

deed—the affairs of the Lay Association were wound up, and office-bearers appointed for the current year—a list containing subscriptions towards the support of missionary services was filled in with names, and an agent appointed for the *Missionary Record*. On Tuesday, the 18th, I took my departure homewards.

On Sabbath, the 23d, I was at Roger's Hill. It snowed heavily with a high wind all day, and the weather being stormy, the congregation was small. On the 30th, I was at River John. This is a promising mission station. The number of our adherents here, though not large, is considerable, and they appear to be very spirited and enterprising. They have purchased a site for a church, and intend to commence building, if no unforeseen accident should take place, as soon as the weather will permit. In conjunction with the west end of the Cape John settlement, River John will form a very fair congregation, all things considered, both in point of numbers and ability. I announced a diet of catechizing there for my next visit. On the ensuing Sabbath, I was appointed to officiate at Truro, but on the Saturday evening previous, I received, through Mr. William Gordon, intelligence, communicated by telegraph, from Mr. MacKay, of the hotel there, to the effect that the hall, where we are in the habit of meeting, being out of order, in consequence of the late festivities in honor of Mr. Howe, the clergyman appointed to officiate there had better not come. On the 13th of February, I was at Cape John a third time. The congregations at both services were much more numerous than on the two former occasions. On Sabbath, the 20th of the same month, I was at Roger's Hill. The attendance was tolerably good, considering the season of the year. On the Monday following, I held a diet of catechizing at the school-house in the Meadows, which was as largely attended as might be expected, considering that that neighborhood is chiefly composed of adherents of the Free Church, and of other dissenting bodies. The account of my labors and proceedings at River John and Truro respectively, on the 27th of February and 6th of March, must appear in my next report.

THOS. FALLOCH.

#### ERRATA IN THE JANUARY NUMBER.

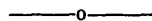
Page 3, column 1, at foot of page, after the words, "religion of the sword," insert the paragraphs on page 4, column 1, beginning, "as it detracts nothing, &c," and so on, to the second division of the article.

The figure (2) on page 4, column 1, ought to be (3); (1) the Jewish, (2) the Mohammedan, and (3) the Hindoo religions being referred to.

Also, the whole passage on page 3, beginning with the words, "The lower animals can,

in some degree," &c., and ending on page column 1, with the words, "from the teaching of symbol to that of spiritual thought," ought to have been printed immediately after, and now forms the close of the article.

Also, the article is incomplete, and is disconnected,—except as being one of a series—with that in the February number.



#### HOME MISSIONS AND LAY ASSOCIATIONS.

The various meetings which have lately been held in our churches, are fitted to lead our minds to some reflections upon Home Missions and Lay Associations. It is known that Lay Associations in some form exist in all churches in Scotland at home. Though small and different in its constitution from that existing among ourselves, it presents a handsome offering every year to the funds of the church. The Methodist body is a combined lay association in which every member is a working member, a member who contributes at a meeting every week, a certain sum for the support of the church, and, with the aid of a most ample organization, uses his utmost exertions for adding to the numbers, increasing the efficiency and augmenting the funds of the church. The nomination that he professes to think the best. As regards their WORKING features, the laymen are the *beau ideal* of a church. If one is desirous of detracting from their position on the plea of their erroneous doctrinal views, the reply is: that it is better to have bad doctrine and a good practice, and great zeal for Christ, than good doctrines and no zeal. None can deny more telling arguments against those doctrinal errors, which we hold and believe to be in accordance with the word of God, than those who hold them, and disgrace themselves by barrenness of effort and indifference. The people will judge of doctrines, not by their words, but by their fruits.

We take the liberty of referring to any lay association, from the constitution and prosperity of which we might learn, if we are disposed, many important lessons. The association to which we refer is the Diocesan Society of the Church of England. This society has originated in the same necessity and for the attainment of the same objects as our Lay and Home Missionary Association. It sprang out of the certain prospect of the aid which clergymen of the Church of England have been receiving from the "Society for the Propagation of the Gospel in Foreign Parts," being at first gradually withdrawn, and the church being ultimately thrown upon her own resources. This is a course which churches at home have been and are now absolutely pursuing. Dissenters have long advocated this policy, and the Church of England, studying her best interests, husbanding her immense resources for those who are ready