aberdeen the last session, was thirty-nine, being two more than in the preceding year; but the number who entered for the first time, was eight less than the preceding session. Of the students at Aberdeen, only one could speak the Gælic. The whole number of theological students enrolled at both places, was two hundred and ninety-two. Of these, however, seventeen were from Ireland. The class of natural science was attended by a much larger number of students than in the preceding session, amounting to one hundred and twenty-eight, who appeared to take a lively interest in the business of the class. The attendance of amateur students was sixteen, and would have been greater had not the accommodations for them been defective, in consequence of the attendance of so large a number of theological students.

The College Committee anticipating that the knowledge of the Hebrew language would be required before admission to the hall, employed, during last session, the Rev. Theodore Meyer, a licentiate of the Free Church, to give instruction to the students in philosophy, and in the elements of Hebrew. And they have much pleasure in stating, that Mr. Meyer amply fulfilled the expectations the Committee entertained of him, and proved himself to be a skilful, efficient, and successful teacher.

The debt due by the College Committee at the time of the last Assembly, was £2200; it is this year reduced to £1800.

The Committee, during last session, carried into operation the proposal which they have more than once brought under the notice of the Assembly, viz. exacting from the theological

classes, a common fee for the sessions, in place of a separate fee to each professor. The common fee was fixed at £4. 10s. a sum which, on the whole curriculum, produces exactly the same amount as the aggregate of the separate fees exigible for the different classes on which attendance has been compulsory; while the students have, in addition to the classes for which a fee was previously exigible, the benefit of attending the classes of Dr. Black and Dr. Fléming. One great advantage of this change is, that the students have no motive to postpone unduly their attendance on any of the classes, and may, therefore, be expected to take them at the proper time.

“One munificent donation has been received during the past year for scholarships, amounting to the sum of £4000. The generous donor is HENRY MILLER, Esq., a retired London merchant. The money is to be vested in land, and to be under the control of the Senatus Academicus and the Lord Provost of Edinburgh, for the time being. The annual revenue is to be laid out in providing for scholarships of £40 annually, to be enjoyed for two years. They are to be gained by competition on subjects of general education, and are to be enjoyed by young men who are engaged in their philosophical and literary studies, and have not yet commenced their properly professional education. The first two of these Miller scholarships are to be competed for on Monday next. The Committee entertain a confident hope that this munificent donation will exert a powerful influence in promoting sound academical education.” [Oh, that we had such donors!]

“There are several important subjects which, for the last three years, the Committee have adverted to in their reports, as deserving the consideration of the Assembly and the Church. The necessity of some special provision for the education of Gaelic students for the supply of Highland congregations; and the provision generally that ought to be made for assisting young men in the prosecution of their studies—the length of the session,—and especially the means that ought to be employed in promoting and testing the personal piety of students. They continue to be impressed as much as ever with the importance of these subjects, and would fain hope that some of them may engage the attention of this meeting of the Assembly.”

The next report brought before the Assembly was, "On the SCHEME FOR SCHOLARSHIPS, submitted by Professor McDougall. This scheme, he remarks, has been in operation for six successive years. During that time £2800 have been applied directly to the support of young men of ability, coming forward for the ministry in the Free Church. Out of this fund 139 scholarships had been awarded to such students as, after a fair competition, appeared to be most deserving of the reward. Most of these scholarships have been enjoyed for the period of two years each; and in by far the greater number of instances, it cannot be doubted that the very deserving and accomplished young men by whom they have been so honourably gained, would either have been lost altogether to the Church, from inability to carry on a course of study for the ministry; or would have been placed in circumstances much less favourable for prosecuting these studies with freedom and advantage. It is surely a matter of satisfaction, that by means of this contribution so much has been done for the encouragement of so large a body of young men, all of them very creditable scholars, and some of them yet destined, it is hoped, to rank among the Church's distinguished ornaments. The fund for these purposes was originally contributed for a limited period, and by way of experiment, by a few friends to the cause of high ministerial education in the Free Church of Scotland. The sub-committee, to whom the administration of their liberality has been entrusted, now feel themselves fully warranted in declaring that the scheme has answered largely the very best expectations that could reasonably be formed of it. Those selected by public competition for preferment under it, have often been very eminently distinguished among their fellow students, and have always as a body, maintained in their classes a position of high respectability and credit. The very ordeal by which they have been chosen, is one which, instead of in any way humiliating or degrading, must have tended eminently to elevate and stimulate. The indirect effects of such a practice steadily persisted in, upon the entire body of the students, cannot have been insignificant. The standard of acquirement has been defined, extended, and gradually raised. A higher measure of attainment than usual, and that according to a well considered and

digested plan has been secured. The number of competitors from year to year, instead of decreasing has augmented, notwithstanding the known severity of the trial; and on the last occasion, being the sixth, it was nearly double what it had been on the occasion immediately preceding, although the rewards at the disposal of the Committee were unfortunately not more than half as great as they used to be. In short, the Committee have repeatedly had the explicit testimony of professors and examiners, as well as the strongest evidence from outward fact, for asserting that it would be most deeply to be regretted, if a scheme so signally beneficial in its bearing and effects, remote as well as immediate, should be allowed to languish or become crippled for want of resources, at the very time its efficiency for good had been placed by actual experiment beyond question, and its difficulties of every other kind had been surmounted; just when its operation might be expected to tell most powerfully, and when the wisdom and necessity are becoming every day more apparent, of every possible exertion being made by all the evangelical churches for the securing a highly trained, as well as a godly ministry in the land. They will not now allow it to drop when on the point of being able to stand alone; nor by withdrawing prematurely that support, which, if continued for a short time, would place it on a footing of security and independence. Will they suffer the past to so large an extent to go for nothing, and the ultimate establishment and even existence of the scheme, to be so very seriously endangered?"

Dr. Cunningham said, the Committee were thoroughly satisfied of the great good which these scholarships had already effected, and hoped that the report which had just been read, would have the effect of awakening attention, for the high object was well worth the liberality of some of the generous friends of the Church.

The reports were unanimously approved, and the matter of scholarships earnestly recommended to the liberality of the members of the Church.

The next subject taken up was an examination of the returns of the Presbyteries on the overtures sent down the last year. On the subject of requiring a knowledge of the Hebrew pre-

vious to being enrolled as a student of theology, it was found that the overture had been approved by a majority of the Presbyteries, wherefore the Assembly established it as a standing law of the Church.

Two other overtures, the one relating to attendance on the class of Natural Science, and the other to the examination of students before their being received into college, had not received the sanction of a majority of the Presbyteries; and it was resolved, with some modifications, to send these overtures down again to the Presbyteries.

The next report to the Assembly was made by the Committee on Sabbath Schools. As there is nothing in this which would be especially interesting to our Church, we will pass it over, simply with the observation, that in the Free Church of Scotland, this whole concern is kept strictly under ecclesiastical supervision. The aggregate of schools is 1671—of teachers, 8506, and of scholars, 99,090.

The JEWISH MISSION report was next presented by the con- vener, Mr. Moody Stuart. The regular missionaries of the committee are seven; the number being the same as at the last report. Of these, one is a Jew by birth and education, one a German, and five natives of Scotland. The principal stations are Pesth, Lemberg, Amsterdam, and Constantinople. Throughout these stations generally, and in some of them very remarkably, the progress of the mission has been of the most cheering character. In Pesth, in Hungary, the interest in the mission has never before been so great, nor the field of labour so accessible; nor the thirst for the word of God so general, nor Jewish prejudice and superstition so thoroughly shaken. The number of actual inquirers has been considerable, and among them one who is described as the most distinguished literary character among the Jews of Eastern Europe: who has not, however, publicly embraced Christianity, though he has privately confessed his conviction of its truth; and to preserve his liberty of conscience, has refused the highest literary posts which his nation could offer. Several interesting Christian families have been added to the Church in this place, whose connexion with it has occasioned them very important personal sacrifices. By the late disturbances and wars in the country,

of which Pesth had its full share, the members of the church were dispersed, and some had died; yet, notwithstanding this, on the first Sabbath of the year, twenty-one communicants sat down together at the Lord's Supper.

The mission school, which commenced in weakness in Philip Saphir's sick-room, and which has always been most successful as a school for teaching Christianity, has made most rapid progress during the year. Last year, the number of pupils exceeded one hundred, and the expectation was that it would rise to a hundred and seventy; but such was the effect of the public examination, that the number rose at once to two hundred and thirty; and since that, to two hundred and fifty. The rush into the school was remarkable—parents for their children, and children for themselves, entreating to be enrolled.

All these are Israelites with the exception of three or four. "They are taught the Old Testament and New Testament Scriptures, and Shorter Catechism, and every Lord's day meet with their pious teachers for prayer, reading the Bible and Christian exhortation. On the week days they assemble of their own accord, and sing Christian hymns in the large courts of the house, which has created a considerable sensation in the Jewish part of the city. So great, indeed, is the conviction of the Jewish mind of the *moral* worth of the undertaking, that the missionaries are persuaded, that with sufficient means and agency, they might now have five hundred Jewish children committed to their care. And among their inquirers are some who have been moved to read the New Testament, by the effect produced on their children at school."

"The labours of the colporteurs, converted Jews, who traverse the vast country of Hungary in summer, and return to Pesth in winter for theological and Christian training, have been crowned with increased and amazing success. The supply of books which was formerly greatly beyond the demand, fell far short of it last summer, so that the missionaries were sold out of almost every kind of Bibles; and orders were received for a thousand Hungarian Bibles, when they had none to give. During the year the sale of the Holy Scriptures has exceeded four thousand copies, chiefly to persons paying for them at the time, and many of the buyers holding interesting conversations

with the distributors. The purchasers have been of all grades of society: officers, lawyers, doctors, soldiers, policemen, peasants, and Jews. Tracts and books also in considerable quantities have been sold; and the intercourse with the Jewish community has been unprecedentedly great."

The secondary effects of the Mission have, as formerly, been seen in Jews becoming more moral in their conduct, and more pains-taking in their own religion; and in nominal Christians becoming living disciples of the Lord Jesus Christ.

The conclusion of this report is in the language of the missionaries themselves, and is full of confidence and encouragement. After speaking of the discouragement experienced on entering on the missionary work here, they go on to say that, "surrounded by a little band of devoted followers of Jesus, exerting a powerful, though private influence on the Protestant Church of Hungary; instrumental in circulating the Scriptures; watching over the training of 250 Jewish children; and with the aid of the members of the Church in visiting every province, town, and village, of a country far larger than Great Britain and Ireland, containing 13,000,000 of souls; and from 200,000 to 300,000 Jews. We may indeed rejoice at the day, when the first messenger of peace from the Church of Scotland reached this city as 'a day known unto the Lord.' The dawn of the glorious light of the gospel of righteousness has already brightened into morning light; and shall we not in faith and hope, trust that it will advance from brightness to brightness, till Christ be glorified in causing the conversion of Israel, to be life from the dead to the Gentile church on a far more extensive scale than has yet taken place?"

The Free Church have also a mission at Lemberg in Austrian Poland, in which city there are supposed to be 20,000 Jews. The report of Mr. Edwards is of a highly interesting nature. There is in the appearance of the field much that is highly encouraging; but by the municipal authorities he was warned to leave the place, or to promise to cease from his missionary labours. With this order he refused to comply, and was brought before the civil tribunal, where he boldly and clearly pointed out the awful responsibility of withholding the gospel from this people. His audiences had become very numerous, and many

copies of the Holy Scriptures had been distributed; but whether the missionary would be permitted to remain at his post, was uncertain.

Amsterdam is another missionary station of the Free Church of Scotland for the Jews. Here they exist in a more compact and unbroken state of society than elsewhere, and there is no opposition from the government. Many of these are wealthy, and are permitted to manage their own concerns in their own way; but it is almost impossible for the missionary to visit them in their own houses, for the poorer classes are completely under the control of the rich, and their surveillance of the members of their body is very strict. They take every effectual means to exclude from them the light of the gospel, and not only so, but have covered over the light of their own prophets by a mass of rabbinical traditions. Their number in this city also is reckoned to be about 20,000. Public preaching is almost the only means which can be employed for the conversion of the Jews here, and the utmost exertions are made to prevent their attendance on the preaching of the gospel. Rich bankers have been known to stand for hours in the hot sun near to the entrance into the place of preaching, to prevent the poor Jews from attending.

In Constantinople the Free Church have a missionary and a very interesting school of seventy Jewish children, above half of which are girls. A great loss has been sustained here by the departure of Mr. Allan, late missionary, on account of his wife's ill health. The children in the school have, for the most part, been picked up out of the streets; but their progress has been remarkable. At a late public examination, not only the American missionaries were present, but Mrs. Canning and her daughter, descended from the English palace, and made their way to the school-room through dirty and narrow streets. Mr. Schaufler, the missionary of the American Board to the Jews of Constantinople and vicinity, gives a strong testimony in favour of this school. He says, "The teachers of this school are doing a great and good work; may God prosper and bless them in it!" It appears also, that Mr. Thomson, another excellent missionary to the Jews of Pera, by his various exertions, and especially by schools, is in the way of accomplishing

much good. But our limits do not admit of entering into details in regard to this interesting mission. We shall only add, that the contributions of the Free Church to sustain this mission, amounted for the year to £5671 12s. 9d.

On this day also, the deputation from the Presbyterian Church of England, Professor Lorimer, Mr. Weir of London, and Robert Barbour, Esq., of Manchester, were heard, and the thanks of the General Assembly conveyed through the Moderator to the deputation.

On Thursday, May 29, the Assembly met in private conference, on Foreign Missions, and the best means of providing funds for their support.

The Assembly now took up the subject of College Extension. Representations or memorials from four Synods and seven Presbyteries urged the consideration on the Assembly. After some discussion the whole matter was referred to a committee to report on the forenoon of next day. The point at issue is, whether the branch at Aberdeen shall be enlarged and rendered permanent.

The next business was the Report of Mr. McDougall, on the Widows' Fund. In regard to this institution, it is not necessary to enter into particulars. Our only remark is, that the Presbyterian Church in this country greatly needs some effective plan for the relief of the indigent widows of ministers; and also for the relief of worn out and superannuated ministers. There is, indeed, a fund provided for both these wants, but for some reason, not easily assigned, our ministers have very generally neglected to avail themselves of the privilege offered.

The Report on Foreign Missions was presented by Mr. Tweedie, the convener of the committee. The report commences by observing that at no time had the Free Church received a report in more interesting circumstances.

The Committee presented their report, under three heads. (1) The state of the funds for the support of Foreign Missions. (2) A brief view of the missionary operations. (3) And the means which have been employed to increase the interest of the Missions in this matter.

In regard to the funds contributed by the Free Church for the support of Foreign Missions, it will be sufficient to state

the aggregate sum, which for the last year was £15,471 4s. 8d. The report then gives a succinct view of the several missionary stations occupied by the Free Church, beginning with Calcutta, which is the oldest station. Here, the High School contained, when the last information was received, no less than 1328 pupils. Besides the School in Calcutta, there are three others; one at Chinsurah containing 740 pupils; another at Bansberia, containing 204 pupils; and the third, at Culna, containing 200, making in the whole 2472. In addition to these schools for males, several female schools have been established. Mrs. Ewart's for Armenians and Jewesses, contained 104 girls; Miss Laing's school 60; and another 20; and Behari Lal's day-school, 154; so that the whole number of scholars in all the schools is 2810. It thus appears that the Free Church of Scotland have in Bengal nearly 3000 youth under daily, earnest Christian training. What the result under the blessing of God will be, is incalculable.

Mr. Mackay states that the number of pupils could be indefinitely increased, if the Church would furnish the means, and pupils by thousands could be obtained. During the last year there have been several interesting cases of admission into the church by baptism. One case only will be mentioned, of a Mohammedan, baptized by Rev. David Ewart. His name is Mahommed Beker. We refer to this case, especially because conversions from the Mohammedans have hitherto been very rare. And what renders this case more interesting, Mahommed Beker is a learned man, and already well versed in the Scriptures, and manifests great talents for discussion; so that there is reason to hope, that he may be eminently useful among his own people. Three natives have been licensed to preach the gospel; and eight or nine as catechists.

The next missionary station of the Free Church is at Madras. Mr. Anderson, who had visited Scotland to recruit his health, and also to collect funds for the erection of buildings at Madras, returned to his station accompanied by his son in the gospel, the Rev. P. Rajahgopaul. The arrival of Mr. Anderson was most opportune, for Mr. Johnstone was reduced very low by untiring labours, and by ill health. Mr. Anderson brought out with him Miss Locher, the sister of his wife,

who had remained at Madras, while he went to Scotland; but alas! in a few weeks this young lady was taken off by cholera, as also was Mrs. Miller, of Chinsurah. But the Committee seem to have strong faith, for they say, "The Lord's work is not hindered, but rather promoted by such trying bereavements."

The number of pupils in the Madras Institution is about 900; and in the female school about 150: but there are connected with this mission several flourishing schools at some distance from Madras. It was an encouragement to the missionaries, that at a late public examination, several high officials gave their attendance. "For the first time, the Governor, Sir Henry Pottinger, was present, and remained an hour and a half, and Sir William Burton, one of the judges, whose name will long stand connected with liberty of conscience in that land, was also present. At the close, the Governor came forward and expressed his satisfaction at what he had witnessed, and intimated his purpose to be present the next year." Mention is also made of an admirable address at the opening of one of the examinations, by W. H. Bayley, Esq., who explained the principles on which these missions are conducted.

The third station of the Free Church in India is at Bombay. The missionaries here are Rev. Dr. Wilson, Rev. J. M. Mitchell, Rev. D. Nauroji, Rev. H. Pestonji, and Rev. J. Aitken, and coadjutors. Mr. Nesbit, absent on account of impaired health, has now returned to the station. The total of the pupils connected with this station is 1224. At Puna, where Mr. Mitchell labours, there are 509 pupils in the schools. At Nagpur, another out station, the number of pupils in the schools is 310. Mr. Hislop and Mr. Hunter have the charge of this station; and the latter, who was left alone while his colleague supplied Dr. Wilson's place at Bombay, says, "Our prospects are far from discouraging."

The Free Church have for some time had a missionary station in Caffraria, South Africa. The disasters which have befallen this station in consequence of the Kaffir war, were presented to the Assembly in a report, by Dr. Macfarlane, of Renfrew. We have not room to give the details of ruin and desolation to the missionary stations from the invasion of this

savage foe. But while the loss of buildings, and the breaking up of the mission schools must be deplored, it is a matter of gratitude, that the missionaries with their families, foreseeing the danger, escaped to places of safety; and, indeed, the Kaffirs appeared, in most cases, disposed to respect the missionaries; but the sufferings of these devoted men and of their families call for the sympathies of all Christian people. "No one," says the report, "can describe the sufferings and inconvenience to which they have been exposed."

The Assembly was now addressed by Dr. Hetherington, and also by Mr. Hawkins, of Calcutta. The latter quoted these striking words of a missionary in India:—"Remember that in India there are 150 millions of your fellow men—one sixth of the whole human family—the subjects of your own queen."

On account of the disasters of the Caffrarian war, it was judged expedient to wind up the affairs of the mission at the Cape, and to transfer the missionaries to other fields.

Dr. Duff having been requested by the Assembly of last year, to make a visitation of the churches, as far as possible, to excite among them more of the spirit of missions, and to perfect the organization of the associations, it now appeared that his Mission, as far as he had gone, was attended with the most gratifying success, in increasing the amount of the contributions of the churches. His labours were chiefly confined to the Synod of Perth; and it was very satisfactory to find, that the contributions to the other schemes were not diminished in this Synod, in consequence of the increased collections for Foreign Missions. The state of Dr. Duff's health did not admit of his continuing his agency in the other Synods.

It is mentioned with pleasure, that an arrangement had been made between the American Board of Missions and the Committee, for an exchange of missionary publications, that they might provoke each other to love and good works. This interesting report is concluded by an earnest exhortation to Christians to increase their zeal, activity, and liberality in promoting this great cause; and the example of the Moravians as a missionary church is held up as an example to the Free Church of Scotland: and an urgent demand is made for an increase of the spirit of prayer for the conversion of the world.

On Friday morning, May 30, the report of the building committee was presented, which we shall pass without further notice. Then came the report on the subject of Home Missions, which is very interesting, and from which we should be glad to make extracts; but this our narrow limits do not permit.

There was also a report this day, on the subject of Psalmody, which we are also under the necessity of passing without remark.

A very interesting discussion took place this day, respecting the destitution in large towns. In this, Dr. Buchanan of Glasgow, took the lead, and in his speech brought forward many startling facts in relation to the destitution in the city of Glasgow, where with its 360,000 inhabitants there should be church accommodations for 200,000 persons; whereas the fact was, that they had in all the churches, of every denomination, sittings for no more than 105,000 persons: it was evident, therefore, that there were in Glasgow 95,000 who did not attend any church. [This statement will apply with increased force to our large cities. We are concerned about the destitution in our new settlements, but if we would look at home, we should find greater in all our large towns. City missionaries are as necessary as missionaries for the Indian tribes.]

We pass over several items of business, rather of a local nature, and proceed to give some analysis of Dr. Candlish's Report on Education, which was presented to the General Assembly June 2d. The summary of schools and teachers is as follows, viz:—422 Congregational schools, 174 District schools, 13 Missionary schools, and 5 Grammar schools, to which must be added the two normal schools of Edinburgh and Glasgow. In connexion with the Congregational schools, are 33 Industrial schools, in which females were employed to teach needle work, and other branches of female industry. For this establishment of schools there are 687 salaried teachers. In the normal schools there were 2 rectors, 18 male teachers, and 7 female teachers. The number of scholars attending these schools is reported to be 53,962, besides 1450 attending the model classes of the normal schools, and 141 normal students. And making allowance for those not returned, there should be added 2894, making the whole number 58,387, to which may be added 15,000 belonging to the Free Church, but not attend-

ing any of the schools above mentioned, which will raise the number of children receiving education in the Free Church to 73,387.

The fund for the support of schools had hitherto been raised by an annual collection at the church doors; but at this meeting it was resolved to relinquish this collection, and raise the funds in some other way. Dr. Candlish, the convener of the Education Committee, in his speech before the Assembly, said, "That he might be allowed to enter his protest against the extreme sensitiveness, as it seemed to him, that was creeping into the Church in regard to the opportunities afforded to the people for contributing to philanthropic and Christian objects. He had," he said, "the utmost possible aversion to any thing like coercing the people to contribute; but he must take the liberty of saying, that he had no sympathy whatever with a certain feeling of sensitiveness which seemed to him to be creeping in among them, as if they were giving their people too many opportunities for contributing to the cause of Christ." * * * He said: "If he could secure the carrying out of the acts of the Assembly in regard to their giving their people, once a month, an opportunity of contributing to this fund, he would ask no more; but the miserable thing was, they were troubled with a set of people in their deacon's courts, who, in this matter assumed to themselves the position of being the guardians of the people's consciences and purses, in regard to what they ought to give. They imagined that because they were invested with the character and authority of office-bearers in the Church, they were set up for the defence of the people's purses and pockets against such appeals as might be made to them in behalf of the cause of Christ. Take away this obstacle, let them have free access to the minds, hearts, and consciences of the people, and he had no fear of the result," &c.

For want of room we omit any remarks on an interesting report on the Highlands, and also on another on Popery, and conclude with some account of the Report on the Colonies, presented by Mr. Bonar, the convener. The Free Church of Scotland have paid particular attention to the destitution in Canada, Nova Scotia, and other possessions in North America. Ever since the disruption, a succession of able ministers have

visited the Scotch settlements in Upper Canada; and several ministers of eminence have resigned their places in Scotland and emigrated to Canada, either as professors in colleges and seminaries, or as pastors in some of the churches in important stations.

In Toronto, a literary and theological Institution has been commenced under favourable auspices. The Rev. Dr. Burns gave up his charge at Paisley, and though past middle life, encountered all the privations and difficulties of a new country to promote the interests of evangelical religion in connexion with sound learning. At first, his time was principally devoted to the college; but since the arrival of the Rev. Dr. Willis, from Glasgow, Dr. Burns, though he still delivers lectures to the students, has given his labours principally to the congregation in that place.

From the colonial report, we learn that during the last year, the college has been in a prosperous condition. In a letter from the Rev. Mr. Gale to the committee, it is said, "In the condition of the college, above almost anything else, the Divine favour has been manifested. We have in all, upon our lists this session, fifty-three students, thirteen in Dr. Willis's senior theological class, and twelve in his junior class, making twenty-four divinity students, properly so called, of whom five or six will be certified to Presbyteries at the close, as having completed their curriculum. Of the remaining twenty-eight, eight are completing their literary and philosophical course, this year, under Professor Esson. These will enter the theological class next session." The others are represented to be in different stages of progress in the regular studies of the college; except one, who has entered the University of Toronto—an institution under the patronage of government. In this letter a favourable account is given of the piety of the students in this seminary. There is therefore a fair prospect, that by means of this seminary, the destitutions of Canada, so far as the Free Church is concerned, will, after a while be supplied, without further dependence on the mother church.

There is also a college commenced at Halifax. This institution, however, it was stated, had suffered a severe bereavement, in the death of Professor McKenzie, in the midst of his

days and usefulness. "He had," it is said, "fixed himself deeply in the hearts of the students, and of the members and ministers of the church in the lower provinces, and died universally regretted. In consequence of the vacancy thus created, it was, after much consideration, deemed expedient that Professor Lyall should leave Toronto, where his services were not so much needed, and succeed Mr. McKenzie at Halifax.

The prospects of this college, especially since the arrival of Professor Lyall, are good. His class through the session has consisted of twenty students. There is a great want of suitable buildings, and of a library, as well as funds for the support of indigent students. Professor King has hitherto been the principal teacher in this Institution, and he and his colleague were both occupied in attempting to collect funds in Europe and in the United States, to enable them to erect suitable buildings for the college.

The Free Church have also extended their care to the vast region of Australia, Van Diemen's Island, and to the West Indies.

The report on the colonies, was the last presented to the Assembly.

When the business was finished, Dr. Duff, the Moderator, delivered his closing address, which occupied nearly two hours. "Never, perhaps," said he, "for any former Assembly, were the prayers of God's people more fervently or extensively offered. And have we not all, in some measure, been made to feel as if these prayers, perfumed by the incense of the merits and sacrifice of the Great Intercessor, had returned in refreshing showers on our souls? From the first day, did it not appear as if a calm, and earnest, yet subdued and tender feeling of expectancy prevailed among us? Was not this feeling greatly strengthened by the varied and seasonable exercises of the first Sabbath? And was not the feeling heightened to a degree of high intensity, and realized in manifest spiritual fruitfulness, by the remarkably solemn and impressive exercises of Tuesday last? And did not this sanctified feeling, with an overawing solemnity, seem to pervade all the subsequent discussions and proceedings of this house? restraining all the naturally iras-

cible affections when approaching the verge of being slightly ruffled—filling the soul with an awe-inspiring sense of Jehovah's presence, and of sole responsibility to him as the heart-searching God;—subduing, or mitigating local or personal prejudices, prepossessions, or adventitious partialities—infusing a spirit of brotherly kindness, mutual forbearance, and generous conciliation; in short, inspiring all very largely with the light and warmth of that love which suffereth long and is kind; which envieth not, which vaunteth not itself, and is not puffed up; which doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; which rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, endureth all things. And was not the indwelling presence and power of this heavenly grace beautifully manifested by the entire absence of personal asperity or invective which characterized the debates of the Assembly; and that too, when the freest expression was given to the most decided and conscientious differences of judgment? And has not the triumph of its power been gloriously exhibited in the all but perfect unanimity with which every measure, even on previously contested subjects, has been eventually adopted? And shall we not rehearse it to the praise of Jehovah's goodness, that though we had to deal with different subjects, involving apparently conflicting interests, and matters of a very complicated character, and very difficult of equitable adjustment—subjects too, which in former years, threatened to convulse our Assembly, and endanger the peace and stability of our Church—shall we not rehearse it to the praise of Jehovah's goodness, that this year these have all been disposed of in ways that appear safe—ways that are fitted to inspire general confidence, and diffuse very general satisfaction throughout the bounds of the Church? 'O, then, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.' And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

From these remarks of Dr. Duff, it appears that this was a very highly favoured Assembly, blessed with the governing and controlling influence of the Holy Spirit.