

Church the Blanks are forwarded three months previous to the meeting of the Synod. Our ministers should have at least an equal margin.

**A WISE DONATION.**—An ill-paid ministry is not always inefficient, neither are ministers who enjoy fat salaries always men of the right stamp. Yet unquestionably a miserly miserable support has a depressing and weakening influence on the "Watchmen on the walls of Zion." This is now almost universally admitted to be the fact. Nothing could more certainly promote the best interests of a church (so far as pecuniary matters are concerned) than to secure competent stipends and comfortable manses to ministers, and make a fair provision for their widows and orphans. We do not propose that they should be made rich, or enabled to live in luxury; this would be a worse evil than abject poverty. All we want is a fair degree of comfort—competency—neither poverty nor riches. We notice in the *Free Church Record* a donation of £1000 from three brothers, to a church to be invested for the purpose of increasing the stipend of the minister in all time coming. This is an example which might be imitated with profit in this country. Liberal donations from our rich members are very rare indeed.—There are many ways in which the church could put donations to excellent use. Her educational work; her Widows' Fund; her Home and Foreign Missions are all deserving of the amplest support. But if none of these attract your attention, confer a permanent benefit on your own congregation by relieving its embarrassments and releasing its benefactions for the benefit of the church at large.

**WHAT DOES IT MEAN?** In Scotland in connection with the Established Church, there is an extensive movement for introducing instruments of music into churches. The rich get organs, and the poor have to satisfy themselves with asthmatic melodeons accordions, harmoniums &c. The reading of prayers, in church, and kneeling at public prayers, generally follow the wake of these windy intruders. Dr. Robert Lee is

the leader of the innovators. The apparent object of this movement is to ape the Church of England, and to gratify certain would-be aristocrats who return from England with English tastes. For our own part we should be sorry to see money expended on organs or any such articles so long as there is a poor settlement in our country needing aid in erecting a church—so long as there is an ill paid minister in the country—so long as a shilling is still required to send the Gospel to heathen at home and abroad. Even if it were reduced to a money question we could urge this objection: Your money can be put to infinitely better use. But the leaders of the Scottish Establishment evidently aim at assimilation with the Episcopal Church, and recent innovations have a direct purpose in this direction. We believe that in our church there is no fanatical aversion to instrumental music; but our intelligent people know that well trained human voices engaged in good, hearty congregational singing are far superior even in an artistic sense to the best instrumental music. The innovation is a needless one; but it is a call to us to attend diligently to the duty of praise in our congregations.

## Our Foreign Missions.

Letter from Rev. Wm. McCullagh.

LABOURS AT MELBOURNE—DEPARTURE FROM—ARRIVAL AT SYDNEY—CORDIAL RECEPTION THERE—LABOURS IN NEW SOUTH WALES.

ANEITEUM, June, 9th., 1864.

My Dear Sir,

Our sojourn in Sydney was exceedingly pleasant. We left Melbourne on the 31st of March, and reached Sydney on the 11th of April. Our kind friends Captain and Mrs. Ferguson, and the Rev. J. Clarke accompanied us a short distance. The farewell services were very interesting. The following brethren took part. The Rev. J. Clarke gave out a portion of a psalm, after which the Rev. A. D. Kinnimont engaged in prayer. The Rev. R. Hamilton read a portion of Scripture, after which the Rev. G. MacKay delivered an affectionate address. The Rev. A. M. Ramsay presented the crew with appropriate volumes as tokens of inter-