

ing of responsibility, and on the other cheering us by the promise of his presence. Surely entrusted as we are with "the vessels of the Lord, with the care and keeping of his flock here, we cannot but feel the high and solemn responsibilities of our calling,—that having this bread of life to break, it becomes us to use all diligence and caution and care. But, oh, with his promise—"Lo, I am with you always, even to the end of the world,"—may we not take courage? With us, not only in our private life, to instruct and guard and cheer, but with us also in our public duties. Infallibility of guidance, as a matter of course, we do not for a moment seek to deduce therefrom. We cannot for a moment entertain the thought; nay, we most emphatically reject it as unwarranted, either by the promise itself, and still more so by our experience. Liable to err we still are, and to learn the path of propriety and prudence by a hard worn experience.

On the other hand, let us put far from us the idea that this promised presence supercedes in any way, or to any degree, the forthputting of our own exertions. Nay; like the soldier on the battle—let that same presence rather stimulate us to greater exertions, to nobler efforts, to the endurance of greater sacrifices in our Master's cause, if sacrifice be necessary—all the more earnest to do his will and further his cause, by the good things he has offered. Come, then, with much responsibility we have also much encouragement. And with the legitimate use of offered means and constant prayer for the Master's guidance, let us go forward to the work before us, assured that in this, as in all else, his promise will stand good, "I will never leave, nor forsake you."

And that he may guide and conduct us safely through life, granting us an interest in that love wherewith he blesses his Church; and at last that he may receive us into his Father's house above, as part of that Church ransomed by his blood, and prepared for the enjoyment of these future blessings, may he in his infinite goodness grant. And to his most holy name we ascribe all praise, world without end! Amen.



FROM A SCOTCH CORRESPONDENT.

The movement in the Nova Scotia Church to render itself self-supporting, is the token of the growth of a right spirit, and must have a very beneficial effect on the minds of many who have hitherto looked coldly on the Colonial Scheme. Instead of the Committee's funds being given to those who are more unwilling than unable to pay for ordinances, they have been distributed amongst those who greatly required help, and instead of merely fostering a spirit of dependence, they have merely been the means of sustain-

ing the weak till increased prosperity enabled them to become independent.

There has been much and just cause of complaint of the comparatively little interest taken by many in our Foreign Missions especially, and during the sitting of last Assembly, a large meeting of ministers and elders was held to consider the question and if possible stir up a fresh spirit. The meeting was addressed by several of the most eminent men in the Church, and it is to be hoped, that it (that meeting) will not be without its effect, and that the many ministers, chiefly young men, who were present, will carry with them to their various parishes, a resolution to awaken new congregations to a sense of their short-comings in these respects.

The Church of Scotland, nevertheless has never given more signs of life and usefulness. Every one knows the amount of talent amongst her clergy, and there is no place where one has this more impressed on him than by listening to a debate in the Assembly, where such men as Dr. Lee, Dr. Tulloch, Dr. Pirie, Principal Barclay, Dr. McLeod and Cook, enter the lists together. I venture to say that in no Church will you find greater power and variety of talent than in the Church of Scotland of the present day. And apart from those whose peculiar sphere is debate, there are others, who in the pulpit, and the field of every day ministerial duty, will bear comparison with the most eminent and useful of any Church and any day. As long as the Church can point to such men as Dr. Caird, Dr. McLeod of Glasgow, Mr. Stewart of Edinburgh, and several others, she need never be ashamed of her pulpit.

And amongst her laity there are the tokens of life which are very satisfactory indeed, and give us much confidence in looking forward. Our dissenting brethren are accustomed to think and speak of themselves as the only working and giving Churches, and to represent us of the Auld Kirk as ecclesiastical drones, and in proof they point to the givings of their laity, as contrasted with the members of the Establishment, whereas the truth is, that the chief difference consists in this I believe, that the one is more diligent than the other in publishing the details of their doing and giving. I should like to see the Church collecting statistics of what is being done in our parishes, for I am convinced the result would be, to silence those who are in the habit of trumpetting their alms-givings before the world, and contrasting them with the doings of the Church of Scotland; here I notice that in the Presbytery of Paisley this has been done, and although it is by no means a large or a wealthy Presbytery, the result has shown that a sum of from £6000 to £7000 has been collected for religious and charitable purposes within the bounds during the past year. I have no doubt, like returns could be shown by many other districts.