

to any great extent shaken. Still, as they sing the songs of Zion in a foreign land, they look back with feelings of the tenderest affection to the parish church where they were baptized, and around which lies the dust of their kindred, and vow that they will never forget the "beautiful house where their forefathers worshipped." Still there is material for a great and powerful Church in British North America, if the Church at home would but arise in her might and pour in fifteen or twenty clergymen from year to year, till the most pressing wants are supplied. But the present is a most critical time. I know that already some of our best clergymen are oppressed with doubt lest they are sinning against God, in seeking any longer to keep up the attachment of vacant congregations to a Church which does not seem to be able to do anything for them. I saw lately a letter from a Colonial clergyman, from which I take the liberty to give an extract. He says: "A very few years will decide the question in my mind, whether the Church of Scotland is to have—ought to have—a place and a name in these Colonies, and the solution of that question depends upon the supply of ministers that may come to our rescue from one source or another. If that supply does not come, then, as I am a minister of the Church of Scotland, and cannot at present think of anything else, I will have to go to Scotland to do so with satisfaction to myself, and what I shall be obliged to consider duty to my Church and these Provinces, for I think it will be a sin to uphold the Church of Scotland with scarcely more than a name."

I turn next to

AUSTRALIA.

And there a similar, if not still greater, destitution stares us in the face. It must be painfully obvious to every member of the Church, that we have done almost nothing towards taking advantage of the wonderful openings that the discovery of gold has caused in Australia. The present is a great formative period in the history of that Colony, and the seed sown now will bear fruit for ages. What has the Church done in this crisis? While the Scotch population has been increasing with wonderful rapidity, the death vacancies among our clergymen have been little more than supplied. The consequence is, that multitudes of our people are completely destitute of those spiritual privileges which they enjoyed in their native land. Surrounded with temptations, they have none to care for their souls, and if they go down to the pit, is the Church that baptized them clear of their blood? Another consequence is, that many of the friends of the Church in this Colony, comparing her trifling efforts with those of other denominations, have lost faith in her spirituality, and grown lukewarm in their attachment. Australia was in a great measure true to the Church after the secession of 1843; but since the death of one or two of the old pillars of our cause, such as Dr. McGarvie, and the efforts of the last few years so far below those of others, we fear that we have lost our vantage ground. And, indeed, however much it is to be regretted, it is scarcely to be wondered at when we find the state of things to be such as this. "According to the last census it would appear that our brethren of the Church of Scotland in South Australia amount to 5,264 while the Free Church numbers only 1,542, yet the latter have four ministers of their denomination laboring in the Colony, while among the 5264 of the National Church

there is only one."—Vide *Record* for February. No wonder our friends despair.

I turn next to the

MILITARY AND NAVAL STATIONS.

Though an immense number of Scotchmen spend their lives in the public service of their country, the Scotch Church may be said to be unknown in these departments. She is unrepresented at one and all of the great naval and military stations. At Gibraltar, Malta, Corfu, Bermuda, &c., where there are always great numbers of our adherents no spiritual provision is made for them. This is all the more inexcusable, that the present army regulations, unjust and dishonorable though they are to the Church, would for the most part ensure a tolerable salary to clergymen at these stations. I have said unjust and dishonorable to the Church. And is it not an insult to the Church, the nation, and to those brave men who are the flower of the British army, that Scotch clergymen receive less for attending the military than ministers of the Southern Establishment? Then, to turn to the navy, a still worse injustice meets us, for it is part of its regulation that no person shall be appointed a chaplain therein who has not been regularly ordained deacon and priest of the United Church of England and Ireland.† These wrongs should not be submitted to any longer. It is because they have been too long borne without remonstrance, because we have allowed our Church to be treated as a dissenting sect, as any Scotch Churchman who enters the army or navy feels at once, that we have lost so many of the higher classes of the country.

I turn next to Scotch communities in

FOREIGN COUNTRIES.

There are none of her Majesty's subjects more prone to push their fortunes abroad than the Scotch. Wherever one travels on the continent, or elsewhere, he finds the so-called English population to be largely made up of Scotchmen. Now, although I am not able at present to quote the precise words of the Consulate Act, I know that according to the provisions of that Act a Scotch clergyman may be appointed, and will be chiefly paid by the British Government, wherever a certain number of Scotchmen reside, and a certain sum is raised. But this most important provision has never, I believe, been taken advantage of, except in the case of Buenos Ayres in South America, and the consequence is, that multitudes of Scotchmen are thus lost to the Church, and return home in due time Episcopalized. Go where you will into foreign countries, you find side by side with the British consul the English chaplain, though most of her Majesty's subjects, for whose spiritual instruction he has been appointed, were born north of the Tweed. There must at present be at least ten or twelve places of great importance, including several of the capitals of Europe, such as St. Petersburg, Brussels, &c., where the Act I have alluded to can be taken advantage of, and surely it should, without delay. "Too many of our leading people have for ever been lost to

* An Episcopal minister in Scotland, though a dissenter, receives more, I suppose, for attendance on the military, in proportion to their number, than a parish clergyman. On Colonial stations, the treatment of Scotch ministers officiating to the troops, when compared with the treatment of Episcopal ministers, is often most unfair. Why do not the leading men of the Church take some action against such indignities? What means the omission, in the army list of the names of Scotch chaplains at the seat of war?

† The difficulty connected with appointing a Scotch clergyman as chaplain to a ship can easily be got over by appointing one or more to a squadron.

the Church of their country through this neglect in time past, and the legitimate influence of that pure worship for which our fathers died has thus been carelessly thrown away. Some time ago I read, if I mistake not, in one of the publications of the Presbyterian Church of America, an article suggesting the propriety of their establishing a Presbyterian Church at all the capitals of Europe, for the accommodation of their traveling countrymen, and for the spread of apostolic truth in these straggle-lands of error. Why has the Church of Scotland never thought of this?

Having thus partially surveyed the work to be done, let us look

AT HOME,

and see if we can discover any traces of a missionary spirit at all adequate to the crisis. What is the Church doing or purposing to do in this lamentable state of affairs? Is she repenting of the past, shaking off her lethargy and gliding herself for a great effort? Alas! we find, first of all, a widespread ignorance of missions in general, and of our Church's missions in particular. A great portion of our people know little or nothing of our missions—of our missionaries, how many there are, where they are, what they are doing, and what they are not able to do. The adherents of other denominations read their "Records," and thus have their piety quickened, their interest in the extension of Christ's kingdom intensified, and knowing the cause they are supporting, they give of their substance as God has prospered them. How many families are thus belonging to the Church whose dissenting servants read their missionary circles in the kitchen, while the *Home and Foreign Missionary Record* of the Church of Scotland has never found its way to the library or the drawing-room! The truth is, a very small portion of families belonging to the Church read the *Record*, and the rest know necessarily very little about what is going on. As a natural consequence of this, we find a vast amount of indifference. If, instead of abusing her downward, she had but used it aright, what glorious missionary church might not the Church of Scotland have been! How many dark places might she not have enlightened! If every parish in the country was supporting a missionary abroad, we would be doing as many as dissenters are doing. But what is the present condition of things? The comparative indifference of our people to the extension of the Redeemer's kingdom can be proved by the most unquestionable statistics. A considerable number of our parishes refuse to collect for the Mission Schemes at all. If we take those which do collect, and turn to the lists at the end of any copy of the *Record*, we find appended to the names of large and influential congregations sums of which almost any dissenting place of worship of like ability would be ashamed.

When we compare the sums raised for missionary purposes by the two leading dissenting denominations of Scotland, after supporting their own ministry, with that raised by the Church, with her thousand parishes, her titled aristocracy, her large landowners, her paid clergy, we have reason to be humbled in the dust. Indeed, it is impossible for a Scotch Churchman to take an interest in the great movements that are now going on in the world for the extension of the Saviour's kingdom, without being constantly pained at the remembrance of his own Church.

I read in a recent number of your Magazine a statistical table of Protestant Missions, in