

But it is to be greatly regretted that religious instruction of a Christian character is not imparted in all schools receiving from the Government special countenance and pecuniary assistance; and accordingly the Church feels convinced that all regulations prohibiting the introduction of the Scriptures into seminaries instituted and supported by the Government ought forthwith to be abolished, and that every facility ought to be given to the natives for obtaining a knowledge of the truths of revelation.

Dr. Hill seconded the motion, which was agreed to, and petitions were ordered to be prepared for presentation to both Houses of Parliament.

Scotch Church in India.

As respects the cause of Christianity in India, the courts of the Church have begun to take action, and we expect that the subject will be amply debated at the approaching General Assembly.

As our readers are aware, a small aid is extended to the operations of the two Established Churches of the Empire in India. Several Episcopal dignitaries are salaried in that quarter, who have territorial titles taken from great cities, as the Bishops of Calcutta and of Madras. We believe the clergy of the Church of Scotland are quite willing to concede that this arrangement is proper and becoming, and, in such men as Bishop Wilson, they have found evangelical devotedness with the exercise of justice and charity in the case of other departments of the Catholic Church. But it was complained, and with justice, that the National Church here did not receive equitable treatment at the hands of the Government, and that while the incumbents of the Anglican Establishment were increased, the same advantage was not afforded to the sister and co-ordinate Establishment.—Certainly, in future, a different rule should be observed. Where individuals subscribe for the propagation of Christianity *in partibus infidelium*, they will act agreeably to their personal predilections; but the State, as such, was bound in consistency to have employed and patronised the services of both National Churches in the transmarine dependencies of this country. If nothing was done, there was, of course, no invidious distinctions created—but where positive measures were adopted, it was but fair that parties possessing the same claims should fare alike in working out a policy.

The Scotch Episcopal Church.

THE Scotch Episcopal Church is now passing through an ordeal which must make the faint-hearted in her communion tremble, the lukewarm angry, and the right-minded hopeful. It is indeed a

curious spectacle to behold a Church which has always plumed herself upon the very undemonstrative character of her proceedings, suddenly giving herself up with a sort of furious energy to all kinds of appeal to the public at large. One follows hot upon the heels of another. Three bishops publish a declaration. A dean rushes into print with a sermon. A little band of clergy give birth to a letter—two bishops issue a statement to account for their not signing the declaration—another gives his reasons for keeping clear of the whole business at present—while one of the first three is already in the press with an "Explanation" of his "declaration." And it is gravely whispered, that the whole Episcopal Synod have serious thoughts of publishing a book on the matter at issue! Thus, all the seven Scotch bishops are in the field, for it is the seventh that has raised the storm. Bishop Forbes has recently published his primary charge, after taking ten years to think about it, and assuredly it is such a charge that, if it appeared even in a Church the timbers of which were yet sound to the core, must have given it a good shake, and which, in the rickety condition of the Scotch Episcopal Church, threatens to bring down our old home altogether. He has alarmed a certain portion of his communion, and they have incautiously rushed forward to encounter him. Having little knowledge or love for evangelical truth generally as a body, and holding very vague and indistinct notions on the Eucharist in particular, and seeking to condemn an exceedingly able charge by the sidewind of a most indefinite declaration, they have only revealed the sad and forlorn condition of the Church, as well as weakness; and we are credibly informed that the bishop has gallantly nailed his colours to the mast—that he has made up his mind not to yield an inch, certain that he must come off victorious, because he has the Scotch Episcopal Canons and Communion Office on his side.—*Correspondent of London Record.*

The Travels and Researches of Dr. Livingstone, the African Missionary.

In the great work of planting and cherishing colonies, and in the yet greater but kindred work of Christianizing savage tribes, the people of this country will now have a valuable authority which they wanted before. And if, in the kind providence of God, Dr. Livingstone is spared to confer the blessings of a Christian and civilised life on some of the African tribes, we shall derive still greater experience to guide us in missions and in the regulation of colonies than his most instructive book already conveys. We cannot venture in the *Record* to give critical notices even of works like Dr. Livingstone's; but, at the same time, extracts bearing on the life and labours of missionaries

would seem to be appropriate, although few remarks or none should accompany them.

Mode of spending the day at the Mission-station.

Take a single day as a sample of the whole. We rose early; because, however hot the day may have been, the evening, night, and morning at Kolobeng were deliciously refreshing—cool, not the word, where you have neither an increase of cold nor heat to desire, and where you can sit out till midnight, with no fear of coughs or rheumatism. After family-worship and breakfast between six and seven, we went to keep school for all who would attend,—men, women, and children being all invited. School over at eleven o'clock. While the missionary's wife was occupied in domestic matters, the missionary himself had some manual labour, as a smith, carpenter, or gardener, according to whatever was needed for ourselves or for the people; if for the latter they worked for us in the garden, or at some other employment: skilled labour was thus exchanged for unskilled. After dinner and an hour's rest, the wife attended her infant school, which the young, who were left by their parents entirely to their own caprice, liked amazingly, and they generally mustered a hundred scholars, or she varied that with a sewing school, having classes of girls to learn the art: this, too, was equally well relished. During the day every operation must be superintended, and both husband and wife must labour till the sun declines. After sunset the husband went into the town to converse with any one who was willing to do so—sometimes on general subjects, sometimes on religion. On three nights of the week, as soon as the milking of the cows was over and it had become dark, we had a public religious service, and one of instruction on secular subjects, aided by pictures and specimens. These services were diversified by attending upon the sick and prescribing for them, giving food and otherwise assisting the poor and wretched. We tried to gain their affections by attending to the wants of the body. The smallest acts of friendship, an obliging word and civil look, are, as St. Xav. thought, no despicable part of the missionary's armour. Nor ought the good opinion of the subject to be uncared for, when politeness will secure it. Their good word, in the aggregate forms a reputation which may be well employed in procuring favour for the Gospel. Show kind attention to the reckless opponent of Christianity on the bed of sickness and pain, and they never can become your personal enemies. Here, if anywhere, love begets love.

The Result of Missionary Efforts.

If asked what effect the preaching of the Gospel has, at the commencement, on such individuals, I am unable to tell, except that some have confessed, long afterwards, that they then first began to pray in secret. Of the effects of a long-continued course of instruction there can be no reasonable doubt, as mere nominal belief has never been considered sufficient proof of conversion by any body of missionaries; and after the change which has been brought about by this agency, we have good reason to hope for the future. The most thoughtless of them, who kindly treated in sickness, often utter imperious words to Jesus, and, I believe, sometimes really do pray to Him in their afflictions. As the great Redeemer of the guilty seeks to save all men, we may hope that they may find mercy through His blood, though little able to appreciate the sacrifice He made. The indirect and scarcely appreciable blessings of missionaries going about doing good are thus probably not so despicable as some might imagine. There is a necessity for beginning to tell even the most degraded of these people of the existence of a God, or of a future state, the facts being universally admitted. How curiously God made the