

pendent will be felt and complied with, will furnish a satisfactory response to the expectation which is also asserted—"He, who has to administer spiritual comfort to the desponding and the dying of those committed to his care, should reasonably expect a readiness to make some suitable provision for the temporal wants of those for whom he is bound, both by nature and grace, to entertain a legitimate solicitude, in regard to their comfort, when he has ceased from his labours." To the same purpose we make a quotation from a minute which has received the approval of the Synod of Canada, remarking that the latter part of it sets forth the advantage that results from the existence of a Widows Fund, in securing a greater and more speedy supply of ministers, and which, we have reason to know, has already been felt in that Province.

"The Synod would exhort congregations to come forward freely to present their liberal contributions, not only as a token of regard for their own pastor, but as an expression of their gratitude to their Divine Lord, who has ordained that they who serve at the altar should live of the things of the altar. Christians have always been wont to honour those who have in any way endured self-denying labours for the sake of Christianity, and it is worthy of a Christian Church to do this by making the Fund for the relief of the Widows and Orphans of their Ministers the monument of their gratitude and dutiful remembrance.

While this claim on the liberality of the people is held to rest on the clearest principles of Christian obligation, it is deemed to be of peculiar force in this country where so much difficulty is experienced, in obtaining a suitable supply of Ministers for the Church, on account of the inadequacy of the temporal support that is attainable. This evil, which, in present circumstances, it may be impossible materially to allerviate, would in some degree be counteracted, if Ministers had any sure prospect, that the Church would manifest a benevolent concern for their families after their decease."

Before concluding this article we would take the liberty of mentioning, that, by the kindness of a respected friend who manifests a warm interest in the prosperity of the church in this Province, we have been favored with a copy of all the the successive Reports of the managers of the Widows' and Orphans' Fund in connection with the Synod of Canada. It may be interesting to our readers to learn that this Fund had, on the first of July last, completed the eight year of its existence. The first year the Treasurer reported the Revenue to be £377 17s 6d, and no claimant. This last year there is at the credit of the Fund a total of upwards of £3700, with twelve annuitants. The minister of each recognized congregation is subject to an annual payment of three pounds; and it is expected that every congregation will at least equal the amount which their minister is bound to pay. This was not the case, however, with a great

number of the congregations for a long period, and even yet there are some guilty of shortcoming. In consequence of this the managers have experienced great difficulty in the execution of their trust, and have been under the necessity of forming two separate funds; the one consisting of the 'ministers' payments which are always the same; the other, of the congregational collections which, in two many cases, are below the minister's contribution. The benefit from the former is easily regulated. As the contributions to the latter are most unequal, ranging from a few shillings to upwards of twenty pounds, the managers have been reluctantly compelled to adopt a graduated scale for its division, arguing that, while the Presbyterian footing of parity is most desirable, it would be manifestly unjust that the congregations showing these extremes should share alike. This difficulty our church is in a position to obviate. Our highest court must soon frame and enact a uniform constitution for all the congregations under its supervision, and it would be a simple and an easy matter to insert a clause making the payment of a certain minimum sum a necessary condition of connection. To this, we are sure, no sane or Christian man would object.

To our brethren in Canada we say, Prosecute with unflagging determination, the noble, the Christian cause which you have undertaken, and let the numerous and grateful benisons, which descend upon you from the Minister's Widow and Orphan, act as the dew and the sunshine of heaven, fostering your zeal and increasing your fruits. We say to our friends in Nova Scotia. Look to the example set you by Canada: Imitate, excel it, for to do both is not difficult.

C. K.

[For the Monthly Record]

The Young Men's Scheme.

In pursuance of the course recommended by the general meeting held in New Glasgow on the 19th day of December, of which a notice appeared in a late number, and the object of which was the adoption of measures to provide for the spiritual destitution that exists among the adherents of the Church of Scotland in this Province, the members of the Presbytery of Pictou have visited the majority of congregations. The Rev. Messrs. Macgillivray and Herdman visited the congregations of the East and West Branches, East River Pictou and a fortnight later those of Rogershill and Cape John. The Rev. Messrs. Maclean and Pollok visited the congregations of Gairloch and West River and a fortnight later these of West Branch River John and Earltown. The visits of the former and latter gentlemen were simultaneous. What is past of this work was brought to a close yesterday,

the 29th January. On these occasions the clergymen were ably assisted, and their movement was strengthened by the co-operation of zealous and intelligent lay members of the church; among whom may be mentioned, John Mackay, James Fraser, Esqrs. James Macdonald, Barrister, and Mr. Robt. Doull. The business of these meetings has been conducted in an almost uniform manner. A chairman was in every case appointed, addresses were delivered, a subscription opened, a Treasurer and Collectors appointed, the whole being prefaced with a sermon by one of the clergymen. The resolution which embodies the views of the forementioned churches is the fourth of the meeting at New Glasgow on the 19th Decr. which is as follows: "That for the purpose of providing in the meantime for the future wants of the church, the 'Young Men's Scheme,' which has already afforded much satisfaction, be hereafter more liberally supported and further extended, and that vigorous efforts be made to raise funds that may enable the Presbytery, to add yearly to the number of young men sent to the Universities of Canada or Scotland." This resolution was, in every case, put and carried. When every congregation under the charge of the Presbytery is visited, we shall be enabled through the Record to communicate to the church at large, the spirit and efforts with which this movement has been generally received. Hitherto we are not aware of any instance in which the scheme in its principle has been objected to. Details will always afford opportunity for diversity of sentiment. Agreement in essentials must be the basis of co-operation in any measure. It has sprung into being under the pressure of a painful necessity. Want defines its own remedy, and will of its own self, unless other malign influences interpose, fix upon the true. We are a people needy and trust greedy of the preached word, and anxious for an organized church with its college, its Synod, its Presbyteries and Sessions presiding over attached congregations. In order to do this it is necessary that we should have ministers. Towards supplying this want we cannot expect that inactivity will accomplish anything. The Young Men's Scheme is something. Its object is the Seminary, the Synod and the Presbytery, and its means are adequate to the end in view: it should therefore receive the support of true friends in the Presbytery of Pictou, who do not make measures personal and narrow good schemes by trifling considerations. The success of this measure among us hitherto shows that there are many who have not yet lost their savour.

Dalhousie College.

This happy spirit of fraternal esteem and affection manifested toward each other by the United Presbyterian Synod, rather, yet