

her has been sweet and precious. The benefits which we have received at her hands have been exceeding great and many:—she has consoled with us, cared for us, thrown her strong arm around us, at a time when the path before us was in very deed a rugged one, and our progress over it painful and slow. Shall we not love her—our father's Church? While the old places are there—the high places of our Lord and of His Christ, where the Cross was first planted and the incense of the morning and the evening sacrifice first arose; while the old graves are there, where our fathers sleep in the shadow of the temples where they worshipped, and the old trees, and the old paths winding among the tombs—can we forget her? shall we not love her? Childhood, boyhood, manhood, have there received impressions which distance, however great, and absence, however prolonged, will never obliterate. Old age will wax garrulous in recalling them, and dying lips will babble of them in dreams and visions. “If we forget thee, O Jerusalem, let our right hands forget their cunning:—if we do not remember thee, let our tongues cleave to the roof of our mouths.”

And we have a *status*, too. Probably they who have it not will affect to sneer at it. But is it not a real thing, begotten of qualities to which men have ever accorded respect and precedence? Theology is a science—a sacred science certainly—but, like every other, possessing a peculiar nomenclature, certain rules and definitions, divisions and subdivisions, moot and fixed points;—and while it is not by any means necessary that all should know it scientifically—while in its application to life and morals, under the name of religion, it is so simple that a child may comprehend it, still, inasmuch as its importance cannot be over-estimated, it will be readily granted that those whose duty it is to deliver instruction concerning it, should be as fitly furnished for the work as circumstances will permit of. The clergy are the sworn interpreters and guardians of the truth as it is in Jesus, and therefore loose and inaccurate statement, crude and shapeless opinion, the blind groping of ignorance, and the sickleness and infirmity of speech which ever accompany it, ought not to be tolerated in them. This position being established, how is it connected with the question of status? Intimately—thus: The clergy of the Church of Scotland are, or ought to be, capable workmen, needing not to be ashamed. Their training for the sacred office has been thorough and careful,—no Church in the world, not even the sister establishment of England, exacting so much from, and exercising so rigid a supervision over, those who aspire to her pulpits. Of course, it is not denied that, as errors and defects are inseparable from every institution which is administered by men, unworthy persons may occasionally be admitted to teach and rule in her sanctuaries. But this does

not in the least degree invalidate the fact, which will be conceded even by those who do not love her, that the Church of Scotland has always sought to sanctify learning and literature by devoting them to the defence and exposition of divine truth, and has succeeded so far as to lead the public to expect in every one of her ministers as well competent gifts, as imparted graces.

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## CORRESPONDENCE.

### The Schemes of the Church.

ALL the Schemes which have the extension of the Redeemer's kingdom for their object must be of importance, and a Church that neglects to support any of them to the extent of her means, and the vigor with which she prosecutes them may be fairly taken as a test of her vitality. At the same time, it is quite obvious, that the importance of each scheme is only relative. A Church cannot live for any length of time without having an educational scheme of some sort either in her own connection or allied to her, by which her young men are trained for the Ministry. A Home Mission Scheme is equally necessary for a Church's existence and growth, other Christian schemes she may for a time do without, as the Churches of Great Britain and America did do for centuries. Our own Church started with her “Young Men's Scheme” with every promise of success. We are again, however, on the right tract, and it is to be trusted the scheme will be prosecuted with the utmost vigor—it is indeed cheering to know, that we have now twelve or thirteen Students training for the Ministry, mostly under its auspices.

With our schemes of Home Missions, and supplementing weak congregations I am more immediately connected, and as a matter of course, more personally interested than in any of the others. The “Lay Association,” whose main object was to assist the Church in this work, may have failed—there may be radical defects in its constitution, such, as will for ever render its efforts abortive to obtain the end in view; but I think it wrong to part with it until it has had a fair and an honest trial. For my own part I am not wedded to one particular plan. Any other scheme likely to do the work more effectually I am quite ready to support. Of one thing however I am firmly convinced, that whatever scheme be adopted there must be local and Presbyterial organization. Local ties and local sympathies must be awakened. “If a man provide not for those of his own household, he is worse than an infidel,” is no less the dictate of our common nature than it is the plain teaching of Scripture, and is of general application; meeting its responses alike in our