

## POETRY.

## CHRISTIAN ONENESS.

One spirit dwells in thee and me,  
The Spirit of the Lord!  
We're brethren of one family,  
Guided by God's own Word.  
Amid this world of pain and woe,  
By sin and sorrow crost,  
Oh! it is ours in faith to know  
That we shall not be lost.

We're one in Christ! then what beside  
Can ever harm us more?  
Nor height, nor depth, can now divide  
Us from his love and power.  
The sons of God, without rebuke,  
Amidst a wicked land,  
With fearless heart, and heavenward look,  
Oh! may we blameless stand.

We're one in Christ, our coming Lord;  
Members of one Great Head;  
Ours is the promise of his word;  
Then what have we to dread?  
'Tis ours to pass through tribulation,  
Unharm'd beneath the rod;  
'Tis ours to sing the great salvation  
Before the throne of God.

HABERSHON.

## Ecclesiastical Intelligence.

FINAL MEETING OF THE ORIGINAL BUR-  
GHER ASSOCIATE-SYNOD.

## UNION WITH THE CHURCH.

The Synod met in Edinburgh on Tuesday, and was opened by a very suitable sermon by the Rev. Mr. M'Indoe of Kirkaldy, the late Moderator, from Psalms lxxxvii. 3.—"Glorious things are spoken of thee, O city of God;" after which the Rev. John Wright of Alloa was chosen Moderator.

The business of union was largely discussed on Wednesday, and a final vote come to in the evening, when the result was every way favourable, the majority on the side of this measure being found considerably greater than even at the previous Synod. A motion, embodying a series of resolutions expressive of satisfaction with the late proceedings of the General Assembly, and warranting the members of Synod to accede to the Presbyteries of the Established Church, was carried over a motion for farther delay by 39 to 13 votes, in a very full meeting of Synod—majority 26.

The business is now adjusted, and it is satisfactory to know that nothing could be more conciliating than the spirit manifested by both parties. The minority, respecting the motives of their brethren, lodged no protest; and the Synod giving all due consideration to the difficulties of the minority, frankly agreed to leave the Synodical books in the hands of the small residue who may still, for a time, act in an associate capacity, it being understood that both parties should have equal access to them, and that no attempts at litigation, in respect of civil property, should be made on either side; but any questions of this kind, if such should arise, should be settled by Christian arbitration. The constitution of the Synod, in its extended form, it was agreed should cease with the final sediment of this Synod. But the minority are fully empowered to act as a Presbytery or, if they choose, as a Synod, so long as they are not perfectly satisfied to accede, as their brethren will immediately do, to the National Church. The minority, it is hoped, will by degrees merge into the union; some of them having professed warmly their favour for the object, if the present question between Church and State were only thoroughly settled on a satisfactory basis.

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ACT OF ASSEMBLY 1839, RECOMMENDING COLLEC-  
TIONS FOR THE FOUR SCHEMES OF THE GENERAL  
ASSEMBLY.

It has been thought desirable to give the most prominent place in our first Number to this Act, in order that it may be made known throughout the Church as speedily and extensively as possible. The Act is substantially the same with those passed by former Assemblies; with the addition, that it recommends particular days, at different seasons of the year, for the several collections to be made. The Assembly were aware that a difficulty might be felt in regard to this addition, inasmuch, as in most of the parishes it throws one or more of the collections on an unfavourable season of the year,—the winter in the country parishes, and the summer in towns. It is to be observed, however, that in the Act provision is made by a sort of annual interchange or revolution of the Schemes, for a fair balance being established among

them in this respect; so that the Scheme which falls on the unfavourable season in the present, shall be more fortunate in the following year. And it is believed that in this way, by spreading over the whole year the appeals to the Christian liberality of the congregations, instead of crowding them all within a short space, the principle of benevolence will be called more steadily into operation, and the fruits of it on an average, will be more abundant. Besides, if the recommendation of the Act be complied with, the collection for each Scheme will now be separate and distinct; and this, for the most part, must be considered as an advantage. There are undoubtedly parishes in which ministers may have some reason for entertaining a feeling of delicacy, in regard to such frequent appeals to their congregations, and in which it may be thought expedient either to omit altogether, every year, one or more of the collections recommended, or to combine in one collection two or more of the Schemes. It is to be observed, however, (1.) on the one hand, that where this scruple arises from any fear of the imputation of individual importunity, the best of all warrants and defences for a minister is the Act of the General Assembly, which he is required to read in the hearing of his congregation, and in express compliance with which, he intimates his separate collection. And then again, (2.) the intimation of a collection should be held to be really not so much a demand made on the congregation, as an opportunity afforded to the congregation of manifesting their interest in a great Christian object. Now, if the Church has given to any such object the sanction of its approbation and its adoption it does seem to be no more than justice that every individual member should have the opportunity afforded to him, of proving his sympathy by contributing not his guinea or his shilling, but his sixpence or his halfpenny. This can be done only by means of a congregational collection. And as different members of a congregation may prefer, and may desire to patronize different Schemes, it is reasonable that they should all be brought every year within their reach, and that they should at least have it in their power to give to every one of them. Even if they are not pressed to give to any, they should have the opportunity of giving to all. It is to be observed, moreover, that the income of each of the Committees depends mainly, not on a few large, but on many small collections, and that regular annual collections, from all parishes, even though less in individual amount, are far more productive on the whole than much more bountiful collections from a portion of the Church. A congregation does far more service to any cause, by giving one or two pounds every year, than by giving ten pounds every second or every third year. The Act, then, is to be regarded as the warrant of ministers for appointing to their congregations separate days of collection for the separate Schemes, and it is the warrant of congregations for expecting that they should be allowed separately to contribute to them all, as God giveth them grace, and it takes away all ground for pleading delicacy on the one hand, or complaining of importunity on the other.

Before passing from this subject, we may remark, that the recommendation of a particular Sabbath for each collection through the church is fitted to establish an interesting harmony and concert of feeling among all its congregations. It is a pleasing thought that on a given Sabbath, they are all, with the few exceptions which other indispensable arrangements may occasion, simultaneously engaged in offices of pious love bearing on the same great object of Christian benevolence; that their prayers and their aims are ascending together before the throne of their common Lord. On one Sabbath every year, each holy enterprise in which our Church has been led to engage, will concentrate and unite about itself the sympathies and supplications of all the assemblies of our people. Will not the hearts of men be stirred and the windows of heaven opened?—*Missionary Record.*

At Edinburgh, May 25th, 1839.

"The General Assembly of the Church of Scotland, considering the obligation which lies on this Church to promote, to the utmost extent of the means with which God hath entrusted them, the progress of the Gospel of Christ among their own people, their brethren in the colonies, and the heathen throughout the world; and considering farther, how greatly their efforts have been impeded for want of due arrangements for properly collecting the contributions of their several congregations, and confiding in their liberality and christian zeal, were fit occasions regularly presented to them for contributing to the advancement of the four great Schemes now prosecuted by the Church, earnestly recommend to all the ministers of this Church to make collections every year on behalf of each of these objects, viz. (1) Education; (2) Foreign Missions; (3) Church Extension; (4) Colonial Churches.—upon the following Sabbaths, viz. upon the second Sabbath of July, the second Sabbath of October, the second Sabbath of January, and the second Sabbath of

April,—commencing, this present year, with the collection for the Education Committee, on the second Sabbath of July; the collections for the other Schemes following in the order above written, viz. for Foreign Missions, on the second Sabbath of October; for Church Extension, on the second Sabbath of January; and for Colonial Churches on the Second Sabbath of April; and in future years, in the same order, but commencing on the second Sabbath of July in each year, with the Scheme next in order to that for which the collection had been made in the year preceding; as, for instance, in the year 1840, with Foreign Missions; and so on through the year, and from year to year; provided always, that whenever the celebration of the Sacrament of the Lord's Supper happens to fall on any of the said Sabbaths, the collection shall be made on the Sabbath immediately preceding. And the Assembly direct that the Committees of Assembly for the several Schemes, shall make up a joint state of the whole collections of the several Presbyteries, for each of the said objects, up to the first day of June in each year, and that each Committee shall publish the same in an appendix to their annual reports; And the Assembly appoint every minister, on the Sabbath immediately preceding that on which each collection is to be made, to give due intimation thereof from the pulpit, accompanied with such information of the object of the collection as he may deem fitting: Farther, the General Assembly strongly recommend, that in all parishes, but especially in those in which circumstances may render a separate collection for each of the four objects inexpedient, parochial subscriptions, by means of parochial associations or otherwise, be promoted and encouraged, the funds collected to be appropriated to the several objects, in such proportions as the contributors shall appoint, and failing any appointment by them, as shall be directed by the minister and session; and that all presbyteries of the Church adopt the measure already beneficially carried into execution in several parts of the country, and of which the Assembly highly approved, of appointing a yearly meeting of Presbytery, of which due intimation shall be given in all the parish churches within its bounds, and which the public shall be invited to attend, in order to afford to every minister of the Presbytery an opportunity of stating what has been done within his parish in furtherance of the said objects, and to give to the persons present, by means of addresses by one or two of the members, specially appointed for that purpose, such information as to the progress of Christianity at home and abroad, as may be best calculated to arouse the benevolence of the Christian public, and to maintain their interest in the prosperity of the said objects: And particularly, the General Assembly appoint the several Presbyteries to require an account of the diligence of all the ministers within their bounds in this matter, and to record the report of every minister in their Presbytery books; and likewise ordain the several Synods to take a particular account of the diligence of their respective Presbyteries, and to record it in their Synod books: And the Assembly earnestly urge on their faithful people seriously to consider the duty of contributing liberally towards the advancement of Christ's cause, according to the ability wherewith God has blessed them.—*Extracted by John Lee, Ch. Eccl. Scot.*"

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SALE OF LADIES' WORK AT LARGS.—CAPE  
BRETON MISSION.

We request the attention of our readers to the advertisement of a sale of ladies' work, proposed to be held at Largs, and, as our reason for so doing, submit to their perusal the following brief notice of its interesting object:—

It is probably generally known to our readers that a few persons, for some years, have been endeavouring to supply the spiritual and moral necessities of an exceedingly destitute portion of our countrymen, who have been compelled, in the course of the last forty years, to quit their native mountains, and have taken refuge amidst the forests of Cape Breton. Though industrious and temperate, every other circumstance in their lot tends to protract the period of privation and severe labour, usually the portion of an emigrant who carries neither capital nor skill to the wooded wilderness. By the great mercy of their Heavenly Father, their many physical wants did not make them overlook the far greater importance of spiritual food—they earnestly petitioned societies and friends in their native land to send them the messengers of the Gospel; and when the first clergyman arrived in 1832, he found not only a willing and grateful people, but six churches in preparation for the call to worship God in the sanctuary. Of ten pastors required five have been sent out. Appalled by the dense ignorance which of course, prevailed amongst the people so long without the means of instruction, the clergyman at once set about establishing schools; but teachers were wanting. Of three approved and experienced teachers sent from this country, one had