

The Monthly Record.

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ON THE SCHEMES OF THE CHURCH—IN CONTINUATION OF MARCH EDITORIAL.

The third scheme is the Ministers' Widows' fund. This has come into operation since the Union, but was planned and met red previously; and certain congregations have invested capital in it. This scheme appeals on the ground of Ministers' families requiring to be provided for, and involves the continuance of the Ministry in this country. Accordingly every church has got its widows' fund. By the present scheme, our Church enters the fund of a large body on equal terms, and is promised equal benefits. Ministers require to contribute a yearly sum, and their congregations to make an annual collection. And why should any umbrage be taken at so beneficent a measure? Our small body is confessedly unable to carry on a fund of its own, which could confer beneficial results; the present, under advice, has been entered upon, *bona fide*, and we fail to perceive what just objection can be maintained to a co-operation that had the full approval of our Convener, and that promises substantial results to survivors. Certainly it is a boon to our Ministers, and when so few or no congregations in this county propose to insure their Ministers' lives, nothing but ignorance or prejudice can devise an objection to a co-operation that propounds such prospective advantages. We notice, therefore, with satisfaction, that so many Congregations and Ministers have been alive to their interest, and forwarded their monies through the late lamented Treasurer, George Mitchell, Esq., of Halifax.

There are other schemes in abeyance, such as the Young Men's Scheme for a native ministry, and the Theological Hall. But of these again. Having shown that our church has its missions, without which it would be no church of Christ, since to be evangelistic is a characteristic of a Church as well as to be evangelical, it requires only to add that those schemes should be recommended and sustained all the more liberally and zealously now that we are fewer in number. *For they will constitute the test and evidence of our spiritual life*, wherefore let no congregation content itself with receiving, or rest in *statu quo*, but let each give as well as get, for that is the condition of growth—giving as well as receiving: and this the converted natives of the South Seas at once saw, and begged to be sent as Missionaries to the surrounding islands as soon as themselves had received the Gospel. This too, is the law of nature, the ocean that receives so largely also sends forth as liberally, and the law of Scripture is not diverse, *freely ye have received, freely give*.

We plead, therefore, that our congregations be excited to liberality in their support of Christian Schemes, for such liberality is both necessary for their own spiritual growth, and for the ends of Christian benevolence.—Heb. XIII, 16.

WE are glad to welcome back again our friend Mr. McEachren, who has spent the winter in Queen's College, studying theology. Mr. McEachren is a gentleman of Scottish birth—a student of Edinburgh University and latterly of Queen's, Ont. He labored last summer in Cape Breton with much success. He is all the more welcome there, as he preaches in the gaelic language with much ease and fluency.

It is with much pleasure also that we greet Mr. James Fitzpatrick, who has returned from Princeton where he has been pursuing his theological studies for the last eight months, under the famous