

sions to this country must in consequence have very unsatisfactory data to proceed upon in the direction of their movements. The lists at present before the public were of the most imperfect and inadequate kind. He would move as follows: that Presbyteries be enjoined, and they are hereby enjoined, to send through their clerks to the clerk of Synod, without delay, a complete list of the names of places, within their respective bounds, where a church, congregation, or preaching station, is located in connection with this Synod, stating whether these places are supplied with a minister or are vacant, and giving the names of the ministers opposite the charges which they hold; and that the clerk be ordered to transmit an arranged list of the same to the publishers of Oliver and Boyd's Almanac, of Wilson's Clerical Almanac, and to the Editor of the Home and Foreign Missionary Record of this church. This motion was seconded by Mr. Pollock, who farther suggested that a map of these Provinces should be sent to the office of the Colonial Committee, where it might be for inspection and reference.

The Synod then adjourned to meet in this place to-morrow morning, at ten o'clock, of which public intimation was made and this sederunt closed with prayer.

To be Concluded.

MISCELLANEOUS.

Christianity an Aggressive system.

Of all religious Christianity is that, and that alone, which will never let the world slumber. No form of it is so corrupt as not to have internal energy enough to send forth its emissaries to the ends of the earth; men who will endure all privations and bear all perils to persuade all nations to embrace it. This among many other peculiarities which discriminate Christianity from other religions, is one of the most striking, and ought to excite deep reflection. No other religious system manifests or ever has manifested, this remarkable, this uniform tendency. How would all Europe be astonished at the appearance of Mohammedan Moolahs, or Hindoo Brahmins in London and Paris sent to persuade us to embrace their religions. Not only have heathen religions never done this but the religion which cradled Christianity itself rather restrained than extended its benefits. Judaism received, but hardly welcomed proselytes.—Christianity, on the other hand, addresses all kindreds, peoples, nations, and tongues; and has, in these our days, especially, lifted up its voice in every clime, and is speaking the dialect of nearly every tribe of men. Nothing is more certain than that man will have some religion, and if none other makes conquests, and as is too plain Deism neither will nor can, it is tolerably certain that Christianity, whether true or false, is likely to reign.

And let us not forget what Christianity is now doing; it has (as just said) the power to do what other religion does, and what no form of Deism ever attempts to do; it has the power to render those who believe in it intensely anxious to make it triumphant: it sends its agents to the uttermost parts of the earth, and supports them there.—And, by doing so, it has reclaimed barbarous tribes to civilization, abolished their idolatry, fixed their language, and given them the elements of all arts, literature, and civilization, in giving them the Bible; for in the very process of giving that, it gives these also. Only the other day, many of us saw, from the remotest Isles of Polynesia a

Samoaan newspaper, printed entirely by a race who only a few years ago, was a set of naked savages, addicted to cannibalism, infanticide, and without the elements of a written language. The paper was printed in a style which (as an English printer truly said) would do no discredit to an English printing office. Not only so, but the same Christianity has the power of immediately inspiring those who receive it again to aid in its further diffusion, and to hand on the bright torch which has kindled the hallowed fire on their own hearths and altars. Only last year, I observed that nearly a tenth of the large revenues of one of our missionary societies was derived from the converts it had made,—from new Zealanders, and Tahitians, and Hottentots, and Bechuanas: and other societies were aided from similar sources in a similar proportion! These simple facts are worth a thousand platform speeches. Let our Deistical magicians 'do the like by their enchantments. No, they can talk and write (as Harrington says) "book-revelation," and dreams of human generation, and that is all. Till Deism does something more, Christianity has not much to fear from it.—*Defence of Eclipse of Faith.*

Uncle Tom's Cabin.

The sale of Uncle Tom's Cabin is the most marvellous literary phenomenon that the world has witnessed. Although the story was not completed until the March of 1852, having been written and printed from week to week as a sort of feuilleton in a Washington newspaper called the *National Era*, by the end of November, 1852, 150,000 copies had been sold in America—the first London edition being published furnished one house 10,000 copies per day for about four weeks, 1000 persons being employed in the labour of their preparation! Before 1852 had closed more than 1,000,000 copies of Uncle Tom's Cabin had been sold in England! probably, say the *Edinburgh Review*, ten times as many as have been sold of any other work except the Bible and Prayer Book. In France it appears that one publisher alone has issued no less than five different editions of the work in different forms. While, wonderful to tell, before the end of that memorable year of 1852—the year of Uncle Tom's Cabin, as it might be called, just as we call 1851 the year of the Great Exhibition, or that of 1848 the year of the February Revolution—Mrs Stowe's book has been translated into Italian, Spanish, Danish, Swedish, Dutch, Flemish, German, Polish, and Magyar: there being, moreover, among these as many as two different Dutch, and twelve different German translations. A marvellous success indeed! one that may well be designated the most extraordinary of literary phenomena.

Romish Testimony to the English Bible.

Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of the church bell, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the gifts and trials of a man is hidden beneath its words.

It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of the English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of righteousness about him whose spiritual biography is not in his Saxon Bible.—*Dublin Roman Catholic Review.*

THE MONTHLY RECORD.

AUGUST, 1855.

Meeting of Synod.

Our readers, we doubt not will peruse with much interest the proceedings of our highest ecclesiastical court of which we gave the opening in our last number. We regret that we have not been able, on account of our limited space, to complete this subject in this number, but the remainder will be forthcoming in due time.

The Meeting of our Synod was in all respects most pleasing, and we believe its members all returned to their homes delighted and thankful that they had enjoyed so much pleasant christian intercourse, and that they had been able to carry through so many wise and judicious measures. On account of the long ministerial destitution that has prevailed in many quarters of our church, and the want of backing and encouragement, the most sanguine temperaments are sometimes subject to lowness of spirits—but before the Synod's close—if there was anything of this at the beginning it had completely evaporated, and all was hope, life and tone. The proceedings were characterised throughout by order, harmony, and brotherly and christian feeling. We will not now notice the different measures that were passed, as they will be recorded in the account of the proceedings, but from time to time there are several of them to which we hope to call special attention.

Soon after the Synod opened it was waited upon by a deputation from the Synod of the Presbyterian church of Nova Scotia—who delivered admirable addresses—expressing their respect for the church of Scotland, and their desire for more intercourse and co-operation. Their reception, we trust, was gratifying to them, as nothing was wanting on our part to make it so. They were treated as christian ministers and as gentlemen, and welcomed with cordiality, respect, and affection. At a later sederunt the hearts of all our members were made glad by the arrival of the deputation from Canada, consisting of Mr. McKid, of Goderich, Dr. Mathieson, of Montreal, and W. Edmonstone, Esqr. All felt deeply grateful to the church of Scotland there, for having sent them to visit us—and to them for having executed their commission. They