

away in order to usher in a more spiritual service. The only sufficient reason of this that can be assigned, is: that it was *not* abolished, and that when God is praised in the manner and with the matter prescribed by David, Asaph, Korah, Moses, and Ezra, the praise is as spiritual as it will ever be upon earth.

This matter, as it affects ourselves, has been pressed upon our attention by a movement among many Churches in our connection, in Scotland, who have taken steps to use instrumental aid in public praise. Such a movement is sure to excite attention, and elicit unfavourable and unfriendly comment. Our people should be acquainted with the scriptural ground, so as to be able to meet those who may utter, in ignorance or prejudice, hasty or harsh opinions upon these changes. As to the general advisableness of such measures, viewed as a question to be settled by reason, apart from Scripture, that forms another important aspect of the case, to which we may direct attention in a subsequent communication. A. P.

(To be continued.)

### The True Shepherd.

I WAS wandering and weary.

When my Saviour came unto me,—

For the ways of sin grew weary,

And the world had ceased to woo me;

And I thought I heard Him say,

As he came along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

At first I would not hearken,

And put off till the morrow,

But life began to darken.

And I was sick with sorrow;

And I thought I heard Him say,

As he came along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

At last I stopped to listen,

His voice could not deceive me;

I saw His kind eyes glisten,

So anxious to relieve me;

And I thought I heard Him say,

As He came along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

He took me on His shoulder.

And tenderly He kissed me;

He bade my love be bolder,

And said how He had missed me;

And I'm sure I heard Him say,

As He went along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

Strange gladness seemed to move Him,

Whenever I did better;

And He coaxed me so to love Him,

As if He was my debtor;

And I always heard Him say,

As he came along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

I thought His love would weaken,

As more and more He knew me,

But it burneth like a beacon.

And its light and heat go through me;

And I ever hear Him say,

As he goes along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

Let us do, then, dearest brothers,

What will best and longest please us.

Follow not the ways of others.

But trust ourselves to JESUS!

We shall ever hear Him say,

As He goes along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

ANON.

### The Schemes of the Church.

#### THE LAY ASSOCIATION.

WE believe that any failure or want of success in collecting Church funds through the agency of the Lay Association, may be traced to either or both of the following causes:—

(a) Our people do not thoroughly understand the object for which their money is asked; or,

(b) They are not asked earnestly and systematically to contribute.

We believe that when any object commends itself to the Christian liberality of our Church, she can be quite as liberal as her neighbors. When we went down to our congregations asking them for funds to support a Foreign Mission scheme, we found that our only difficulty was in securing a Missionary, and had every reason to believe that, in so far as the mere matter of money was concerned, we had absolutely nothing to fear. Again: when an appeal was made to the Church in behalf of Dalhousie College; when we were asked to raise the sum of £5000—a somewhat large sum for so small a Church;—we again found several of our congregations subscribe with a liberality creditable to themselves and their Church. And sure we are that those who could shew such liberality in the two Schemes mentioned, would be equally liberal in contributing to the funds of the Lay Association were there not something wrong, either in the manner in which the matter is placed before them, or in its not being presented at all. We trust that the operations of this Scheme are more general than many might be led to suppose from observing, from time to time, the absence of any acknowledgments, from certain quarters, of monies for this Scheme in the *Monthly Record*. Of course, the time is not very far distant when it must be definitely known what congregations *have* and which have *not* contributed, as well as the amount contributed by each. If it is the duty of *some* congregations to move in the matter, it is equally the duty of *all* to contribute. The injunction of Presbytery res.