

At half-past 1 o'clock, the meeting was adjourned till 2 o'clock.

AFTERNOON SEDEUNT.

At 2 o'clock there were 2 meetings held—one in the Assembly Hall, and the other in the Free High Church. J. N. Murray, Esq., of Philiphaugh, presided at the meeting in the Assembly Hall, and there was again a large attendance.

Mr. A. E. Mucknight, Advocate, Edinburgh, read an elaborate paper on "The Influence of the Reformation on Literature and Education."

The Rev. John Gemmel and Mr. A. Fairlie followed with some remarks on "John Knox's History of the Reformation of Religion in the realm of Scotland."

The Rev. Dr. Lorimer, Glasgow, read the next paper on "The Alleged Services of the Church of Rome to the cause of Freedom." The Rev. Dr. contended that Rome was not only intolerant herself, but favoured intolerance in others, and appealed to historical facts in support of the statement.

Professor Hetherington, Glasgow, read a paper on "Toleration, or the Principles of Religious Liberty." He maintained that Popery destroyed men's natural rights, and that Papists could not be true and trustworthy citizens, as they were bound to render to the Pope both civil and ecclesiastical allegiance.

The meeting held in the Free High Church at 2 o'clock was presided over by A. N. Shaw, Esq. of Newhall. It was very sparingly attended.

The Rev. Wm. Mackray, A. M., read a paper on "The Causes which have Retarded the Progress of the Reformation," which, he explained, formed a chapter in an essay which had gained the Burnet prize. He stated the chief retarding causes to be—1st, Dissensions among Protestants; and, 2dly, the Misconceptions and Derelictions among Protestants. He denied the claim of unity put forth by the Romish Church, and contended that that Church had in all ages been the scene of the most unseemly internal contentions and strife. He admitted, however, while he deplored, the evils which had arisen to the cause of Protestantism from the dissensions existing among Protestants. These dissensions had greatly injured the Protestant Church on the Continent, and of this country Cardinal Wiseman had said that his hopes for the Catholic Church lay in the divisions of British Protestants. Surely, he thought, a boast like that should rouse all Protestants to the necessity of using all Scriptural means for their outward as well as real union. He condemned the policy of favoring all sects alike, which had, he said, largely characterized the Government of this country, and maintained that there could be no doubt that such misconceptions of the character of the Papacy had been the cause of fatal derelictions on the part of Protestant Governments.

EVENING SEDEUNT.

An evening meeting was held in the Free Assembly Hall, commencing at 7 o'clock, and was numerously attended. In the absence of the Earl of Roden, who was to have presided, Mr. R. Home was called to the chair.

Mr. J. C. Colquhoun, of Killermont, was the first speaker and descanted upon the manifold moral political and social advantages which the inhabitants of this country had derived from their Protestantism.

The Rev. Wm. Arnot, of Glasgow, was then called up by the Chairman to address the meeting. After some introductory remarks he said there were two Reformations—the one that was past and the one that was coming,

and both were contemplated by the present demonstration. Mr. Arnot then went to describe, from what he had seen on a recent visit to Berlin, the present position of Mariolatry and image or picture worship in the Church of Rome. It was a common expression, he believed, in some circles in this country, that what was called 'high art' was allied to devotion—that "high art encouraged devotion and devotion encouraged 'high art.'" He rather suspected that this dictum was incorrect; at least all his experience went directly in the teeth of it.

Mr. J. A. Campbell, of Inverawe, in a few words expressed his hearty sympathy with the present series of meetings; and the meeting was then closed by the Rev. Dr. McCrie pronouncing the benediction.

The commemoration services were continued on Thursday in the Free Assembly Hall and the Free High Church, but the proceedings were characterized by so much sameness that we have not thought it necessary to give any detailed report of them. The principal speakers in the Assembly Hall were the Rev. Principal Cunningham, Professor Lorimer of London, the Rev. W. Fraser of Paisley, and the Rev. Robert Gault, superintendent of the Free Church Popish Mission Glasgow, and in the Free High Church the Rev. Dr. Brown of Aghadory, Ireland, the Rev. Dr. Lorimer of Glasgow, and Mr. G. R. Badenoch. Some of the meetings appear to have been thinly attended, the afternoon meeting in the High Church not having more than a score of persons present.

CHINA AND CHINESE MISSIONS.

Mr. WILLIAMSON, a missionary, only lately returned from China, preached in Thurso on Sabbath evening, the 12th Aug., on China and the Chinese missions. The sermon was one of great interest, illustrated by facts which came under Mr. W.'s special notice while residing in China. It was characterised by the greatest fervour and earnestness and was listened to throughout with the deepest attention.

Mr. W. chose for his text 1st Cor. xvi. 9, 'A great door, and effectual, is opened unto me, and there are many adversaries.' He began by mentioning a few of the opportunities which missionaries have for making known the Gospel in China. He stated that this vast country was formerly more accessible than it is at the present time—that in the 7th century the Nestorians entered China and opened several churches, and again in the 13th century, and during the time of Queen Elizabeth there were many Jesuits who did the same. These latter were men of great discretion and learning, and so highly esteemed that they were appointed astronomers royal and occupied a high position in the country. Mr. W. affirmed that, had those Jesuits who have since gone to China acted with equal discretion, it is probable that this important empire would now have been a Papal power. At the close of last century all Roman Catholics were expelled from China. But about 18 years ago 5 ports were opened where British and American subjects were permitted to trade. In the American treaty there was a clause inserted permitting missionaries to preach in these ports, and since that time the Society has had missionaries there. In one port there are no less than 15 chapels opened every day, where addresses are delivered and discussions carried on. Hospitals have also been built, and these have proved a powerful instrumentality in making the people more favourable to missionaries. The missionaries do not confine themselves to the 5 ports, in which alone they are permitted by law to preach, but, as there is no

serious opposition, they travel into the surrounding country and preach the Gospel. As there are no highways but canals in China, they hire a boat and sail up through the country, preaching in every city which lies in their way. Very often the *literati* come out and invite them to their temples for discussion, and frequently, Mr. W. said, he had spoken on the same platform on which the idols were placed, teaching the people about the true God. In very many of the immense cities they visit not a man, woman or child has ever heard the name of God. Another way of making known the Gospel in China is through the press.

The Chinese empire occupies a country almost as large as Europe, composed of provinces, each distinct from the other. All these have but one written language, so that a book written in the Chinese language is read through every province of the empire. Thus the missionaries find the press to be a powerful means of promoting the Gospel. The institution of schools, especially for girls, whose education is greatly neglected, they find also to be very useful. Mr. W. next pointed out the various obstacles which missionaries have to encounter in China. The first serious obstacle which he mentioned was *false pride*. Pride of ancestry is a very prevalent error amongst the Chinese, for they can date back their history to a very remote period and boast handsomely of their long-standing civilization, of the great and learned men that their country has again and again produced. Pride of all kinds prevails so much in China that missionaries find it to be a serious obstacle against the cause of Truth, and have to contend very much against it. Mr. W. then gave an outline of the false philosophies which exist in China, these especially being adversaries with which the missionaries have to contend. He first mentioned the system of Fohi, which is no less than 4500 years old; then that of Confucius. This great philosopher lived 500 years before Christ. In early times the Chinese believed in one God, who was recognised and worshiped by them. When Confucius arose, he ignored the existence of God, and made the whole duty of man to consist of the present life. It was his belief that the honouring of parents, politeness amongst fellow-men and obedience to the edicts of the Emperor were the sole duties of every man. These sentiments being embraced by the Chinese, they have no real sense of sin. They look only to their own interests, and may sign bonds and treaties, but, unless compelled to do so, they do not feel themselves bound to abide by their word, for they count lying and deceit no sin whatever! Missionaries have the greatest difficulties to contend with on account of this deceitful spirit, and so hardened are the Chinese in this practice that missionaries never meet with any who acknowledge themselves to be sinners, as we understand the term. Some may indeed confess that in one sense they are so. For instance, if they should have happened to burn a piece of paper with a written character on it. In China it is counted a most heinous sin to destroy a piece of paper on which there may happen to be a written character! The origin of this fancy is that, as the Chinese consider the *mead* to be the chief part of the man, and *writing* the medium through which its powers are principally exercised, they look upon any written character as a sacred thing. From this arises the absurd belief that it is a mighty sin to destroy a piece of paper on which there is a written character. The followers of Confucius have no idea of immortality. They consider the soul to be a thin vapoury thing, divided into three parts—the animal, emotional and spiritual, which lives 3, 4 or 5 generations. In regard to a future state Confucius denied the certainty of its ex-