

Of this sum, £4,675 compose the aggregate of the ministers' salaries at home, averaging about £126 to each pastor. £511 in cash, and £207 value in goods—showing £718, are contributed for support of the Foreign Mission.

Mr. Inglis estimates that his Church ought to sustain forty missionaries among the heathen—one for each pastor at home. The question has been publicly asked: "How many foreign missionaries ought Nova Scotia to support?" It certainly does not appear unreasonable that any Church in as flourishing a condition as is the United Presbyterian Church of Nova Scotia, should maintain at least half as many pastors abroad as at home. It requires but the will, and the way is open. Suppose that our Church resolve to send out twenty additional missionaries. No person was startled at the idea of sending Mr. Gordon in 1855. Neither did the Church grow fearful about means when Mr. Matheson was sent in 1857. Nor does any one appear to take alarm at the prospect of at least another missionary being sent out this year. But when it is proposed to send twenty more to preach the gospel to twenty thousand heathens at once, let not the whole body of happy Christians exclaim—Easy said. Not to introduce the worn-out subject of luxuries and tobacco as a department of expenditure which demands retrenchment, the writer would most respectfully submit his judgment that not one in a hundred of the Church membership, old or young, rich or poor, can honestly plead inability to *earn* or to afford TEN SHILLINGS A YEAR for the purpose of supplying an immediate income to the Church of £3,000, which should amply maintain TWENTY ADDITIONAL MISSIONARIES. Let the members of the Churches subscribe to such a fund, in addition to their other efforts, without raising the old obstructing question, What is my proportion? Though the Church should send one new missionary every year for forty years to come, and scarcely feel the gradual effort,—our wealth and our numbers meanwhile increasing the faster by the better blessing upon those who esteem it more blessed to give than not to give,—countless precious souls must fall in the desert and perish, whilst we thus tarry that their salvation may not be to us too great a burden. Let this awful consideration press upon our mind with its just weight, and then we shall not esteem a *little more* self-denial a hard thing. If our Church-members were Roman Catholics, they would probably undergo many toils and privations and penances in order to deliver the souls of departed relatives out of purgatory. Are not the different families of the human race all one blood—born brethren? And do not we believe in a state worse than any purgatory, and to which the souls of those who die in ignorance of the way of purity are immediately and forever consigned?

It would be a slander upon too many benevolent men and women, the adherents of our Church, nearly four times the number of members in full communion, to doubt their willingness to contribute at least as much as would be sufficient to provide tools, apparatus, and clothing. The children, both here and in Scotland, enjoy the exclusive privilege of providing mission-boats and mission-ships. Let them not resign that honor to their seniors. The fifth commandment requires not that we honor our superiors in this way. It is most in accordance with that command to reflect honor upon fathers and mothers by excelling *them* in all that is good.

There are strong reasons why we should endeavor to occupy the South Seas more extensively. The fair fruits of our cherished missionary operations are in danger of being blasted by the evil spirit of Popery. Romanists are hastening to occupy those fields in advance of us, or to take their place side by side along with us. Oh! then, let us make speed to deliver dark lands from error's chain, and from the yet more tenacious rivets of that masterpiece of superstition on which might almost be inscribed—Hopeless for Ever. Professed followers of Jesus must beware lest the guilt of soul-murder—lest heathen blood—be found on our skirts, and we be forced to cry, in the language of a Cain's repentance, "My punishment is greater than I can bear."

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Sketches from Church History.

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SCOTLAND.

Knox and his Times.

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(Continued.)

To Knox it was given to be the Reformer of Church doctrine, and to Melville of Church discipline. Not, indeed, that they were, by any means, alone in their respective spheres of labour, but that they were the *principal* and most *prominent* agents in the great and stirring events of the respective periods of the Reformation in the doctrine and in the discipline of the Church. Knox witnessed, and had been a very prominent actor in, that great national movement that ended in the overthrow of the authority of the Queen Regent. With the fall of the Queen Regent, the authority of the Church of Rome fell, never, it is to be hoped, to rise again in Scotland. For thirty-two years—beginning with the martyrdom of Patrick Hamilton in 1528, and ending with the rise of the Nobles and the fall of the Queen in 1560,—the battle had raged hot and bloody. During those thirty-two years, however, the cause of the battle was not the *discipline*, so much as the *doctrine* of the Church. The ground of the sinner's justification before God must first be established. The sublime and elevating doctrine of Justification by Faith