

Now, besides those congregations we have omitted, the above takes no account of our numerous friends in Cape Breton, who are becoming organized, and will yearly, we trust, become more and more zealous and systematic in support of our Schemes. Supposing even, that we have taken too large a number for our average, and that, instead of our having 4 contributors in each family, we have but 2, still the Lay Association ought to have yearly, in funds, at least over £600, although none should contribute beyond the quarterly subscription of 7½d. Yet we know that there are many ladies and gentlemen in our congregations who would never think of giving anything less than 1s. 3d. per quarter, and, perhaps, we ought very humbly to beg their pardon (which we gladly do), for putting them down at 2½d. per month.

The Presbytery of Halifax has no Lay Association, apart from the Home Mission, which is vigorously and efficiently supported. We would, however, wish to see this organization over the whole Church, and feel assured that, were it adopted by the Halifax Presbytery, it would meet with the same success, and be carried on as vigorously as their other Schemes.

Now, in order to attain to something like the results we have indicated, we hold that nothing is wanted but a *combined effort* on the part of *all our congregations*. If the burden rest upon a few of our congregations, they can do but *little*, and will not continue to do even *that little* long. It is equally discouraging and unfair that some congregations should contribute from time to time, while others do not concern themselves to make any collections. In this matter *every congregation*, however weak or small, should bear its own part. One wheel, however small, may throw the most perfect machinery out of order, and destroy the symmetry and success of its working, and, until each congregation believes this, we must have partial failures in all our Schemes. Again, much depends upon the office-bearers of the Association. If the President has tact and energy, and some enthusiasm,—if the Secretary and Treasurer be punctual in calling meetings, in keeping their accounts, and in remitting monies to be acknowledged in the *Monthly Record*,—if the collectors—*young men*, or, still better, *young ladies*—be zealous and regular in collecting, we see no necessary cause why we should not realize something like the above, and the Church find that she has a very noble and efficient agency in her Lay Association.

S. M. G.

W. B. E. R.

—o—

A Washington special to the New York *Commercial* says:—"The Israelites in different sections are remonstrating against the proposed amendment to the Constitution, recognizing the Divinity of Christ."

## Trials of the Cape Breton Highlanders.

[NO. IV.]

### THE CHURCH OF SCOTLAND AND HER ACCUSERS.

It is most unfair to ascribe views and sentiments to any man, or to any body of men, which they neither avowed nor adopted. It is cruel and wicked to charge a community with treasonable designs and treasonable conduct towards their monarch, which they had never conceived nor entertained. But it is much more arrogant and reprehensible to ascribe to a Church the most culpable sentiments and acts, which had never been held in theory, nor followed in practice. And, a more serious charge could not be advanced against any body of intelligent Christians, than that of denying the Headship of Christ! This charge, need we say, has been most arrogantly brought against the Church of Scotland. And the terrific dread of being guilty of this heinous sin served greatly and chiefly to swell the ranks of the Free Church; and, to accomplish this desired end, this alarm had been long and loudly proclaimed, at Home and abroad. Now, this accusation must have been rightly or wrongly, justly or unjustly raised against us; and, therefore, the truthfulness or untruthfulness of the accusation ought to be well weighed, again and again, by accusers, not less than by the accused. For, when a crime so grievous has been so often put forth, with so much apparent religious gusto, this could not have been done without some great guilt resting somewhere, which demands contrition and confession before Him who is King over all, and weighs every word as well as act, and shall bring all to strict and righteous account. Now, to form anything like a correct estimate of this charge, it should be inquired, who are the legitimate judges? In religious matters, it is surely as rational as Scriptural, that every man ought to know best, and has the right to declare what are his religious beliefs. It is not what other men think of us, or say of us, but what we really hold and avow, that must be taken as our religious sentiments and principles; on the contrary, were it required of us to interpose between the Omniscient One and the hearts of others, to express their religious sentiments, what honest and conscious man would not shrink from the task? Who would not rather leave it between every man and his supreme Judge? And, whoever would assume the responsibility must surely be chargeable with arrogating "the crown rights" of Him who challenges this as His peculiar right. Most assuredly, it is the first right of every man, and of every Church, to declare what are their beliefs. It is readily conceded that the ground matter of this charge is so easily comprehended, that any honest and intelligent man is able to form his judgment as to the