

table punctuality, and is ushered to the throne with much ceremony, the whole congregation rising to receive him. He bows to the preacher, who returns the salutation with much humility, and then begins the service. The sermons now are scrupulously free from allusion to the proceedings of the Assembly, or any political reference; in this respect forming a contrast to the discourses of the bolder divines of an earlier age, who from the same pulpit were wont to beard the real monarch, seated in the self-same throne. Once James the First (Sixth of Scotland) was so irritated by some attack made upon him by the preacher, that he rose from the throne, and, addressing the occupant of the pulpit, said, "Either speak sense or come down from that pulpit!" To which the obedient ecclesiastic replied, "I will neither speak sense nor come down from this pulpit!" and we doubt not he avoided either alternative. At the close of the service, the Commissioner again bows to the preacher, and the preacher to the Commissioner. It was in preaching upon this occasion that Dr. Chalmers made so brilliant an appearance as induced a result unheard of in any place of worship—an involuntary murmur of applause on the part of the congregation. And two years since, Mr. Caird preached his sermon on *Religion in Common Life*, which has since attained such an unexampled popularity and circulation. The preachers this year were Mr. Wilson of Forgandenny; Mr. Thompson of Ormiston; Mr. Boyd of Kirkpatrick Iron-ore; and Mr. Mitchell of Peterhead; all, we believe, clergymen of not many years' standing in the Church.

It is always a matter of great interest to many to witness the ceremonies with which the Assembly is closed. The business still consists of question: of no great interest, which are arranged very much by the old gentlemen around the table. At length daylight begins to look through the windows; and the pale, weary faces of the members and spectators look strange and spectral. It was half-past ten in the morning before the last item of business at the recent Assembly was finished, and the Moderator rose to give his concluding address. This was brief, occupying just a quarter of an hour: it was characterized by much clearness and good sense, and expressed with a certain quaintness of style which seemed to us very appropriate to the occasion. There was a pause when the address was ended, and every one present rose to his feet as the Moderator continued: "Right Reverend and Right Honourable, in the name of the Lord Jesus Christ, the great Head of the Church, I now dissolve this Assembly: and appoint the next meeting to be held in this place, on Thursday, the twenty-first of May, 1857."

Turning to the Commissioner, the Moderator shortly told him that the proceedings of the Assembly were at an end; thanked him for his attention during its sittings; and expressed the hope that his Grace might be able to report favourably to the Queen of the order with which things had been done. The Commissioner addressed the Assembly, and ended by saying, "Right Reverend and Right Honourable, in the Queen's name, I now dissolve this Assembly and appoint its next meeting to be held in this place, on Thursday, the twenty-first of May, 1857. It was curious to see the little proof of the mutual jealousy of the Church and the State, in this form of dissolving the present Assembly, and appointing the time of meeting of the next; the Moderator doing so in the Saviour's name without the least recognition of the Queen's power to interfere;

and the Commissioner doing so in the Queen's name, without any notice of the previous words of the Moderator. Long may the spiritual and temporal powers work together harmoniously as now, without hitch or hindrance! The Moderator next offers a prayer, and the proceedings of the Assembly are finally closed by singing part of a psalm, and by the benediction pronounced by the Moderator. From time immemorial the same psalm has always been sung, and it was a touching thing to see the tears stealing down the cheek of many a venerable member, to whom these words brought back Assemblies long ago, and suggested, perhaps, the thought of future Assemblies, when he should have changed his simple pulpit for his quiet grave. It may interest our readers to know the words which have so lively an interest for every Scotch minister, and which are always understood in Scotland as a supplication for the welfare of the Church:—

Pray that Jerusalem may have
Peace and felicity
Let them that love thee and thy peace,
Have still prosperity
Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.
Now, for my friends' and brethren's sakes,
Peace be to thee, I'll say
And for the house of God our Lord,
I'll seek thy good away.

Rough and rugged in their uncompromising literalness, these words look nothing as we transcribe them here. We can only assure our readers that there was a very remarkable power in them as we heard them read and sung in the Assembly Hall, at 3 a.m., on the morning of the third of June, 1856.

THE CHURCH AT HOME.

Education Scheme.

It is scarcely necessary to repeat that the object of this Scheme is to provide Schools and Teachers for those destitute localities in Scotland, but particularly in the Highlands and Islands, which would otherwise be entirely without the means of education.

There are at present 180 Schools on the Scheme, and these are attended by 19,000 children exclusive of those receiving religious instruction in the Sabbath classes. There are few of these (and those only in remote districts) which either in respect of branches taught or of efficiency in teaching, fall short of the parochial Schools in the same localities.

The Committee would press upon the attention of the Members of the Church that, even to maintain their present School Establishment additional funds are necessary. To enable them to add to the number of the Schools in many distant localities urgently requiring their aid and, at the same time, to increase the efficiency of those at present under their superintendence as contemplated in the deliverance of last General Assembly, large additional Funds will be required. The following is the passage referred to in the deliverance:—"The General Assembly earnestly recommend Ministers, Elders, and Members of the Church to use every exertion to enable the Committee not only to continue their present School Establishment, but to add to the number and to increase the efficiency of the Assembly's Schools."

The Committee are persuaded that no Scheme enlists more fully the sympathy of all sections of the community. As to the duty of diffusing instruction as widely as possible,

there will not be in these days in any quarter any difference of opinion, as little will those who value the educational institutions of the Church of Scotland dispute that such instruction should embrace that sound religious training which the Church has, through her whole history, shown that she considered of essential importance. As in her Parochial so in the Assembly's Schools this vital element in the education of the young is steadily borne in mind. The Committee, therefore, cherish the hope that if the ministers of the Church will have the kindness, when they direct the attention of their people to the subject, to bring before them the urgent claims of the districts where schools have been located or are required and the value of the instruction conveyed, that they will be enabled, through the Christian benevolence of the nobility, gentry, and people of Scotland, not only to maintain but to extend the operations of the Scheme.

In name and by appointment of Committee.

JOHN COOK, D. D., Convener.

The Elders' Daughters' Association.

This is an Association that deserves to be encouraged by the ladies of our Church. All that is required to constitute one a member of it is either the subscription or the collection, annually, of a half-a-crown for the funds of the Society. It has been in existence now for seven years, and has given very valuable aid to the Education Scheme and to the Ladies' Gaelic School Association. There must be a great number of elders' daughters in the Church; and we suppose both ministers' daughters and the daughters of those gentlemen who do not happen to be either elders or ministers, are invited to share in the benevolent works that are contemplated by the Association, so that we do not see why there should not be many thousands of members.

The influence successfully used by lady collectors, in some churches, is enormous.* In our own it is considerable. And we have annually to acknowledge the aid given by the different Ladies' Associations to the Schemes of the Church. Still there are many in various parts of the country who are not members of any of those societies. Might we venture kindly to entreat those who are not yet members of any, to look with favourable regard on the young association the advertisement of which will be found in another part of our columns. Nor need we fear to ask some benevolent hearts, who already contribute to other associations, to lend a portion of their Christian sympathy and assistance to this one also.—
H. and F. M. Record.

The Hundred Churches.

The wise plan of the Convener of the Endowment Scheme is meeting with much approval from men whose approval is of more than ordinary value. We are sure that an impetus has been given to the collections made in behalf of the Provincial plan, by the strong aid of county meetings, and the ready answer of many im-

* On this subject we quote a passage from the July number of the 'British and Foreign Evangelical Review.' In our own day, we have seen a whole religious community, of large extent and influence in our own country in a great measure sustained, so far as its outward framework is concerned, during the thirteen years of its existence, by the patient, unwearied, and self-denied labours of some thousands of its daughters. We believe the same remark applies in a great measure to the Mission Fund of the Wesleyan body, and to the practical carrying out of many other works of charity and mercy."