

in whose bounds the rev. gentleman resided. The Report was approved of, but Mr. W. Scott Moncrieff and others expressed regret that the application should be hung up for a year, and the rev. gentleman's usefulness interrupted for that period.

**CORRESPONDENCE WITH FOREIGN CHURCHES.**—Mr. Robertson, Greyfriars, presented the Report from this Committee, which gave some interesting information in reference particularly to the Protestant Central Society of France, one of the most zealous agencies, the report stated, on the Continent, for the evangelisation of the people. It was also mentioned that a great Protestant Conference was expected to be held at Paris in August, at which evangelical ministers from all parts of the world would be present. Reference was made to Italy, and to the dissensions that had arisen in Northern Italy between the Protestant part of the population there. The Vaudois Church was exonerated from the blame of these dissensions, and a tribute paid to the evangelical principles which now, as formerly, characterised that Church.

M. Le Deune, from Belgium, addressed the Assembly in French. He was understood to give some particulars with reference to what was doing among the Roman Catholic population of Belgium, and to ask the assistance of the Assembly to the Christian enterprises in which the Christian Church in Belgium was now engaged.

Dr. Bisset, Mr. McLean (Glasgow), and Dr. Cook, (Haddington), having spoken in favour of the objects contemplated by the Protestant Church in Belgium, the Assembly resolved to recommend them to the favourable consideration of the Church.

**MARRIAGE AFFINITY BILL.**—Principal Lee thought that at that late hour (half-past eleven o'clock), it was not possible to do justice to a subject which was one of the most interesting at present before the country. With regard to the names of ministers which had been used by the supporters of the bill as favouring their views on the question, he remarked that he had inquired into the cases of all clergymen that were known to him, and he found that most of the statements were misrepresentations.

The rev. Principal concluded by proposing that the Assembly petition Parliament against the measure.

Professor Swinton seconded the motion, which was briefly supported by Drs. Hill and Grant, and unanimously agreed to.

**PREPARING AIDS TO DEVOTION.**—The Committee on this subject having verbally reported, through Dr. Robertson, that they had not been able to come to any definite conclusion, the Assembly re-appointed the Committee, Professor Campbell to be Convener.

**EXTENSION OF THE SCOTTISH UNIVERSITIES.**—A memorial from the Association for this object, and signed by a considerable number of individuals, was then taken up.

Dr. Cook, Haddington, suggested that if

a Committee were appointed, they should bring up a Report to next General Assembly.

The suggestion of Dr. Cook was agreed to, and a Committee was appointed, with instructions to report to next General Assembly.

**COLLECTION FOR THE WIVES AND FAMILIES OF SOLDIERS AND SAILORS.**—Dr. Robertson reported that the collection on behalf of this object had amounted to £3313 17s 10d., contributed by 629 churches and chapels, which had been appropriated between the Central Association for the relief of soldiers' wives and families, and the Naval Association for the wives and families of sailors and marines—£1,3000 having been remitted to the former, and £350 to the latter Association. In the event of the committee being re-appointed, he hoped they would receive powers to make another collection through the Church, if it should be found necessary.

**ST. LUKE'S CHURCH, EDINBURGH.**—Dr. Robertson, on the part of the Endowment Committee, reported the circumstances under which this church is at present placed. The Assembly remitted the matter back to the committee, with powers.

After a variety of miscellaneous business, the Commission of Assembly was appointed, with the addition of Principal Macfarlan.

**THE MODERATOR'S ADDRESS.**—The Moderator then addressed the Assembly as follows:—

Right Reverend and Right Honourable,—Our deliberations have been brought to a close. The time is just at hand when the present General Assembly is to cease to be, and it only remains for me, ere I descend from the chair, which I feel I have so inadequately filled, to address to you, as is usual in such cases, a very few parting words.

Fathers and Brethren,—I begin with congratulating you and felicitating myself on the tone, spirit, and temper, with which our proceedings have been conducted. Among so many who think for themselves, it was not to be expected that entire unanimity on the various subjects brought before us would be found to subsist; and, in regard to certain matters, diversities of opinion have been entertained and expressed. But, if there has not been entire unity of mind, there still has been unity of object and unity of heart. We have been knit together in the bonds of peace, and alike tolerant in judgment and gentle in speech. Clamorous contention has not prevailed, and we have exhibited the pleasing spectacle of brethren dwelling together in unity.

Fathers and Brethren—With equal reason and equal gratitude do I rejoice with you in the nature of the business which in this General Assembly we have had to transact. With the exception of one case, (which, however, did not come on the merits before us), we have not had to entertain a charge of immorality against any of our ministers. Neither have we, except in a solitary case too, (and that from a part of the kingdom where the range of selection for patrons is

very limited), been called on to adjudicate on any disputed settlement; and this especially when we consider the many cases of both kinds which came before us in recent Assemblies, cannot but be to us, on both personal and public grounds, a source alike of joy and thankfulness to the Great Head of the Church—to Him whose house holiness becometh for ever, and who sees of the travail of His soul when an affectionate relation is formed between His undershepherd, and their respective flocks. Instead of discussions on matters of a nature so harassing to the soul possessed of piety and imbued with a peaceful spirit, we have had the privilege of devoting much, nay, most of the time allotted to us, to the consideration of those schemes of Christian benevolence, which, to her honour, the Church of our fathers has established—the origin, the object, and the progress of which it is so delightful to him who loves God and man for God's sake to meditate and discourse on, and the interchange of sentiments upon which, between soul and soul, through words proceeding from affectionate lips, is so eminently well calculated to perfect the life of God in the soul of the believer. Blessed be the name of the Lord who has given us the privilege of engaging in such employments, and of such employments may we feel the sanctifying influence many days hence.

Right Reverend and Right Honourable—Let us now look forward together. We cannot conceal it from ourselves that we sky—and that, whether we regard ourselves as a Church of Christ along with other Christian Churches in our land, or in our special character as the Church of Scotland—has a somewhat lowering aspect. We have to contend with Popery—with its twin brother, Puseyism—and with the nascent or fully developed poison of Germanism—and, with what in the present times we are very apt (our minds being occupied with other dangers of a more special and peculiar and, apparently, a more imminent character to overlook, a growing spirit, if not of positive and direct infidelity, yet of carelessness or indifference about religion. This casts a cloud over our prospects as we look forward, and can scarcely fail to excite apprehension in our minds, when we regard ourselves simply in our capacity of a Church of Christ, whose duty it must be to contend earnestly for the faith that was once delivered to the saints. But, apart from this, we cannot shut our eyes to the fact that, as the Established Church of Scotland, we are placed in circumstances of a very ominous complexion. There is diffused over the land a thirst for change. The old maxims, "stare super antiquas vias," and "let well alone," are to a great extent repudiated, as coming into antagonism with what is called progress—(progress towards what, I would ask?)—or the spirit of the age. By this spirit our legislature is in no small measure influenced, and against all our institutions is it to a greater or less extent directed.