

Church, for no Churches have approached the model so nearly as the Church of Scotland, and the Churches sprung from her, none of which have made any essential alterations upon her constitution. Such a Church, in its spiritual features, was the beautiful little band that "continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread and prayers." If we combine with a scriptural model an unscriptural character, it is no fault of the Bible, or the Spirit of God, or of others, but a short-coming in which we ourselves shall alone be held responsible.

One important part of this oneness of aim is the support of our Church schemes by every congregation. Perhaps some congregations will allege that they are not able. Which congregations? It cannot be the vacant congregations, for in present circumstances ordinances do not cost most of them more than about sixpence for each individual belonging to them. It cannot be those congregations, part of whose stipends are paid by the Colonial Committee, for there is but little evidence that they pay more than others, and the Church lays them under a heavy obligation to support her schemes. The conduct of some congregations is far from creditable. The Church maintains ordinances among them, and they hardly look at her schemes. They, receive pounds, and in the height of their gratitude, will hardly bestow pence in return.

During last year 48 collections realized the trifling sum of £158. If the other 58 collections, which were omitted, had been made, the amount would have been £350. How much would such an effort contribute to the efficiency and stability of the Church! Again, we look at the table and find that those that make *all* the collections make the *best* collections. *Frequent* collections are then expedient. Poverty is not our obstacle, but want of will. A collection never is a hardship to any one; but, if it were, giving is purely voluntary. Under the system desiderated, the £350 would soon amount to £500. With this sum how much might be done for the spread of the Gospel, the organizing of missions to parts of this Province, and the sustentation of an ecclesiastical machinery! Another feature of some interest in these tables is, that congregations not collecting for the schemes pay best for the minister's stipend. One congregation (Georgetown), that seems to pay nothing to the schemes, with the exception of 6s. 3d. and 13s. 1d. last year, is said to raise £40 or £50 a year for stipend. While during three years they have received about £140 a year from the Church for the maintenance of Gospel ordinances, all that appears of their offerings to the Church of God amounts to 19s. 4d. Again; the congregations that pay to the schemes, seem to read and pay for the *Record* best.

Last year throughout the whole Presbytery

of P. E. Island, only 93 Records were taken; but this year, we are glad to be able to announce that an increase of at least 100 per cent has taken place in that locality. We are confident that the congregations in which this increase has taken place will both receive personal benefit and confer a benefit upon the Church at large. They will be made at least so far as we can, acquainted with present action and position of their Church, its interests, its requirements, and how the requirements may be best fulfilled, with the smallest amount of sacrifice to the individual members, and the greatest amount of benefit to the Church at large.

In Halifax Presbytery, the number taken last year was 83; this year it is under 100. The increase is very small. We would not be understood however, to say, that our metropolitan friends are to the same extent deficient in regard to their support of the various schemes,—such we believe is not the case, but we must notwithstanding, express our regret that from whatever cause, the *Record* circulates less widely in Halifax than anywhere else, and we trust it may not be considered unreasonable presumption—in supposing that it would be better for them as well as for ourselves, that we were known to some extent in Musquodoboit, Truro, Sackville, Lawrencetown, Porter's Lake, Hall Settlement, Elmsdale, Lake Thomas, Little River, Meagher's Grant and Preston. In all these places we have adherents,—in some of them a very considerable number,—but to all of them not more than, we think, two *Records* go. Now if the *Record* is useful anywhere, it is in unsettled congregations, and we are very much surprised that it has not found its way more extensively in these parts.

With this kind of co-operation and support of her schemes, the church cannot be expected to make very dazzling progress. Large congregations in Pictou also take very few. All these things show that defects in one part of our ecclesiastical machinery affect injuriously the whole. Does any congregation eschew our monthly organ, then is almost an inevitable consequence that it neither raises stipend nor collects for the schemes. Does a congregation collect with some liberality for the schemes, we should consider the stipend it promises to pay as sure as a Bank of England note. Does any congregation perform *none* of these things, then its extinction is an absolute certainty;—a consummation, also, which, however little we may desire, will take place without any very deep expression of regret.

Upon the whole, cheering as our statistics are in many respects, we trust that the table, which will make its appearance in 1860, will exhibit a vast improvement, and that measures will be taken by our supreme court for equalizing our burdens and obtaining the support of all congregations and stations to the schemes of the Church.