

missionary action the pulpit in its normal Sabbath influence. Could our cause have but its full sustained representation from the pulpits of Britain, it would need, I would not say no organization, but no other vehicle for the diffusion of its information, or for its advocacy amongst the masses of our Christian people. Our faith is not great in the power of printed missionary intelligence, it is an important help, and we cannot dispense with it. But the lower you descend in the scale of mental culture, the influence of it is the less. With all it is little, compared to a word *fily and warmly spoken* with the accompaniments of sacred time and place, and the sympathy of numbers. Let the pulpit give its proper place to the subject that was the vision of prophets, the song of sacred poets, the consolation of the Redeemer, the labour of apostles, the ingathering of the Gentiles, and missions would have a new standing in the Church, a fresh development in the world. It is to us a mystery—the abstinence of good men from this divine theme—their reluctance to keep their people abreast of the good news of the spread of the kingdom. That there is such a reluctance is a fact—a reluctance in many instances passing into a strong aversion that missions should be the subject of a Sabbath discourse. How the stronghold of the pulpit is to be gained is a great question. If our time had permitted I might have offered some suggestions on the best shape of presenting occasional missionary facts from the pulpit, or on the reasonableness of our Churches recommending or ordering periodical missionary discourses; but I forbear entering upon subordinate points on this question. The difficulties that accompany it lie deeper than can be affected by minor ecclesiastical arrangements—they lie in the *existing education of our young divines*. I make no reflection on the training of our theological colleges, when I say they teach theology. They are not missionary. Missions do not form part of their intellectual and spiritual wealth. The subject does not bulk in the attention of their students,—is not incorporated with their studies, so as to become inwoven with the texture of their forming minds and hearts. Missions are consequently through life an exotic to the theologic mind, and never have the kindly luxuriant growth of a thoroughly naturalized or indigenous plant. Ministers are missionary by starts and by external impulse, rather than through the resistless tendencies of an inward seed developing growth after its kind. Give to missions their place in the colleges of the rising ministry, *let them become an essential element of early studious thought*,—and they will live and grow throughout the student's life. Make him familiar with the home methods of missions, and their foreign fields of operation,—with the races with which they have been brought into contact,—with their superstitions, their forms of heathenism, and the philosophies inwoven with them,—with their failures and their successes,—and you will lay deep the groundwork for after continuous, interested thought,—you will put your mission seed into your future ministry at the spring time, when all seeds are being sown that find a subsequent growth, in the work of the pulpit and the organizations of the parish. There is a chair in all our Universities known as the chair of Political Economy, and which has for its subject the

causes that influence and determine our national prosperity. Why, in our Christian Universities, and in their more immediate theological departments, ought there not to be a chair having for its corresponding subject the Economy of the Kingdom,—the ways and means through which its prosperity is to be advanced, until its destined extension be accomplished in the inheritance of the earth? It may be long years before missionary chairs be erected in our Universities, and their fruits reaped in our British pulpits. But let a beginning be made by the establishment of a lectureship on missions, in connection with one or more of our theological colleges, and the results, we are persuaded, would be seen to correspond to our most sanguine anticipations,—we should witness the commencement of an influence destined to carry with it the pulpit as the great mission power. I cannot speak with confidence as to the way in which such a lectureship might be most easily wrought into the arrangements of the English University system. That our English Universities are now practically moving in the direction of missions, will make the introduction of such a lectureship, were provision obtained for its maintenance, a comparatively easy task. We have in the Bampton, Hulsean, and Warburtonian lectures, examples of what might, in the first instance, be attempted in this department, and attempted in accordance with the usages of the English Universities. I feel certain that the heads of our Scottish colleges would hail the appointment of such a lectureship. There would be difficulties in the way of a regular missionary professorship. It might be felt to interfere too violently with the present curriculum of study, and infer the displacement of some existing necessary branch of study; but a lectureship, with its limited course annually or biennially recurring, under conditions in harmony with college arrangements, would meet with no opposition; and the Scottish Churches, we are persuaded, would not be slow to recommend or require attendance upon it from theological students. The desiderata are the funds. For these we must look to the intelligent and wealthy members of the Church; and if only a brief annual or biennial course were at first contemplated at the seats of our principal theological colleges, the draft on the liberality of the Christian community would not be excessive. Let the subject and its importance be kept steadily before the eye of the Church, through our various missionary organs; or, better still, let a start be made by this Conference, or by parties connected with the localities of our several Universities, for the creation of a lectureship fund, and the means will come. Missions are every day occupying a larger space in the attention of the Christian community, and a deeper place in its convictions; and a liberality which it would at one time have been extravagance to have anticipated many now be calculated upon by the most cautious minds. It is time that missions should have the professed expositors of their principles, methods, and fields of operation.

PROTESTANT INSTITUTE OF SCOTLAND

In connection with the Tri-centenary celebration of the Reformation in Scotland,

it is proposed to found a Protestant Institute. The following extract from the prospectus of the proposed institution, will give an idea of the object aimed at, which we beg to commend not only to the attention but also to the liberality of our readers:

"The effort to establish a Protestant Institute for Scotland has not already with considerable success. Upwards of £3,000 have been raised, which has enabled the Committee to purchase, free of debt, one of the most venerable buildings in Edinburgh, to wit, the Magdalene Chapel, in the Cowgate. In this venerable building some of the first General Assemblies of the Church of Scotland were held; there John Craig, a converted Dominican monk, and colleague of John Knox, preached after the Reformation, and there the dead body of the Duke of Argyll was laid after his execution, and previous to its interment.

"With the view, however, of rendering the Institute efficient and permanent, additional premises, contiguous to the Magdalene Chapel, and having access from George IV. Bridge, have been secured by the Committee; and at a reasonable expense, a suitable building, with a frontage to the bridge, and standing midway between the two colleges, may be erected, by which the Institute will be equipped with an office, a hall for meeting and lectures, a consulting library, and other accommodations. All this the Committee have now resolved, by blessing of God, to accomplish. This will enable them to carry out fully the design of the Institute, viz., as the head quarters of a Mission for Roman Catholics in Edinburgh, and a means of establishing and superintending mission operations wherever Romanists are found to congregate throughout the country; 2nd, as a centre of information on the Romish controversy in all its aspects; 3rd, as a training school in all the peculiarities of Romanism for students attending our universities and halls, teachers, and the rising youth generally; 4th, as a means, by publications, lectures, &c., to maintain a healthy spirit of Protestantism in the country; and 5th, as an effectual agency, to expose and counteract the secret and increasing aggressions of Rome.

"To effect these all-important objects, however, the Committee will still require a considerable sum of money, probably not less than from £3,000 to £4,000; but from the great interest already manifested in the Institute in Ireland and England, as well in Scotland, and its success in the training of students, under the able direction of Dr. Wylie, the Committee confidently hope that the necessary sum will be realized, and probably before the end of next year.

"The need of such an Institute is every day becoming more apparent, for there never was a time since the Reformation when so loud a call was addressed to Protestants to be up and doing. Whilst our reforming fathers have gone to their rest and reward, a new generation has grown up in comparative ignorance of the principles of the Reformation, and of their sufferings and struggles. Rome has meanwhile been stealthily acquiring great social and political power. A large number of the English clergy have gone over to her ranks. Many of the great and noble of the land have been caught;