

weeks, during which time he embraced every opportunity of preaching to the people in the various places he visited, and had the satisfaction of seeing the happy results of former revivals, and in some places a deeper interest awakened in the cause of religion, than he had ever witnessed before.—Among the places he had visited were Skye, Uist, Mull, and Morven, in which he was attended by another, Dr. McLean of Tobermory; and Isla, Jura, and Knapdale, in which he was alone. In the latter place, particularly, which he visited, there had been a most remarkable and unexpected awakening; and on his return home to his own parish, he had obtained the consent of his beloved congregation, when they heard what had taken place, to repeat his visits to that district, which he had done accordingly almost every week since, up till now. He was happy to say, that the impression which had been produced at the beginning, had continued up to the present time. He believed that he had not paid a single visit without knowing that some one or more individuals had been awakened during that time. Every time he went he heard of new cases, and those frequently such as he least expected; some of those who scoffed at the beginning, were themselves before long made subjects of the work, and were so at this moment. The number altogether who had been brought under serious impressions might be between two and three hundred, and some of these had been brought to peace and comfort in believing in the Lord Jesus Christ. He was happy to observe, that as far as he knew, there had been nothing like withering in any of the cases,—no going back, but, on the contrary, in respect to some of them which he had regarded as doubtful for a season, he had afterwards had the satisfaction of knowing that the impressions had deepened rather than otherwise, and the suspicions which he had at first entertained had been entirely removed. With respect to the character of the work, he admitted that it had been accompanied with outcries and bodily agitation, but remarked that these did not form by any means its leading features. There was weeping, however, to an extent which he had never witnessed before; and he honestly confessed that he had never before imagined that any individual was capable of weeping to the extent which he had recently witnessed,—that any one could continue either to weep so long, or to shed tears in such abundance. The cause of this weeping they readily acknowledged to be sin, although they were not more distinguished sinners than their neighbours. He was happy to state also, that since the change the characters of many of them were emerging beautifully. There was a humbleness, a self-abasement, a sense of personal worthlessness, a love of the Saviour, and a devotedness to the glory of God, which it was delightful to witness. It was with much satisfaction also that he stated that, in regard to the truth, the people were altogether free from extravagance: they had been mercifully prevented from being led away to views of the truth that might be considered contrary to the glorious Standards of the Church. With regard to the means used by him in this work, he observed that the only means he had used was that of openly preaching the gospel,—he had used no special means whatever. He had never called the people out from the rest, and seldom spoken with them in private, or taken any notice of the particular circumstances of the work at all. In his addresses he certainly did his best to warn them to flee from the wrath to come, though in this respect he was sensible of much shortcoming, for he felt that if he and his brethren would successfully arouse the sinner, they would require to be anointed anew with the Holy Ghost, so that they might have a tongue of fire in their mouths to express to the sinner the danger under which he lies, and his indispensable need of a Saviour. But he did address the people on this topic to the utmost of his power; and he also took care distinctly to warn them that it was not enough that they were awakened to a sense of their danger, and that, besides being awakened, it was necessary that they should be born again,—that they should undergo a change not less than that of a new creation into the image of God, that so they might be brought by the saving influence of the Spirit of God to adopt Christ as freely offered to them in the gospel. This was the manner in which he had addressed them; and he had reason to believe that these were the doctrines which the people

had embraced. He did not wish to be understood, however, as saying that all the people in the district to which he had referred, or even a great majority of them, had been either awakened or converted. On the contrary, there was still many unawakened and hardened sinners; and the people to whom he had referred formed only a sprinkling of the vast amount of population, except in one district, where there was hardly a single family in which two or three were not awakened, and so deeply impressed, that it reminded him of what he had heard of the awakening long ago at Stewarston. He begged farther to state as a remarkable fact, that the young men, when they became convinced of sin, were fully as much attracted as the females. What might be the result of this work he could not say; it was in the hand of God, to whom the whole glory was due. From what he had read in the Word of God, he was quite prepared to admit that there might be a falling away among those who had been awakened. But hitherto, every thing of this nature had been prevented during the whole of last winter, down to the present time. He confessed he felt highly encouraged by the work so far as it had gone; and he might mention for the encouragement of his brethren whose hearts were falling them for want of success, that he had waited long to see such a manifestation of Divine power in connection with the preaching of the gospel. He regarded what had now occurred, however, as a token of encouragement, and as an evidence that the Lord had not forsaken them,—that he was willing to be sought after and wanted to be gracious."

[At this stage of the proceedings, the Assembly engaged in devotional exercises, Dr. Clason, at the Moderator's desire, conducting their devotions.]

On Wednesday the 23th, the report of the Committee for promoting christianity among the Jews, was read by Dr. Keith, exhibiting a view of the progress and prospects of these interesting missions. We can give no extracts from it, but shall from time to time communicate through the *Record* as heretofore, interesting portions of the intelligence from the stations where the missionaries are labouring. In moving the re-appointment of the Committee, Dr. Candlish reminded the Assembly that there were several young men of the seed of Abraham now studying at the Divinity Hall of the Free Church—students he was happy to say of a high order both of intellect and morals, and who would be ready during the ensuing year to receive license. At the evening adjournment of this day, Dr. Merle D'Aubigne, of Geneva, the Rev. Frederick Monod of Paris, and the Rev. Mr. Kanke of Berlin, were introduced to the Assembly. This introduction was most appropriately devolved on the venerable Dr. Chalmers, whose address in presenting these eminent men was in the most felicitous strain, and was followed by addresses of great eloquence and interest by these deputies. Without attempting any account of this most interesting occasion, we shall only remark that the distinguished foreigners representing various religious and missionary institutions on the continent, seem to have felt no difficulty in discovering the true Church of Scotland and its Assembly, nor any hesitation in testifying, directly and indirectly, their judgment respecting the Erastianised Establishment; for while we find them holding Christian fellowship with other Evangelical bodies in Great Britain for the promotion of the objects of their visit, they seem to have declined any public or formal intercourse with the Assembly of the Scottish Establishment. On this occasion the Cannonmills hall was crowded in every part, pews and passages being cramped—many ladies and gentlemen having taken possession of seats for the evening before the adjournment of the early diet. We ought to have mentioned that the proceedings of this evening were commenced by the reading of the Report of the Assembly's Committee for corresponding with other Churches, and aiding them in their evangelical operations and trials. The following brief extracts will give some idea of the objects and efforts of this Committee,—which has as its convener the Rev. Mr. Lorimer, of Glasgow, the historian of the French Protestant Church:—  
"Your Committee endeavoured to fulfil the instructions of last General Assembly, by opening up a correspondence with leading friends of evan-

gical religion in Piedmont, France, Belgium, Holland, Switzerland, and Germany. The answers received express cordial gratitude for the letters of the Free Church,—warm sympathy with her in her great movements, and pointed out various modes in which the Free Church might be most useful to the cause of Divine truth generally, and particularly the spread of the gospel by evangelical societies already in operation. The letters also bore testimony to the solemnity of the present condition and prospects of evangelical religion on the Continent; to a decided revival in many quarters, unsurpassed by any thing which has appeared since the Reformation, combined with a revival of Popery in its most formidable aspects, which fills the intelligent and the good with serious alarm.—The appropriateness, in point of time, of the desire and efforts of the Free Church to render their services to the Continent, was universally felt, and likewise her peculiar facility and advantage for doing so with effect.

"Refreshed with the interchange of sentiment, and affection, and love, to a common cause from abroad, your Committee appealed to their fathers and brethren at home for the means of aiding the faithful on the Continent; and it is matter of devout gratitude to God that, during the year, the entire sum which has been put into the hands of the Committee for Continental objects of religious usefulness amounts to £1600,—a sum by three or four times exceeding the largest contribution which, it is believed, even in the most prosperous year, was ever sent by Scotland for the same objects. This sum is independent of another of £400 (together £2,000), raised by the Rev. Theophilus Marzials of Lille, among the members of the Free Church.

"Knowing the pressing need of the friends of evangelical religion labouring on the Continent, your Committee did not feel themselves warranted in retaining the sums placed at their disposal till the meeting of Assembly. They had power to distribute them, and they availed themselves of the power. It may be interesting to the Assembly to be informed generally how the sums have been allocated. In some cases this was done by the donors themselves."

The Vaudois, or Waldensian Church, for library, students, educating at Geneva, &c. - £584  
France.—Evangelical Society of France,  
Toulouse, and Lyons ..... 338  
Geneva ..... 200  
Rev. Mr. Marzials' Schools at Lille ..... 400  
Belgium ..... 50  
Balance ..... 465

On Thursday, the 29th May, the deputation from the Synod of the English Presbyterian Church, was introduced to the Assembly, by the Rev. Dr. Wilson, of Bombay. This deputation consisted of the Rev. Messrs. Campbell and Munro, of Manchester, and Chalmers, of London. The following extract from the eloquent address of Mr. Campbell, will be read with peculiar interest by many:—

"The Rev. HUGH CAMPBELL now came forward and said,—Moderator, it affords me very great pleasure to appear in this Assembly, as a representative of the Presbyterian Church in England.—There are very many reasons why you and we ought to love and support one another. Our Churches are not of yesterday, nor is our alliance the fruit of a random compact. You look upon yourselves, and justly, as the heirs and representatives of Knox, and Melville, and Henderson, and Rutherford—(hear, hear)—while, as I said in the Assembly of 1842,—the last free and constitutional Assembly of the Established Church of Scotland,—we as truly and as justly regard ourselves as the heirs and representatives of the Cartwrights, and Rainolds, and Calanyes, and Baxters, and the English Puritan worthies of other days. (Hear, hear.) From the Reformation downwards, our Churches were closely allied. When Elizabeth persecuted our ancestors, your fathers memorialized and remonstrated with her: and when your ancestors suffered in the fire of Popish persecution, and from the rapacity and fanaticism of a foreign mercenary soldiery under Mary of Guise, and her infatuated daughter, our fathers in the council and camp of Elizabeth came to your assistance, and enabled you to establish your Church on the scriptural and apostolic basis on which, by the blessing of God, it still continues to rest. The alliance