

In the wilderness?" It is a good old saying, that if we go the journey to heaven, we must seek to have companions by the way; and let it therefore be the earnest and prayerful desire of each teacher, to labour so that, entering into their rewards, they may be able to say: "Here are we, and here are those whom thou hast given us, and none of whom are lost."

Sabbath school teachers will, indeed, have formed a low estimate of their calling and vocation who seek their reward on earth. It is not altogether to be despised to have the countenance and support of good men—the worthy followers of the Lamb—and to have the approbation and praise of the churches. But it is of far greater value to have the approval of the conscience enlightened, through the grace of God, by the illumination of the Holy Spirit. But Christian teachers, acting under heavenly responsibilities, look solely to heavenly rewards. They believe, "that whatever a man soweth, that shall he also reap; and that he who soweth to his flesh; shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. They weary not in well-doing, knowing that in due season they shall reap if they faint not." They do their Master's work in faith, they wait their Masters time in patience, and in hope realize the season, when, standing in judgment, they shall receive the reward of the faithful servant: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord;" and, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

"Ye blessed of my Father, come; ye just, Enter the joy eternal of your Lord; Receive your crowns, ascend and sit with me At God's right hand, in glory evermore."

The Apostle Paul's cure of Schism.

What, was Paul's method of curing schism, and of making men truly one, who had been divided?"

He directed every eye, and every heart, and every spirit, to one object, JESUS CHRIST, the personal Saviour, the centre and source of unity; in fellowship with whom all men find their fellowship with each other!

"We preach Christ crucified." "I determined to know nothing among you save Jesus Christ and Him crucified." "For other foundation can no man lay than that is laid, which is Jesus Christ." These are his declarations, and his conclusion from this great and blessed principle is just what we might expect: "He that glorieth, let him glory in the Lord."

"Let no man glory in men; for all things are ours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's, and Christ is God's."

Professing Christians in Scotland would do well, at this moment, to weigh well Paul's cure of schism. Our divisions of heart, and alienation of spirit, especially between the members of the Free Church and Church of Scotland, since '43, have been unworthy of

educated men; a disgrace to the citizens of a free state; utterly subversive of the whole principles of Protestantism; and so alien to every precept and principle of Christianity, that it is a wonder how God has borne with us so long. What! not willing to hear the Gospel preached from the lips of a minister of the other church? Not willing to remember Jesus with him? Not willing to be on kind or perhaps speaking terms with him? Such things not only have been, but are; and while, thank God, they are repudiated and detested by men of both Churches, they are common, we fear, in many districts. No wonder, Roman Catholics point at our cant of Protestant "oneness in all essentials," and ask with triumph, how it happens, then, that we are such enemies on mere non-essentials? How is it that we pretend to be one when attacking Papists, and then turn our backs on each other, when left alone? No wonder then, the High Churchman asks us to be charitable and to forgive him if he never enters our Presbyterian churches, hears our clergy, partakes of our sacraments, when we practically excommunicate each other? Can he love us more than we love ourselves? Shall we ignore the ministry and ordinances of Presbyterian brethren, and must he, forsooth, acknowledge them? No wonder the infidel lecturer describes to crowds of intelligent mechanics, in vivid, and powerful language, the spectacle presented by Christian clergy and congregations, and asks, with a smile of derision, if this is a religion of love which they see around them?—if these men believe the Gospel?—if Christians have really more kindness and courtesy than "publicans and sinners?" Worse than all, no wonder our churches languish, and the ground is thirsty under our feet, and the heavens as brass over our heads; and men are asking with pain, why the ministry is not producing more spiritual fruit? The churches are, no doubt, doing much. We have meetings, associations, and organizations, with no end of committees, resolutions, and motions; we raise large sums of money; we have large congregations; and we take care that the world shall know all we are doing, and that our left hand shall not long remain ignorant of what the right is about; we are bold, forward, impetuous, and not over scrupulous in attacking all who differ from us. Yet all this, and much more, we can do from pride, vanity, love of party, love of power, the spirit of proselytism, and the like. But where is that which man alone cannot do, and God alone can? Where is the growth of the living Church from influences unseen but felt, apparently weak yet omnipotent, as the showers of spring on the mown grass, or as the warming, quickening, and cheering sunlight? Where is the deep all-pervading, increasing, love to Jesus Christ; and the manifestation of His love in us to the Church and to the world? Where the love that seeketh not her own, but beareth all things, endureth all things, and is not easily provoked? Where the carrying of one another's burden, and each man esteeming his neighbour better than himself, and pleasing him to his good for edification? Where the assembling of ourselves as Christians of all churches, to consider one another, and provoke to love and good works? Oh! what angel winging his flight over Scotland, and hearing our private conversations, and seeing our doings, could say with joy: "See how those Christians love one another!"

And yet it might be so! Without even becoming one Church outwardly, (which is, comparatively speaking, unimportant,) we might be one inwardly, and enjoy more of the blessed-

ness of loving, and being loved. We might in God's sight be better, though in man's sight we might do less. If we are ever to advance as a living Church and possess the land, the life must proceed from within,—out; and that life is love! If we are ever to deliver our brother from evil, correct error in him, and lead him to all truth, we must first love him. In one word, all will go well with us, our schisms will be healed, our enmities cease, our carnal boastings and gloryings depart, when we can lay down *self* at the cross, and resolve, like Paul, "to know nothing save JESUS CHRIST and Him crucified!"

"Pray for the peace of Jerusalem: they shall prosper who love thee. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

N.

Mr. Editor,—I have been enjoined by the Presbytery of Pictou to transmit for publication in your columns, the following Accounts from the Treasurers, William Gordon, and James Fraser, Esquires.

ALLAN POLLOK,
Clerk of Presbytery.

Young Men's Scheme.

		£	s.	d.
1853.				
Sept. 9	Barney's River,	5	5	2
19	MacLennan's Mountain,	16	7	2½
29	Lochaber,	6	0	0
	Barney's River,	2	0	1½
Oct. 25	Gareloch,	15	17	4½
	New Glasgow,	24	0	0
	West Branch,	15	0	3
	West River,	14	10	0
	St Mary's,	6	3	0
	MacLennan's Mountain,	0	15	2½
Nov. 12	East Branch, East River,	20	0	0
1854.				
July 6	Gareloch,	4	2	7½
March 3	John Wier,	0	7	5
		£130	8	3½
1853.				
Oct.	Paid Young Men's Passage Money,	24	0	0
1854.				
Jan. 14	By Exchange, remitted to Rev Norman McLeod,	90	0	0
	" Postage,	0	1	3
		£114	1	3
1854.				
Sept. 20	MacLennan's Mountain Congregation,	£16	7	0½
		15	0	0
	Balance in hands	£31	7	0½
	JAMES FRASER, Jr. Treasurer.			
	New Glasgow, 9th Oct. 1854.			
	From William Gordon Esq.	£	s.	d.
1853.				
Sept.	Cash Collected in St. Andrew's Church Pictou.	28	10	2½
1854.				
Jan'y.	Do. Earltown Congregation	3	0	0
June 15.	From Rev. Alex. McKay	3	0	0
26.	From Rev. Alex. McKay	3	18	¾
Oct.	Collection in St. Andrew's Church, Pictou	22	17	10
		£61	6	9
1853.				
Oct.	Cash paid Presbytery	£20		
1854.				
Nov.	" "	£41		
		61	6	9
1854.				
March	Collection in Scotch Hill, St. Andrew's Church, for Messrs. Ross and Livingstone	3	5	0