

oppression from the grasp of heartless men-stealers—merchants teaching the nations lessons of mutual dependence—and many others, as well as missionaries, all work in the same direction, and all efforts are overruled for one glorious end.

Dr. Livingston's present position.

While I hope to continue the same cordial co-operation and friendship which have always characterised our intercourse,* various reasons induce me to withdraw from pecuniary dependence on any Society. I have done something for the heathen, but for an aged mother, who has still more sacred claims than they, I have been able to do nothing, and a continuance of the connection would be a perpetuation of my inability to make any provision for her declining years. In addition to "clergyman's sore throat," which partially disabled me from the work, my father's death imposed new obligations; and a fresh source of income having been opened to me without my asking, I had no hesitation in accepting what would enable me to fulfil my duty to my aged parent as well as to the heathen.

The hand of Providence recognised.

If the reader remembers the way in which I was led, while teaching the Bakwains, to commence exploration, he will, I think, recognise the hand of Providence. Anterior to that, when Mr. Moffat began to give the Bible—the Magna Charta of all the rights and privileges of modern civilisation—to the Bechuannas, Sebituana went north, and spread the language in which he was translating the sacred oracles, in a new region larger than France. Sebituana, at the same time, rooted out hordes of bloody savages among whom no white man could have gone without leaving his skull to ornament some village. He opened up the way for me—let us hope also for the Bible.

Then, again, while I was labouring at Kolobeng, seeing only a small arc of the cycle of Providence, I could not understand it, and felt inclined to ascribe our successive and prolonged droughts to the wicked one. But when forced by these and the Boers to become explorer, and open up a new country in the north rather than set my face southwards, where missionaries are not needed, the gracious Spirit of God influenced the minds of the heathen to regard me with favour;—the Divine hand is again perceived.

Then I turned away westwards, rather than in the opposite direction, chiefly from observing that some native Portuguese, though influenced by the hope of a reward from their government to cross the continent, had been obliged to return from the east without accomplishing their object. Had I gone at first in the eastern direction, which the course of the great Lecambe seemed to invite, I should have come among the belligerents near Tete, when the war was raging at its height, instead of, as it happened, when all was over.

And again, when enabled to reach Loanda, the resolution to do my duty, by going back to Linyanti, probably saved me from the fate of my papers in the Forerunner.†

And, then, last of all, this new country is partially opened to the sympathies of Christendom; and I find that Sochele himself has, though unbidden by man, been teaching his own people. In fact, he has been doing all that I was prevented from doing, and I have been employed in exploring—a work I had no previous intention of performing. I think that I see the operation of the unseen hand in all this, and I hope that it will still guide me to do good in my day and generation in Africa.

* He alludes to the London Missionary Society.

† The vessel to the commander of which he entrusted many of his notes at St. Paul de Loanda.

THE MONTHLY RECORD.

JUNE, 1858.

Collection for the Synod Fund.

THE next meeting of our Synod has been appointed to take place in Charlotte-town, P. E. I., on the last Wednesday of June.

The time has therefore arrived when, according to usual custom, the collection for what is termed the Synod Fund, must be taken in all our congregations and preaching stations.

The appeal to the liberality of our people in behalf of this fund, is appointed to be made on the last Sabbath but one, the 20th of the present month of June.

The objects of this Scheme are sufficiently well-known, though they are often but little considered. They are:

1. To pay for the travelling expenses of the ministers and elders who attend the court to transact the business of the Church.

2. To pay for such incidental expenses as printing, stationery, &c., incurred during the sitting of the Synod.

3. To defray the expenses of the representatives appointed by the Synod to attend the annual meetings of the sister Synods of New-Brunswick and Canada.

4. From this Fund some remuneration ought to be given to the Clerk of the Synod, whose labors during the period of session are arduous to a degree little understood by those who simply read the Reports, and who, furthermore, is required to be master of church law to an extent only to be attained by hard study and considerable expenditure of money on books devoted to the subject.

In all other churches the Clerk of Synod is paid for his services. In Canada the salary attached to this office, amounts to £50; so high is the sense entertained by our brethren of that colony, of the attainments needed for the purpose. In this colony alone, has this matter never received any attention. It is surely time, therefore, that our shortcomings in this respect should cease. £12 or £15 is the smallest sum that ought to be appropriated in the manner adverted to; and yet, if the collections for the Synod Scheme are not more liberal than they were last year, the travelling expenses alone will not be overtaken.

It is remarkable that the contributions of our congregations to this Scheme have always been so much more limited than to any other.

That this should be the fact speaks loudly of carelessness and indifference to the interests of the Church, on the part of our people. Let congregations consider that it is for their interests—to devise schemes for their welfare—to transact business on their account,—that their

ministers and elders annually meet; and they will surely feel it a duty to "Bring them on their way." Let them remember, also, that minister's stipends are too limited to leave a wide margin for extra expenses, such as are contemplated to be overtaken by this Scheme; and that elders, in not a few cases, are too straitened in circumstances to afford the double loss of time and money incurred by attendance at the Synod, even if it would be justifiable to throw such a burden upon them. Let congregations ponder these few statements, and show by an increase of liberality at the ensuing collection, that they are resolved to compensate for apparent indifference during the past, by largely increased exertion for the future.

The Religion of Common Sense.

[From our Correspondent in Berblce.]

Intended for the best good of man, how often has Christianity been allied to the basest superstition, and cramped and confined those powers and faculties of the soul which it was meant and is so well calculated to expand and elevate! Man is a religious being, and must have religion in some shape. There is something in his nature which prompts him to it. It is clear that if there were no feeling of this kind in the human heart, there would be no churches—no ministers—no religion; just in the same way as if there were no necessity or desire for food, there would be no such subject known as agriculture; and we know that by studying and practising agriculture, we seek to improve the cultivation of the land. This is the object which in this case we have in view, and it is an object recognised and adhered to throughout all our proceedings in the matter. In the same way with regard to Astronomy; we want to know the size and distance of the stars and planets and other facts about them, otherwise no such subject would ever be cultivated. And so in like manner with reference to any other subject of human research. Before we begin to apply our minds to each, we must have a motive impelling us thereto and we must also know and understand beforehand what it is we want: we must and we do, have in each case a clear and distinct and well defined idea in our minds, as to what we are in search of. Not so however, it must be confessed, with regard to religion. Upon this subject, many people seem to have very vague and imperfect notions; hence the diversity of creeds, and the strange uproar and confusion which have been constantly going on in the christian world; and the reason is the different ideas attached by different leading minds to Religion, its nature and objects, the great mass of mankind readily coinciding without question, in the dogmas of a few. How many are there for instance, even among the intelligent classes