

under a shady tree by the wayside, and preaching with stammering tongue in an acquired language. It was held by him that the better way was to commence in the school—to imbue the native youth with English literature and Christian theology, and thereby train up from among them a body of young men who might eventually go forth as native teachers and preachers to publish the Gospel to their benighted countrymen. And adopting these views of its founder, the directors of our mission resolved to act accordingly. They resolved to seize the youthful mind while yet tender, and to cast it in the mould of the Gospel. They resolved to cleanse the polluted stream of Hindoo society by throwing in the salt at the fountain-head. They resolved, in a word, to plant the garden, not with aged trees, sure speedily to wither and rot, but with healthy saplings likely to thrive and grow. And on this wise resolution they have acted for upwards of thirty years,—devoting their efforts to the mental and Christian nurture of the native youth,—training young Hindoos and Mussulmen and Parsees for the office of teachers and catechists, and furnishing in their seminaries a pattern of missionary tuition which other churches and societies have latterly done them the honor to copy and follow. But it has been objected to this plan of operations, that it is only educational; that it is not evangelistic; that it turns our missionaries into mere schoolmasters, and virtually disparages the preaching of the Word. And so forcible is this objection in the eyes of some good men, that they ask and expect us to abandon our educational institutions, and betake ourselves henceforth to the preaching of the Gospel and the planting of native churches. Now, if these good men merely asked us to add to our staff of teachers a staff of evangelists, to add to our educational appliances an agency for preaching the Gospel and organizing native congregations, one could understand and approve their recommendation. For it is, doubtless, most desirable that we had preachers in India as well as teachers. Doubtless it will require all the appliances which Christian philanthropy can devise, all the spiritual agencies which schools and churches, and Bibles and Christian example can supply, to fell to the earth the great Dagon of Indian idolatry, and fill his vacant temple with the Ark of the Lord. But because additional Christian agencies are needed in India, does it follow that our present method of operation ought to be superseded, or that our missionaries ought henceforth to relinquish the work of tuition for that of preaching? Assuredly not. It is true our missionaries seldom preach, and for the most part only teach. But is there any real contrariety between preaching and teaching? Why the passage which in one place takes the form, "go and preach the Gospel to every creature," takes in the parallel passage the form, "go and teach all nations;" while of both our Lord and his Apostles it is repeatedly recorded that they taught as well as preached. Indeed, the distinction, or at least the contra-distinction, between preaching and teaching, is a thing of purely modern growth. Nor in apostolic times would it have been deemed a matter of the slightest consequence, provided only Divine truth was communicated, whether the communication was made in the course of scholastic instruction, or in the shape of a congregational sermon. And as to the alleged disparagement cast on the ordinance of preaching by employing education as a missionary agency, what possible ground can there be for such an allegation in the case of seminaries,

like those at Calcutta, Bombay, and Madras, where one express object is to educate and qualify natives for the office of preachers or catechists? The great Dr. Chalmers, who he resigned the pastoral charge of a large congregation in this city to become the teacher of a small class of students in the University of St. Andrews, defended the choice and change he made on the ground that he could do more for the spread of the Gospel by preparing young men for the work of the ministry, than by preaching all his life to the most crowded congregation. And on the same principle we may affirm that our seminaries in India, so far as they are schools of the prophets, nurseries for rearing a native ministry, are the very institutions most needed and best fitted for the furtherance of the Gospel. It is obviously hopeless to think of supplying the spiritual wants of India by means of British evangelists; nor, even were it practicable, would it be wise to make the attempt. For no country has ever been fully and permanently reformed and christianized except by native agency. Just as Germany could not have been reformed without its native Luthers and Melancthons, nor England without its native Cranmers and Riddels, nor Scotland without its native Knoxes and Melvilles, so India can never be christianized until there are raised up in its midst native evangelists—men born and bred in the land—men qualified, by community of speech and temperament and national predilections, to convey the Gospel to their countrymen with a thrilling power which foreigners can never emulate. And hence the grand desideratum for India is just an adequate apparatus of academical institutions, designed and adapted to train and prepare an efficient native agency. The devoted Felix Neff, after preaching for years with marvellous success among the valleys of the Alps, became seriously alarmed lest his converts should fall away after his decease, and the Gospel be lost in the valleys; and he forthwith bethought him of a method for averting such an issue. What was that method? "I determined," says he, "to become a training master, and to form a winter school for the education of promising young men for the ministry." Let us imitate Neff in his wise policy. Let us not suffer our training-schools to go down or to decay. Let us rather increase their efficiency and add to their number. And let us count it not a duty merely, but an honour to do so. For surely it is an honour—an exalted honour—to be invited by the Lord of all to give our assistance in the glorious work of driving sin and superstition from the earth. By a mere act of His will He could instantly level in the dust that giant superstition which lords it over the hundred millions of India. But He forbears to resort to miraculous agency, in order that the destruction of idolatry may form an employment and an honor for us, His servants. And shall not we covet the employment, and aspire to the honour? "The torches and fire-brands," says a great writer, "by which the Lord sets on fire and consumes the temple of idolatry, are not the lightnings of the sky, but the prayers and alms of the Christian Church." And, what, with these spiritual torches and fire-brands in our hands, shall we stand still and let them burn out, while the huge fabric of idolatry still spreads wide, and towers aloft before us? No. We will not stand still; we will not allow our torches to burn out; we will come to the help of the Lord, to the help of the Lord against the mighty; we will realise our sublime vocation as part of His armed host, and never will we flag or halt in this holy war till every idol-

temple is a blasted ruin, and British India becomes an Eastern Christendom!

Lay Association in Pictou.

THE delegates from the various branches of the Lay Association, met to-day in New Glasgow, and there organized the "General Central Committee" of the Association.

The following were appointed office-bearers for the ensuing year:

John McKay, Esq., of New-Glasgow, *President*. Robert Doull, Esq., Pictou, and Mr. John McKay, Lime Rock, *Vice Presidents*. James McDonald, Esq., Pictou, *Secretary*. James Fraser, jr., Esq., New Glasgow, *Treasurer*.

There are twelve Branches of the Association now established in the County of Pictou, and one at Wallace. The quarterly collection in each of those branches, for the past quarter, have exceeded the hopes of many friends of the Association, and the most sanguine expectations are entertained of its future success and usefulness.

JAMES McDONALD,

Secretary of Lay Association.

PICTOU, 4th May, 1858.

May Meetings in London.

BRITISH AND FOREIGN BIBLE SOCIETY.—Annual meeting in Exeter Hall. The Earl of Shaftesbury presided. The receipts of the year ending March 31, 1858, have exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the Society is £79,040 16s. 2d., and the amount received for Bibles and Testaments, £70,267 10s. 11d.,—making the total receipts from the ordinary sources of income £149,308 7s. 1d., being £11,551 12s. 2d. more than any former year. To the above must be added the sum of £1,379 13s. for the Chinese New Testament fund, and £1,186 2s. 10d. for the special fund for India, making a grand total of £152,574 3s. 6d. The issues of the Society were as follows:—From the depots at home, 976,503, and from depots abroad, 625,624, making 1,602,187 copies, being an increase of 84,329 copies over those of any preceding year. The total issue of the Society now amounted to 33,983,946 copies. The ordinary payments had amounted to £146,563 5s. 1d., and the payments on account of the jubilee and Chinese New Testament fund to £6,613 19s. 7d. making the total expenditure of the year amount to £153,177 4s. 8d., being £1,136 10s. 11d. more than any former year. The Society is under engagements to the extent of £83,818 17s. 4d.

CHURCH MISSIONARY SOCIETY.—Annual meeting at Exeter Hall. The Earl of Chichester presided. During the past