

standing most in need of catechetical or missionary labourers, the efforts made by these stations for the support of the Catechists or Licentiates, and the opinion of the Presbytery generally in reference to these stations. It is impossible for the committee to make a just and equal distribution of the means and agents at their disposal without some such communication. It is exceedingly desirable, too, that this communication be made rather before than after the time specified, inasmuch as the College Session generally breaks up about the middle of April, and it would be very advantageous that the Students who are to act as Catechists during the summer vacation be appointed some little time beforehand. The third rule appertains to the salaries of Catechists and Preachers. Here it will be observed, a marked distinction is drawn between the salary of a Catechist, properly so called, and the salary of a divinity Student of the third or fourth years standing, acting in that capacity. The former is not supposed to have passed through any Collegiate course of education to qualify him to act as a Catechist, and consequently he cannot be considered as entitled to the same amount of remuneration for his labours, however efficient they may be. Besides, it is generally the case in the Colonies, that these Catechists have some other mode of obtaining at least a partial livelihood for themselves and their families, and that in consequence they do not give their undivided time to their catechetical duties. It will be observed, moreover, that the salaries fixed for Catechists and Preachers respectively, is the minimum salary. In several places, it is hoped it may reach a much higher amount. The fourth rule instructs Presbyteries to form associations in the different vacant congregations and preaching stations, for the purpose of gathering in periodically contributions to this fund in addition to the annual collection. This is indispensably necessary if the scheme is really to serve the end intended. The income in order to effectuate any amount of good, under God, would require to be either £250 or £300 whereas the annual collection has never yet gone much beyond £80. But over and above all this, these associations, if vigorously worked, will be of vast service in training the people to a habit of giving in support of divine ordinances before a regular Pastor is placed over them in the Lord. Such is a brief explanation of the regulations made by the Synod for the

future management of this scheme, and if these regulations are duly attended to by all the parties concerned, there can be but little doubt that they will be productive of great good.

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

As the Colonial Report, given in by Mr. Bonar to last assembly, is in itself brief, we make no apology for submitting it to our readers entire, with the admirable address with which it was followed up by Mr. Bonar. The Colonial Scheme of the Free Church should be peculiarly interesting to all residing in, or belonging to, the Colonies, to whom its benefits extend; and we ought to be seeking to exemplify those benefits in the active exertions we ourselves make for the promotion of God's work in the midst of us, in the several spheres in which we are called to labour. That there is much shortcoming the best of God's servants will be ready to acknowledge. The amount of work done may not be so little, and it may not be here that the shortcoming is to be deplored; but rather in the manner in which it is done. How little is there of the presence of the spirit in all the exertions made ostensibly for the promotion of God's cause, and for the conversion of souls! How little is the spirit present in all the efforts for carrying out the great objects of a church of Christ! Is there prayer unceasing for the church, both with ministers and people, that the work of the Lord may be promoted, and that God may pour down his Spirit in more copious measure? Is there a tender walk among christians, that the work of the Lord may not be hindered? Is there communion with God in private, that the christian may come forth to his work in the Spirit of Christ, and that the Spirit of Christ may be seen in him? Do christians endeavour to exhibit the Spirit of Christ in their behavior to each other, and in their public acting? While ministers are doing their duty by their people—are the people doing their duty by their ministers? Is there a strengthening of each other's hands? and are both striving in their several spheres to help on the great work which they have in view?—The Colonial Scheme of the Free Church of Scotland is the Home Mission Scheme of the Free Church in these Provinces: Let us not give our plaudits to the one while we are indifferent as to the other; but while we