

Heaven's glad and quiet pasture,  
By mercy's rainbow spanned,  
With crown and snowy vesture,  
In the good Shepherd's land.

What of the shadowy portal,  
If light is on the shore,  
Lapsing the frail and mortal,  
In life for evermore.

What though the stream was lonely,  
Darkened by death and sin,

He saw the glory only,  
Passed on, and entered in!

Dec. 11th, 1859.

M. J. K.

#### HOME MISSION SCHEME.

Scotland seems to be thoroughly in earnest with regard to the great Endowment Scheme in which she has embarked, while the success which has attended it is a just source of pride and thankfulness. It will be seen that the object is not, as with us, to get simply as much money as will build a church or a given number of churches, but to *endow* them, that is to secure a stipend of at least £120 per annum to the ministers for all time coming. It is a noble effort to overtake and grapple with the spiritual destitution of the Mother Country, by making not a temporary, but a secure and permanent provision for the support of the gospel. The foundation is thus not only sound and strong, but in perfect harmony with the principles of our established church. Dr. Robertson, the great apostle of the scheme, has by his zeal, ability and success, secured for himself a fame which will not soon die. We recommend to the perusal of our readers the speech of Sir James Ferguson, on the subject, given below, as valuable not only for the interest and information it contains, but as affording an example and a lesson from which we in these distant Provinces might well profit.

Sir James Ferguson, M. P., in seconding the resolution, said,—I am glad, indeed, that I am privileged to take part in the proceedings of to-day, by seconding the resolution which has just been read to you, and which, but a few minutes since, was placed in my hands. My Lord, I am thankful that I was kindly requested by you to do so, or I should feel, not only a diffidence, but, an almost insurmountable difficulty, in following after those gentlemen who have so ably, forcibly, and fervently advocated the great cause for our support. (Applause.) The reason why I think their resolutions ought to be unani-

mously adopted and cordially carried out, are very few and plain. In the first place, it seems to me that this scheme of the Church of Scotland recommends itself to all of us, by its extreme simplicity. When the Church awakened, as she did some years ago, to what has been well called the reproach that lay upon her, of leaving, in so many districts of Scotland, large portions of the community utterly unenlightened and uninformed in sacred truth, it would have been difficult, by destroying existing territorial arrangements, to have provided parochial instruction. But the simple plan which suggested itself to the framers of this scheme—the subdivision, in sacred matters, of those parishes which had already been formed—met the requirements of the case. I cannot imagine any plan more simple, and less likely to provoke opposition. Again, in the next place, it is the best and most practical, because, in my opinion, it happily unites the means of stimulating private and national exertion. If we were to leave alone the support of this scheme to the general subscription that is being made throughout the country, jealousies might be provoked in the various districts, as to which would first reap the fruits of their exertions. But by the means proposed, each district is obliged to do something for itself, in order to make it merit the gift. And while, as a nation, we are banded together more and more every day to promote this scheme, each district is powerfully stimulated to make private and local exertion, so as to merit a division of the funds. Another great merit of this scheme is, that it is to promote the extension of religious truth by the hands of that Church which has been the good guardian of religion in this country for more than 300 years. The torch of sacred truth has been held aloft by her, sometimes dimly, but never extinguished; and since the Reformation, she has never allowed, for a single moment, that torch to pass from her hands. Even when the worship of God, in the Presbyterian form, had to be carried on under the canopy of heaven—endowments and churches being in other hands—even then the fire was kept burning, by a band of men holding Presbyterian orders, in uninterrupted succession, from men who laid the foundations of the Church. (Applause.) Therefore, to that Church the charge and duty of spreading further the means of religious instruction, may be best committed and most safely left. Then, I think, it is a great merit of this scheme, that it tends to bind together different parties. I thank Mr. Oswald for the speech he has made to-day. I hope it may go forth, and unite those whom religious polemics have kept aloof from one another. I think if men will feel that there is a time coming when all little divisions and dissensions will be as nothing, when the mere question of what Church we belong to shall be forgotten, we shall unite more and more in promoting this national scheme, in the