

ster's motion was carried by a large majority.

COLONIAL SCHEME.

Dr. Fowler, of Rutho, gave in the report of the Colonial Committee. The Report referred to what had been done in the North American Colonies, Australia, and British Guiana. In this latter locality things would appear to be in a very unsatisfactory state, and a special Committee was appointed to consider the matters. The Report was adopted.

INDIA MISSION.

The Report on Foreign Missions (especially Indian) was given in and read by Rev. Dr. Craig, of Glasgow.

The Report referred at considerable length to recent events in India, and detailed the operations of the Missionary Institutions at Calcutta, Madras, and Bombay, and the Punjab, where Rev. Mr. Hunter, a highly esteemed Missionary had been cruelly massacred. The state of India had prevented any effort to extend missionary operations to the interior of the country. Mr. Sheriff, of Bombay, addressed the Assembly on the state of India. After some discussion the Report was received and adopted. A subsequent discussion took place on the subject of christianity in India, and the relations of the Government to idolatry. Three motions were brought forward. The motion which carried (proposed by Dr. Cook) was to the effect that the Assembly should adhere to the resolutions of former Assemblies, as to the manner in which christianity is to be carried out in India, and that they should petition the Government that every encouragement be given to the propagation of christianity in India.

EDUCATIONAL SCHEME.

The Report on the educational scheme was given in by Dr. Cook, of Haddington. The Report was divided into three heads:—Assembly Schools, Normal Schools, and Funds. Irrespective of the two Normal Seminaries in Edinburgh and Glasgow, there are 121 schools on the first scheme and 45 on the second, besides 15 female schools, in all 183, being an increase of four schools during the year. The number in attendance at the Edinburgh Normal School was 203, and at Glasgow 131. The funds had increased considerably during the year. After some discussion on the system of receiving grants from the Privy Council, the Report was adopted.

There were several other matters before the assembly, and some cases of discipline, to which we do not consider it necessary to refer.

Miscellaneous Extracts.

THE INTENDING MISSIONARY'S VISION.

Metlinks I see a dazzling sight,
Tis Heaven's great King in glory bright,
His train the Temple fill.
Hark! Metlinks I hear His voice,
Thundering with a mighty noise,
Which mountains wakes from long repose,
And makes to quake the hills.

"Wo's me! of unclean lips am I,
And 'mong like people dwell," I cry,
"O may I cleanse be."
A Seraph, clothed in white attire,
At God's commandment, quits the choir
Of praising hosts, with living fire
To touch my lips, flies he.

Hark! mid the throng a voice resounds,
"Who'll go to Earth's remotest bounds,
My messenger to be
Of peace;—to tell man's ruined race,
For rebels there are stores of grace
Laid up within the Holy place?"
"Here am I, Lord, send me.

Yes, send me, Lord, to Afric's shores,
To tell her sons, God sin abhors,
And cannot let it pass.
But, of the robe, to publish too,
That's pure and spotless, ever new,
To hide great crimes, tho' far from few,—
Thy perfect righteousness.

Or, under beauteous Eastern sky,
where Bruma's votaries groaning lie
Nenth Satan's heavy chains:—
To lift aloud my voice, and cry,
Come, poor Hindoo, Oh come and try
The sweets of glorious liberty,
For peaceful Jesus Reigns.

Or, o'er earth's far extended face,
Jacob's lost children out to trace,
And bring unto thy fold:—
To tell them them the Messiah reigns,
Who, once, on Calvary's top, in pains,
Defied the power of all Hell's chains,
His little flock to hold.

Wherever then wouldst send me, Lord,
May I, submissive to thy word,
With cheerful heart obey;
Nor e'er my life count dear to me;
That end with joy my course I may;
And, at thy summoning, ready be,
To thee to haste away.

Then, having left my earthly house,
To crumble in this wilderness,
In blissful mansions I.
Will tune my harp and heart to sing,
For aye, the praises of my king,
And swell the notes that caused to sing,
Bright heaven arches high."

TACTICS OF EUROPEAN POPERY.

The reformation called into existence a new set of agencies. These were of a kind well fitted to stir thought, to diffuse intelligence, and act powerfully upon the public minds. The Reformation originated the pulpit. Prior to the Reformation, there was nothing like public preaching in Europe, or if something like the oration or sermon of early times still lingered in the church, it had, in the hands of the friars, degenerated into an empty harangue, or a piece of ribald buffoonery.

We find one of the great poets who flourished before the Reformation, bewailing thus the total perversion of the pulpit from its great end, indeed its entire annihilation, so far as any good or useful purpose was concerned:—

"Even they whose office is
To preach the gospel, let the gospel sleep,
And pass their own invention off instead.
They sleep meanwhile, poor witless ones return
From pasture fed with wind; and what avails
For their excuse, they do not see the harm?"
And again we find Dante saying—

"The preacher now provides himself with store
Of jests and gibes; and, so there he no lack
Of laughter while he vents them, his big cowl
Distends, and he has won the meed he sought."

The Reformation, too, was the creator of the press. The art of printing even was unknown till towards that epoch. It remained almost an unproductive art, its capabilities were but feebly developed; and only then, when the Reformation came, was it turned to full account by the multiplication of books, pamphlets, and tracts. To the Reformation, too, we owe schools. The Reformer of Scotland was the founder of its parish schools; and Scotland in this was but a fair sample of what took place wherever the Reformation came. Other and later agencies for the enlightenment of the masses has the Reformation created. For a long period all these agencies, the pulpit, the press, the school, remained in the hands of the Reformation—were worked exclusively on its side: but it is so no longer.

Popery, our cunning opponent, preceiving the advantage we thus derived, has grasped the machinery of the Reformation, and is now working it against us. The pulpit, formerly abandoned, she has re-occupied. Every one who has visited the Continent lately, and been at any pains to inform himself, will testify that, since 1818, there has been a great revival in the practice of preaching. In Paris, in Genoa, in all the great towns abroad, we may now hear, what we would not have witnessed ten years ago, popular preachers, waited on by audiences neither small nor inattentive. The writer of this has found the sermon in use even in small country towns where it has chanced him to be on the Sabbath. The Jesuits have not a few who cultivate pulpit oratory, and cultivate it with great success.

Popery has also seized upon the press, and is working it with no little vigour. It has produced of late some volumes, with a considerable air of letters and philosophy about them, for the better informed of its followers; and it has, moreover, a popular literature. The political press of the Continent has been struck dumb; a gendarme stands beside every fount of types, but that only leaves a wide unoccupied field for the priest. The provinces of France, especially, are being inundated with pamphlets and tracts, filled with sheer impostures and absurdities, which, extravagant and outrageous as they are, are received as realities by a population sunk to an inconceivable degree in ignorance. Letters written by Jesus Christ, discourses of the Virgin Mary, miracles, indulgences—such is the staple literature provided by the Church, and hawked among the masses by colporteurs, for Popery is imitating the Reformation in the employment of this class of agents. This false and noxious literature is openly vended at the doors of churches under the very eyes of the priests, showing it to be done with their sanction.

The school, too, Rome has seized, not willingly, but by compulsion. The school she hates; and had she the power, not only would she not establish a single school in all all Europe, but she would close every existing one. But she has not the power to do so, and if others will open schools to diffuse light, she must open schools to teach darkness—plain, palpable error. She cannot prevent the peasants of France and of Ireland from learning to read, but she can stupefy their intelligence by filling their minds with absurdities and falsehoods. We all know how our own Ragged School system, devised to save from utter ruin a numerous class of youth in our large cities, has been adopted by the Romanists, and is being worked for the support and enlargement of their Church. Even the Sabbath School is being worked by Rome. In Venice and Rome the writer can testify from personal observation, that Sabbath Schools are numerous. The Bible, however, is not a class book in these seminaries. The books they taught are the "Catechism or the Christian Doctrine," a Jesuit compilation, and the "Lives and Miracles" of saints, and such like.

The instrumentality that Rome employed to cope with the movement of the Reformation was th- Inquisition. This was a comparatively weak and certainly a very coarse weapon. She has become wiser of late. Jesuitism learns as well as everything else. Popery, stereotyped in one sense, is ever progressing in another. Rome is now vigorously wielding all those moral and intellectual agencies which the Reformation summoned to its aid. She advances to do battle for error, clad in what seems the panoply of truth. A fiend of darkness, she fights in the guise of an angel of light. A few years will shew, we fear, that the change to her has been an advantageous one, and that at this hour she is making more solid progress,