

system. To be saved by trusting to the merits of another, is so foreign to their apprehension that they count it foolishness. It is only by dwelling often on the fact, and by frequent repetition and explanation, that the gospel method is understood even intellectually. To communicate this truth is our work, aided, as we trust, by the Holy Spirit, who alone can effectually remove the darkness, and cause the light of the knowledge of the glory of the Lord to shine into their hearts.

“WHO ARE THE PARTIES TO EDUCATION?”

The August number of the same excellent Periodical, giving an Abstract of the Annual Report of the Board of Education for 1852, says,

“The third part of the Annual Report discusses the question, “WHO ARE THE PARTIES TO EDUCATION?” The main object of this discussion is to vindicate the Church as one of the parties in education; but the general position taken, is that parents, the Church, and the state, are respectively concerned in this great matter, each within its sphere.

Parents have the primary responsibility, whether education is conducted at home or in public institutions.

The Church is a party to education, 1. Because the true objects and nature of education necessarily include the inculcation of religion. 2. Teaching is one of the functions of the Church. 3. Children are considered by our standards as members of the Church, and under her care. The ordinance of baptism justifies the Church in establishing for her children religious institutions. 5. The Church has a great interest in the work. 6. The Church is able effectually to superintend and to promote the work. 7. The history of the Church proves it to be a lawful party in the training of the rising generation. 8. The revelations of eternity will confirm the important relations of the Church to education.

The State is acknowledged to be a party to education; but the State has not only no monopoly in the work, but its authority is properly inferior to that of both parents and the Church.

In conclusion, the Report gives a few reasons for the vigorous prosecution of the Assembly's measures of public education. 1. Our covenant obligations. 2. The vindication before the world of the rights of the Church, as a party to education. 3. The influence of the Assem-

bly's measures upon the State system.— 4. The prosperity of our Church. 5. The interests of the other parties to education will be promoted by the sympathies, zeal, prayers and efforts of the Church on this great subject.”

(From the *Missionary Record of the Free Church of Scotland.*)

FOREIGN MISSIONS.

Mr. Tweedie gave in the Report of the committee on the Missions to India. After making a financial statement, which appears in the public accounts, he laid before the Assembly some particulars connected with the various stations in India.

“1. CALCUTTA.

“In one respect, the state of your operations at this Presidency may be most briefly represented by a reference to the last annual examination of the Central Institution there. It was the twenty-first that has been held. On the roll there stood the names of 1280 pupils. The grand object in the education of these young men is to guide them to the Saviour.

“Besides the duties of the Institution, a sermon or a lecture is preached every Sabbath evening, where the audience consists mainly of students in the higher classes of the Institution, of some who were formerly students, and others who attend along with them. Besides this, there is a regular Bengali church connected with the mission, constituted by the presbytery of the bound, and duly organised, with the Rev David Ewart, one of your missionaries, for its interim pastor. That untiring missionary has also a simple English service on Sabbath afternoon; and on Thursday evening, in one of the other institutions in Calcutta, meetings of a similar nature are held by Mr. M'Kay, the senior missionary at the station in the absence of Dr. Duff.

“But what have been the fruits of these labours? It is with gratitude to the Father of Lights that the committee would now refer to the fruits of the last year's doings in Calcutta. There have been ten baptisms of natives—namely, six adults and four infants.

“Further, the committee have great pleasure in reporting the expansion and progress of the work now carried on by means of native catechists. In Calcutta, there have been employed during the past year, one catechist, Behari Lal Singha, and five probationary catechists. The catechist, whose salary is paid by a society of ladies connected with the Free Church congregation, Calcutta, is chiefly employed in reading and preaching to their heathen and Mohammedan servants, and otherwise making known the gospel. He also superintends a school supported by some members of the congregation for the instruction of the children of the poor. The probationary catechists are