

dently studied to good purpose, and indeed I found such pleasure and profit in his truly Christian conversation, that I fear I was often tempted to give to him much of the time that should have been given to others. When I was on board the Royal Albert the chaplain spoke to me of him in the highest terms, and mentioned, as a proof of the great respect in which he was held, that when he lost his leg a subscription of £50 was made for him among the officers and crew. On his return to England having a wife and family to provide for, he could not depend solely on his pension of a shilling a-day, and needed to find employment of some kind. But this in his maimed condition was not easy. He was recommended to apply for a situation in the London City Mission, but for that his wooden leg was deemed a disqualification. In a letter I had from him at this time he says—"I have received a negative answer from the London City Mission. It appears the Society were satisfied with my written answers to their questions, testimonials, &c., but as there is a good deal of up and down stairs in the Mission work, they think I could not be physically fit for the situation. But this although a disappointment, does not come as a crushing disappointment. I have had to bear many of them since my return to England, but the Lord knows what is best for me. My poor but earnest prayer is, that the Lord will place me where and as He would have me be placed." I had sent him a copy of "The Missionary of Kilmany," and in another letter he says, "I have read the 'Missionary of Kilmany.' It is an account of no common man, and I beg to return my thanks to you, reverend Sir, for it. It requires that grace which God alone imparts to arrive at that state at which he arrived. Oh that we may all apprehend that for which we are apprehended of Christ Jesus. But what need I find, especially since I have been actively employed, to keep my heart with all diligence. May I find the grace of God sufficient for me." This man has now got a boat, and is plying as a waterman at Devonport with I am happy to say, good prospects of success.

[To be concluded.]

### Duties of Office-Bearers and Members of the Church of Scotland.

It is a hackneyed but true saying, that this age is a practical one; for while the period immediately succeeding the Reformation, down to the beginning of the present century, was characterised by discoveries in science, the present century itself is characterised chiefly by discoveries in art. We are expending the wealth of thought which has been transmitted to us by our more immediate ancestors. This is true even of our "church principles." Whether these are good or bad, right or wrong, they are at least for a time settled. They have been discussed and re-discussed for the last two centuries. They have been the subject of overtures and petitions, of motions and counter-motions, of disputes and complaints, since our church polity was established. They have been an inexhaustible source of debate in Presbyteries, Synods, and Assemblies, and the result has been the breaking up of Presbyterianism, in its oldest and best stronghold, into several bodies, more united in principle, yet, we fear, more alienated in feeling, than perhaps any other sections of the Protestant Church on earth! Well, then, we are sick of controversy about "church principles," and desire to concentrate our whole strength upon church

practise. We are wearied of this endless tinkering of the boiler, and perpetual changing and shifting of the machinery, and desire rather with such machinery as we possess, whether screw or paddle, sails or steam, to pursue our voyage, and improve our time to the best of our ability. We have no wish to attack or to interfere with other bodies of Christians. These may deny our orders, reject our sacraments, scorn our ministrations, and without exception openly declare war against us, whether on the ground of our being an Establishment, or of our being a corrupt branch, or even no branch at all of the Church catholic. We cannot help this. Let those who thus speak answer to God for what they say! He sees all, and hears all, and is not the God of any party, or of any church, but of those who in every place, and in every church seek to do His will. We are responsible for ourselves, and for ourselves only, and to God we must answer how we use this great talent of the Established Church, which he has committed to our keeping for the advancement of His glory upon earth. If we but sought that glory with a single eye! if, putting every other consideration, and all possible consequences aside, we could, as in the presence of Him who cannot be deceived, seek with true and loyal hearts to make our church an instrument for advancing the good and the happiness of our fellow-men, is it not certain that He would bless us, and that all who saw our good works would glorify Him, and say amen to His blessing except those who, to use the words of a late eminent writer, "love their party more than the church, their church more than Christ, and themselves more than all!"—*Ed. Ch. Magazine.*

## THE MONTHLY RECORD.

NOVEMBER, 1856.

### Colonial Churches

THE Colonial Committee have great pleasure in acknowledging the receipt of L.67 17s. from the Presbytery of Pictou, in aid of the funds of the Committee.

#### THE CHURCH IN NORTH AMERICA.

We once heard a colonial clergyman remark, that the songs of Scotland are far sweeter abroad than at home; and we believe that this same feeling makes the church of their fathers dearer to many of the exiles of Scotland, than she would have been if they had never left their native land. The 137th Psalm affords the text to many a sermon preached by our colonial clergymen, and there are few topics that touch their hearers more than tender allusions to the Scottish Judah—to "the beautiful house where their forefathers worshipped."

How sad it is to think that there should still be so many of our countrymen abroad, who are destitute of the religious ordinances which they enjoyed at home, and who have to "hang their harps on the willows and to weep when they remember Zion!" But we hope that the darkest days are past, and that a season of great prosperity awaits the Colonial Mission of our Church. As it is, we have reason to bless God that so much

has already been done, particularly in Canada, to supply the religious wants of emigrants from Scotland. Owing to the devoted labours of worthy ministers, many of whom have not yet passed from the scene, we think that the foundations are laid of a powerful Scotch church in British North America.

We have recently perused with much satisfaction reports of the Canadian and Nova Scotian Synods of our Church, published in the pages of their own missionary records, and there is still another Synod, that of New Brunswick, which meets later in the summer.

The Canadian Synod met at Kingston in May last, it numbers about eighty clergymen, who are scattered over an immense territory stretching from Quebec to Lake Huron. There were delegates also present from the other two Synods,—from that of Nova Scotia, the Rev. William Snodgrass, the recent minister of Charlottetown, Prince Edward's Island; and from that of New Brunswick, the Rev. Dr. Brooke of Fredericton.

The thought is impressive, of so many Scottish clergymen, who have left for ever the homes of their youth and their fatherland, meeting together to fashion and uphold, in the land of their adoption, a church faithful to the pattern of that one in which their fathers worshipped God,—clergymen who, alike from motives of patriotism and piety, long to have the Scotch Church, at least, co-extensive with the Scotch element in population.

As most of our readers are aware, a change has recently taken place in the state of the Church in Canada, owing to the regularisation of the clergy reserves; but we believe that, through the liberality of the clergymen and the people, the fears of this damaging the Church, which were at one time entertained, are now in a great measure removed. With praiseworthy liberality, the clergymen commuted their life-interest in the reserves, which, of course, were secured to them, so as to form the nucleus of a permanent endowment fund.

This sum, increased by contributions from the laity, and invested at a good rate of interest, already produces a considerable revenue; and we observe that efforts are about to be made to swell the fund so that it may yield at least £100 a-year to all the ministers on the roll. And in this the clergymen have set a noble example. A balance of £14,000, which had been kept back from the regular salary of the ministers, who were formerly paid out of the Reserves, to guard against contingencies, remained in the hands of the Reserve Commissioners. In winding up their affairs they were prepared to divide the sum among the 70 clergymen to whom it of right belonged, and to each of whom it would have yielded £200; but at the recent meeting of Synod, the clergymen by an immense majority resolved that, instead of appropriating it to themselves, they would throw the whole sum into the treasury of the church. When we think of the small remuneration for their services that many of these clergymen re-