

and sorrow may be selected for the opening up of a brighter prospect than the Christian Church in the East has yet beheld, and we do well to seek for consolation in the words of those who, though in deep distress, could yet say, with unconquerable trust, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come, and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord."

At Edinburgh, the 12th day of August 1857.—Which day the commission of the General Assembly of the Church of Scotland being met and constituted,

Inter alia,—

It was moved and unanimously agreed to, That the Commission, having taken into solemn consideration the distressing accounts that have lately been received from India,—the sad and unlooked-for bereavements that have thus come to the knowledge of numerous families in this part of the United Kingdom,—and the many cases of anxious solicitude, both public and private, consequent on the unhappy disaffection that now prevails throughout a large section of the native troops of Bengal, feel deeply impressed with the conviction that an urgent call is thus addressed to all classes of Her Majesty's Christian subjects, and to none more than to the members of the Church of Scotland, to humble themselves before God, and to seek to move Him by repentance, prayer without ceasing, and new obedience, to turn away from the country His righteous judgments. That with this view, it is the duty of the Commission to issue their earnest recommendation, and they hereby do most earnestly recommend to all the Ministers and Congregations of this Church, to unite together in fervent prayers and supplication to Almighty God, that He would forgive the sins and shortcomings which have caused Him to hide from us the light of His countenance,—that He would deliver us from the power of iniquity, and that He would be pleased, of His infinite goodness, to bless and render effectual the means that may be used for bringing back the disaffected to the allegiance which they owe to our beloved Sovereign.

The Commission directed this deliverance to be published in the September number of *The Home and Foreign Missionary Record*.

Extracted from the Records of the Commission of the General Assembly of the Church of Scotland, by

JOHN LEE, *Cl. Eccl. Scot.*

THE BISHOPRIC OF SIERRA LEONE.—It is reported that Mr. Labouchere has offered the vacant See of Sierra Leone to a real native of Africa, in the person of the Rev. Samuel Crowther, once a slave boy, now a missionary at Abeokuta.

The Church Union.

VINDICUS OF PAPER read by the Rev. W. COCHRANE, of St. Peter's, Glasgow, at the monthly meeting of "The Glasgow Union," held in the Religious Institution Rooms, on the evening of Monday the 29th June, 1857.

The subject of the paper was, "What is the best means of evangelising the outstanding population of a large city?" After glancing at the large masses of individuals residing in Glasgow who are living in a practical state of heathenism, and advertent to the demand made for the education of the people as the panacea for this evil, the paper proceeded to advocate the aggressive and territorial system as the only radical cure. A constant and regular system of household visitation is requisite. We must enter the dwellings of the poor, sympathise with them in their afflictions, advise them, exhort them, and pray with them. We must not only point out to them the way of salvation, but assist and encourage them in forming habits of temperance, cleanliness, industry and economy.

The paper then proceeded to show (1) that the ordinary official staff in a congregation—including under this term ministers, elders, deacons and missionaries—is inadequate; and (2.) that a paid lay agency would, even if practicable, which generally it is not, be productive of the worst consequences.

The plan which it advocated was the following: Let every parish in the city, or such portions of such parish as may require missionary labor, be divided into small districts containing twenty five or thirty families each. Let there be organized in every parish church and chapel, a society, called The Visiting and Benevolent Society of the Church. Let this society embrace elders, deacons, Sabbath-school teachers, and all the members of the congregation, male and female, who are willing to work for the extension of the Redeemer's kingdom, and the good of their fellow-creatures. Let this society meet regularly in the church vestry or school-room, for a time, at least, immediately after the forenoon service of every Sabbath. Let the minister or missionary meet with them, and offer up prayer for the Divine blessing on the work. Then let the members go forth, two and two together, to the above districts, furnished with such tracts and books as they may deem best suited to the circumstances of the families visited. The grand object of every visit should be the temporal and eternal welfare of the persons visited. Kind inquiry should be made into the condition of the family—whether the children are attending week-day and Sabbath-schools, and whether the parents attend any place of worship. If the children are kept from school in consequence of the inability of the parents to pay for their education, means should be taken to have them sent to school. Should any of the children requiring education be at work during the day, they should be encouraged to attend an evening class. Should the family be unable, from want of clothing or other causes, to attend any place of worship during the day on Sabbath, they should be told of the nearest missionary meeting, or the nearest church in which there is evening sermon, and affectionately exhorted to attend. Some means should be adopted for having every church and chapel in a poor locality open on Sabbath evenings, for the benefit of such people. It is better to encourage the poor to attend church not in their every-day garb, but in as decent clothing as they can procure. The society might have a

depository of clothing, from which the very necessaries might be supplied at reduced prices.

The interval on Sabbath has been selected for making regular visits, because it was considered the most suitable time, both for the visitors and the visited.

To keep up the interest of the visitors, and encourage them to persevere, quarterly meetings of the society, for prayer and conversation, should be held in the church.

In connexion with every church, and under the management of this society, there ought to be a library, a Dorcas society, a savings bank, and proper Sabbath, week-day, and evening schools.

A long, interesting discussion ensued, after the reading of this paper. One fact was brought out, viz., the advantage of a territorial district of such limited extent as can be overtaken by the active members of the congregation. St. Peter's Parish, for example, has 4,000 inhabitants, immediately surrounds the church, and can be all visited in a single day by the members of the association.

Mr. Colvin, of Maryhill, was requested to write a paper "On the best means of developing the Christian energies of the congregation."

Some account was given at the last meeting, by Mr. McLeod, of the Institution of Reformed worth, on the Rhine, for the practical training of deaconesses. The question was, however, how our ministers might train up disciples to perform their duties more efficiently.

Endowment Scheme.

Extracts from the Annual Report to the General Assembly by the Committee—May, 1857.

OBJECT OF THE SCHEME.

It would be contrary to their wishes to promote, by compulsory measures, the interests of the Scheme with which they have been entrusted, even were such measures in their power. They seek the aid but of those who esteem it a privilege to be instrumental in diffusing among their uninstructed fellow-countrymen the knowledge of Divine truth. From the commencement of their operations they have cherished the conviction, and they have not yet seen cause to surrender it, that they have sufficient resources in the sound Christian patriotism of the country, to enable them to complete their task. But, at this end, they must be allowed to prosecute it by means which approve themselves as practicable. They cannot but think, therefore, that they have some reason to complain of the conduct of those professed friends who, not satisfied with restricting their own subscriptions to particular chapels, discourage subscriptions on any more extended plan. It has already appeared that, but for subscriptions of the latter character, subscriptions of the former would be, in most cases at least, without value. It is not the subscription of itself that is of consequence, but the subscription as made an efficient means of securing the erection of a new parish. Of what moment were a large subscription in favor of a particular chapel, were we without the means of completing the amount of endowment capital required, to enable us to