

punishment. But while it is thus clearly the interest of all to co-operate in the prevention or removal of every social ill, it is equally clear that we must act on higher principles than those of interest if the work is to be effectually done by us. The radical prevention or cure, let me observe, cannot be applied from without. It can result only from the establishment in each individual of sound moral principle in the hidden man of the heart. It is neither police nor interested motives that can secure this effect. The man must be made a law to himself, and find his own highest and most prized life in doing that which is right. The sloven must be made to feel that he owes to God the preservation, as far as in him lies, of his own health and that of the community, and the intemperate man, the maintenance both of his rational faculties and bodily energies in their full efficiency. The reckless pauper must be made to loathe the idea of being unnecessarily a burthen to his fellow citizens—the thief to feel, that the homeliest fare, the fruit of honest industry is a sweeter and more satisfying provision than the costliest delicacies, wrongfully acquired; and the able-bodied labourer, that to withhold his hand from his wonted task is to lay it violently upon his own truest life.

But are we able to infuse into our neglected fellow-citizens that sound moral principle which shall be attended with those happy results? Certainly not of ourselves. To infuse it into the heart, and make it to live there, is not man's work but God's. Yet the work must be accomplished, if we are not to perish. To what but this want of principle are we to ascribe the melancholy fact that empire after empire of the ages before us has perished under the weight of its own corruption? The time came when, because there was no longer life within, civilisation degenerated into luxurious effeminacy, and patriotism became absorbed in heartless selfishness. Having ceased to have any true fear of God before their eyes, men ceased also to maintain faith one towards another. There resulted, of necessity, the dissolution of society.* Is the same doom then reserved for the great and glorious State of which we ourselves are members? Must the British Empire add in its turn another sad memorial of the instability of all human things? Not, my Lord Duke if we be found faithful to the great trust which Heaven has reposed in us. A power has been given us in God's word, which, if rightly applied, is able to regenerate us socially as well as individually. To deny that we have received this power, is either to deny the Bible to be God's Word, or to strip God himself of his essential attributes. To live to ourselves under pretence of despairing of the recovery of our fellow-men, is to be practically infidels. If the Gospel be effectually preached to the poor, the increase of God will not be withheld from it; and to be able so to preach it, we have only to make sure that it live in ourselves. If it do so live, a power is given to us, which must be seen

and felt by all, and which none can resist without being condemned in his own heart. It is of its very nature, wherever it is seen, to command the homage of the conscience, and to prove of necessity either the "savour of life unto life, or of death unto death." Let this power but sit enthroned on the brow of the very humblest among us, and it must be seen and felt to confer upon him an honour and might, as compared with which the most exalted display of mere earthly state cannot fail to wax pale and dim. Here, then, is a power, with the dew of its youth still upon it, as strong and fresh to-day as it was eighteen centuries ago, and must certainly be able to effect the regeneration of society to cleanse and inspire with love hearts full of abomination and horrid cruelty

[To be concluded.]

United Parish of Cromdale, Inverallan, and Advie—contemplated Disjunction.

The united parish of Cromdale, Inverallan and Advie, containing a population of about 4000 souls, and extending about 20 miles in length by about 12 in breadth, has long been considered a charge very much greater than could be presided over by any minister with comfort to himself, much edification to the people, or credit to the Church of Scotland, and in consequence it has often been seriously talked of to endeavour to get the parish disjoined. There were, however, obstacles which have been thought too serious to be got over, in the way, until recently, when the decease of the much lamented minister of the parish, the Rev. James Grant, seemed to mark a period for a movement in the district, with a view to separate the old parish of Inverallan from the united charge.

This movement has begun in earnest, and from the deep interest which the people in connection with the Church of Scotland take, and evidently feel, in the good work it is difficult to believe that anything short of success can follow the efforts being made.

A congregational meeting of the united parish, called by the Kirk Session, was held in Grantown Church, on Tuesday, the 12th August, at which a committee was appointed to carry out the object of the meeting. It was stated at this meeting that, with a view of erecting the parish of Inverallan into a *quoad sacra* parish, the Right Hon. the Earl of Seafield had generously offered to pay into the Church of Scotland's Church Endowment Fund one thousand pounds on condition that the parishioners raise five hundred pounds for the purpose of building a manse; and that his Lordship had further signified his intention to give off a glebe so soon as this sum should be raised. A meeting of the committee just mentioned was held in the same place on the 20th August, when the parish was divided into 13 districts, with local collectors to each for the purpose of making a vigorous and united effort to accomplish the object so much desired, and the secretary was

instructed to prepare subscription lists to be handed to the collectors at a meeting to be called for the purpose.

Sermon at Renwick's Monument.

On Sabbath evening the Rev. George Proudfoot, Glasgow, preached an able discourse at Renwick's Monument, Dumfriesshire, from Joshua, iv., 6, "What mean ye by these stones?" This monument, was erected twenty-eight years ago, and stands on a commanding eminence, within a few hundred yards from the spot where Renwick was born. The occasion was altogether an interesting one, the weather propitious, and the inhabitants of the parish of Glencarn and neighboring parishes seemed to sympathise deeply with the spirit of their martyred forefathers. There could not have been less than 1500 present, listening to the minister (a native of the place) as he eloquently and earnestly enforced upon them reflections suitable to the occasion. The preacher chiefly urged upon Christians the duty of holding forth to the world the bright testimony of a holy life, and in appropriate terms described the sin and danger of human interference in matters of religion, and the blessings of civil and religious liberty. The collection is to be applied for the purpose of painting and repairing the monument.—*Daily Mail*.

LIBERAL.—Mrs Rickard of Woodlands has given a donation of £300 to complete the endowment of Inverbrethock Church and parish. This is in addition to the sum of £800 gifted by that lady for the erection of the manse, which was built at her sole expense; of £500 to the endowment, and £100 more to take the matter through the Court of Tienda.

CHURCH IN THE COLONIES

Missionary Report

By the Rev George Harper, A. M. Preacher of the Gospel, to the Presbytery of Pictou

Proceeding to the east side of the province, in order to visit our people in that quarter, who are still destitute of regular services, I preached in St. Andrew's, Pictou, on Sabbath, the 27th July, both forenoon and afternoon. The attendance was remarkably good. I have already spoken of the highly encouraging circumstances connected with this congregation, so compact and prosperous, and well-organized. But there is one thing, which, although it not very frequently came to my mind, I have never addressed to it in any report. It is a remark of a general kind, and applies more or less to all our Churches here, which have regular pastors, but the case of Pictou will, perhaps, illustrate what I mean as well as any. Here, I say, is a man whose character and talents, under favorable circumstances, might command one of the best parishes in Scotland, here is a man doing more actual work in the course of a week than two parochial clergymen in the old country in a month, who has yet an income, as I understand, little more than one half of any of our parish ministers at home. This should not be; at least it should be remedied as soon as circumstances will permit. The income of a colonial clergyman should never be less than the average stipend at home. This surely is not unreasonable, and will only appear so to