

Protestants without interfering with each other. The Society sought the increased revival of their churches, and their extension. This was done by an instrumentality similar to our Howe Missions, and by preaching stations, of which latter there were about fifty supported by the Society. He gave an account also of the labours of colporteurs, and generally of the spread of Protestantism in France. He stated that though Government supported the Established Protestant Church, the Church possessed perfect internal liberty. He alluded to the law prohibiting meetings, and which applied to the meetings of those who had left the Roman Catholic Church, and which operated in the way of persecution against these persons, who had borne it with courage and meekness.

Mr. BREMNER testified to the ministerial labours of the deputies, as observed by himself, and expressed thanks to them. He warmly advocated the claims of the Society. He declared there were at present about a million and a half of Protestants in France who required aid in keeping up ordinances.

Dr. ROBERTSON, in a speech referring to the alliance between Britain and France, moved that the thanks of the Assembly be given to the deputies, and that a collection be recommended in behalf of the Central Protestant Society of France.

Dr. Robertson's motion was then agreed to, and thanks conveyed by the Moderator to M. Frossard.

#### PRESBYTERIAN CHURCH IN ENGLAND.

A letter was then read from the Synod in connection with this Church in England, giving an account of their proceedings at the last meeting, and appointing Dr. Cumming to represent them in this Assembly.

Dr. CUMMING, by request, then addressed the Assembly. The cause of their Church, he was happy to assure the Assembly, was neither unpopular nor unpalatable in the large towns in England. Their churches, on the whole, were in a very prosperous condition. Some of them were full, others were growing. The schools connected with the churches were never in a more prosperous condition. In connection with St. Andrew's Church, London, a school was opened about six months ago; and in another church, at the west end of London, were day schools attended by 600, the Sabbath scholars numbering 350 or 400 children, besides a ragged school filled to overflowing, and which they were now to supersede by a much better one. These schools cost them nearly £6000 a year, which they raised, and a surplus over and above, with the greatest ease. (Applause.) The congregation in Fallow Street, London, was in a more prosperous condition than it had been for many years; it also had a large school attached to it. In Liverpool, the churches and schools were, on the whole, in a prosperous condition. There was a large attendance at the Synod held there lately, and a larger number of ministers from the north of England than previously, and the

reports which they gave in were exceedingly encouraging. In all their schools, along with a thoroughly sound secular education, there was inculcated and taught those great governing religious principles without which education can scarcely be said to be a blessing, but in many instances had proved the reverse. He was persuaded that secular instruction was a sacred duty; and if this world were what it once was, it would be a reflex of what our responsibilities should be; but the world was blotted and stained, and to teach children merely from that blotted page was to ignore the fall. (Applause.) They did not undervalue secular education, but they said that if a man had a hundred miles to travel, and you gave him nutriment for only fifty, he must sink by the way; and so a school which taught a child to get through the world, but which gave that child no nutriment, no preparation for a higher destiny beyond, was inconsistent with Bible principle, and cruelty of a most atrocious kind. (Applause.) They were not afraid of secular education; and those who had taken the deepest interest in religious education were precisely the men to whom they had to look for the most liberal contributions for secular education. (Applause.) They had no fear that the geologist's hammer would break the Rock of Ages, or that the astronomer's telescope would discover a speck in the Sun of Righteousness. Knowledge had been defined to be "power." Well, to give such an increase of power, and withhold an increase of principle, was to give them a giant's strength, but leave an infidel's heart. (Applause.) Therefore, when the Synod met, they, with one consent, ministers and laity, and among some 3000 office-bearers connected with their church in England he had not heard of one dissentient voice, opposed and petitioned against the Lord Advocate's bill. They did so, not merely because it would deprive the Church of her most precious gems,—he could even bear that,—but would deprive the children of the poor of the inestimable blessing of a religious education. (Applause.) They in England had also advanced this object in the papers and in public meetings on the subject. And he believed there was in the minds of reflecting men in the Church of England a growing admiration of the Church of Scotland in connection with this matter; and they entertained the conviction that that Church has the noblest traditions, and can trace the best historical relationship, which stands up firmest for the blessings of a Christian education. (Applause.) In England, he believed error was losing, and true religion gaining ground every day. The force of a religious public opinion was increasing, as shown by recent events connected with the Sabbath question. The Papal aggression, which occurred soon after he last addressed them, had proved a great blunder on the part of the Pope, who mistook the beat of the pulse at an old bishop's wrist for that of the heart of old England. (Applause and laughter.) That mimicry of Popery,

Tractarianism, was not making progress, though a few noble persons and a few sentimental curates had gone over to the Church of Rome; but the mass of the country was soundly Protestant. He, however, feared that a kind of Rationalism, known by the name of Germanism, was spreading in the universities and other influential places. In conclusion, Dr. C. said, the Church in England was seeking, not to Presbyterianize, but to evangelize the people of England, and by advising the Church to preserve her privileges. (Loud applause.)

Mr. MITT, Dalmeny, Dr. HILL, and Dr. BRYCE then complimented Dr. Cumming, and expressed satisfaction with his statements, and the Moderator conveyed the thanks of the Assembly to Dr. Cumming.

The Assembly then adjourned.

(To be concluded in our next.)

#### Scutari Mission.

MR. MACNAIR'S JOURNAL.

October 2nd.—This morning, for the first time here, married a couple; and to give all due solemnity to so rare an occurrence among our British population in Turkey, performed the ceremony in the Garrison Chapel, and in gown and bands.

October 9th.—Have met some pleasing incidents lately in the course of visiting. One young lad from England asked for the "Pilgrim's Progress." He had a copy which had been presented to him, but it was in his knapsack. He told me of his intercourse with one pious soldier at least, at a former period. Like many soldiers, he had his tale to tell of civil life, as seen by him before entering the service, and it is sad to think that what he complained most of was, the amount of unnecessary work he was required to do on the Sabbath in the house of a professedly Christian family. Surely professing Christians do not sufficiently consider the effect of their conduct in such particulars as this. Even if it should not corrupt others by a vicious example, it may stamp upon themselves the character of inconsistent or hypocritical professors, and lead some to suppose that that religion is of little value which its professed friends seem so unwilling to honour. And if it should lead a faithful domestic to a conscientious withdrawal from his situation, will they be prepared to answer for all the consequences which may follow this step?

In the General Hospital the other day, on asking one man if he was done with the book ("Doddridge's Rise and Progress") which I had lent him to read, he said he was, but that his neighbour was reading. The man to whom he referred then handed me the book. On asking if he was done with it, he said he had read it before, but he liked it so much that he desired to have it longer, and wished he could get a copy to purchase. Seeing that he was really in earnest, I told him I had one or two copies (sent me from Gourcock,) and that I would be happy to let him have one, for which he returned me his best thanks, adding that he would willingly pay the price of it. A day or two afterwards I had the satisfaction of putting the book into his hands, marked as sent by a labouring man in Glasgow, knowing that the contribution of a street porter there had gone towards the purchase of the collection of books of which this was one, and feeling that it still