

the progress of Christian knowledge among the heathen population of India. To discharge these duties with anything like effect, the aid of the State, to an extent not yet vouchsafed, appears absolutely necessary; but, confining the question to supplying of the spiritual wants of those in the services who are of the communion of the Church of Scotland, the injustice done to that Church is very manifest. The members of the Church of England in India have been from time to time liberally provided for? the Church of Rome in India has also had the countenance and support of the Government extended to her, in the shape of maintaining more liberally her bishops and priests out of the public revenues; the Church of Scotland alone has had her claims hitherto overlooked, although established under similarly express statutory sanction as that of England in India, and existing altogether independent of the good-will of any Secretary of State. The slender provision of six chaplains, made in 1822, for supplying spiritual ministrations to her members scattered over all India, has received no increase since that period; while, as the Report bears, her exertions have been discouraged by the furlough and retiring allowances of her ministers having actually been reduced! The notice of the new Government of India will now be called to all these matters under circumstances that cannot fail to obtain its attention; and it is right that the Church should be made as fully acquainted as possible with the position in which the question now stands, and the importance which occurring events are giving to its disposal. Regarded from a "Church of Scotland point of view," the religious policy now called for in India must rest on a principle diametrically opposed to that which holds that "the sphere of government and the sphere of theology are absolutely and entirely separate"—a principle which, while it receives with becoming reverence the maxims of "eternal justice" as guides to the statesman in all his measures, teaches that, independent of a religious creed to sanction, consecrate, and enforce these maxims, he will labour in vain to rear the structure of social order and Christian civilisation among the Hindoos.—*H. & F. M. Record.*

### Extracts from the Moderator's Valedictory Address to the General Assembly.

The Moderator then rose and addressed the Assembly as follows:—

*Right Reverend and Right Honourable,—*

Before dissolving the Assembly permit me to thank you for the indulgence and support I have received when endeavouring to perform, to the best of my ability, the important duties of the office to which you have done me the honour to appoint me.

The older members of the Assembly must have missed, like myself, the familiar faces of some, who, in our earlier days, were accustomed to act a prominent part in this Venerable Court.

These eminent individuals have, one after another, been removed from the scene of their earthly labours and conflicts. Many things have occurred, since we met on this occasion, to remind us of those men, and to awaken in our bosoms unlaughably and solemn reflections. It has been a solace, however, to us and a source of satisfaction to observe that persons, possessed of kindred views and character, have, at the call of Divine Providence, succeeded them; and to know that others are rapidly acquiring the experience and the wisdom which our departed leaders chiefly owed their influence, and which may be expected in due time to fit their successors for occupying an equally distinguished and useful place in our ecclesiastical councils.

At no period in our history have a larger number of young men of talent and piety been known to enter upon the work of the ministry in connexion with the Church of Scotland, or to be preparing themselves for it. This is in no small degree encouraging to us. It shows, notwithstanding the denunciations and the opposition of our enemies, that the Church of our fathers is a tree of our Heavenly Father's planting, and that a blessing is in it. It shows that this plant of renown still retains a firm hold upon the affections and the sympathies of the people of Scotland, and that the expectation is strong and general that, under the care of the Heavenly Husbandman, it will continue to flourish, and that beneath its shadow many shall sit down with great delight and eat much pleasant fruit.

We may likewise congratulate ourselves and one another upon the prosperous condition of the parochial, extra-parochial and Sabbath schools, as well as in regard to the success which has attended the operations of our Home and Foreign Missions. The Assembly have had ample proof of that in the printed reports which have been presented to them. I do not refer to this to boast of it, but to give God the glory—*By the grace of God we are what we are.* No one will say that all those employed by us, or acting under our superintendence, in training up the young and in preaching the Gospel, are in every respect, or without any exceptions, models of what such men ought to be. This cannot be said of any large body of persons connected with any Church in the World, or labouring anywhere in the cause of Christ. In regard, however, to those who name the name of Christ, the fruit of their labour is to be regarded as a proof that the Spirit of God dwelleth in them, and that Christ speaketh by them, then may the blessed effects which have followed the labours of our missionaries and teachers justly be viewed as an evidence of their own zeal and fidelity and a seal of the Divine approbation.

Among other objects interesting to the Church, and calling for the display of its liberality, the plan for converting unendowed chapels into parochial churches was brought under your notice. This was done by the Convener of the Endowment Committee, who pleaded for the object, to which he has devoted the best of his days, as formerly, with all the fervour of sincerity and the warmth of Christian benevolence. I cannot suppose his ardent appeals will prove ineffectual. But the success of the plan so powerfully advocated by him, and approved of by you, suffer me to ren. A you, depends upon immediate and combined action. Not a few of those who have subscribed to it have been removed from the World before, in accordance with the conditions of your plan, the payment of their subscriptions could be called for. Others through reverse of fortune

are unable to fulfil their engagements. In consequence, too, of the changes that are perpetually occurring among the population of our towns and cities by the removal of families and individuals to different parts of the country, it will be difficult in many instances, I have no doubt, to realise the sums which have been subscribed for by them. Here are strong reasons for there being no longer any delay in making a vigorous and united effort throughout the whole country to raise the amount of subscriptions to the sum required, to open the sluices through which are to flow those hallowed streams that are to irrigate our barren land, and make it like a well-watered garden.

But, along with the great importance of the object to be obtained, there are other considerations which ought to induce every adherent of the Church, and every friend of his country, to give of his substance, and that liberally and promptly, to the promotion of so noble a work. So long as our chapels remain unendowed, the erection of additional places of worship in our overgrown parishes is virtually suspended. The funds of the Home Missionary Committee were originally intended to promote Church Extension; but these are at present converted into pastoral-aid grants for the support of the ministers of our chapels and of our Home missionaries. And everywhere it is declared to be inexpedient and vain to press upon the notice of the wealthy and benevolent members of the community the necessity of erecting new churches, if we would meet the demands, or rather the wants, of a growing population, so long as we may be told that, before building more churches, we ought to give stability and permanence to those which have been already erected.

Meanwhile other religious bodies are adding to the number of their congregations and places of worship. We do not blame them for this. So far as they are concerned, who preach the same great doctrines with ourselves, we ought rather to rejoice with the Apostle that Christ is preached, and that He has been made known to many who otherwise might have been left as sheep without a shepherd. But our duty ought not to be neglected because others perform what they believe to be theirs. The divisions which prevail among Christians, or the erection of altar opposite to altar, has always been, with Papal controversialists, a favourite argument when attacking our faith or defending their own. Infidels have likewise referred to our unhappy dissensions as an apology for their scepticism. Is it not, therefore, our duty, as lovers of peace and truth, to endeavour to put an end to those differences—many of them comparatively of little moment—not by railing against those who differ from us, not by outraging their feelings and prejudices, not by refusing to cooperate with them in every good work, not by refusing to acknowledge, as ministers of Christ and members of the body of Christ, those who agree with us in essentials, but by praying for our reunion, or that we all may be one as He and our Father in Heaven are one; by manifesting the spirit of Him who said: "He that is not against me is for me;" and by multiplying our sanctuaries, throwing them open to all who may be desirous to return to our communion, in their first love, as well as to every wretched outcast, and to the poorest among the poor, that the Gospel may be preached to them without money and without price?

As to the proportion of our population who have withdrawn themselves from the Established Church, or who are not at present in communion with it; that is a question with which I do not mean to interfere, further than