

Duncan, and the like of us, that must do the thing if it's to be done at all.

Dun.—For my part, I would like to see it done with all my heart, and I'll pay with pleasure, but you see, what with one thing and another, I've no time to be going about among my neighbors.

Deac.—And that is just what ruins the whole thing, and keeps the half-dollars in everybody's pocket, and sends them may be a poor gate instead of being collected into a heap of £1500, which neither you nor I, Duncan would be able to carry.

Dun.—There's truth in that, but still, a man with a farm and a family—

Deac.—Say rather a man fishing for an excuse is not unlikely to get one; somebody must build, or the house will never rise; the best way is for every one to help a little. We sometimes make a frolic when we want to get up a barn or the like. What is to hinder any of us to take an hour or two, four times in a year in behalf of our Church; but if one puts it off on another, saving its not my work, and I have not time, and such like nonsense, we are just pulling down the Church as effectually as if we went to it with a pick and an axe.

Dun.—Well, if I really thought I would be of any use, but to tell you the plain truth, I do not know how I would go about it, even if I had the time, but you have my best wishes, and as an earnest here's a whole dollar to the cause, instead of half a one.

Deac.—Yes; but you must give us your fork, come with us—draw out your neighbors, my time is as valuable as yours, yet I do not grudge it.

Dun.—I fear I would be but a poor stick to the business, and for this reason;—when he goes to collect I am quite aware that he would have to answer a good many difficult questions, at least, difficult to me—though I am sure they would be all plane sailing to a veteran like you, Deacon.

Deac.—What may be the kind of questions you are so much afraid of.

Dun.—Well, it is difficult to say, some of our people are ready to make any sort of excuse to save their pockets. One will say, we are enough to do to pay our minister, and that is our first duty. We are behind with him, and our first duty is to attend to that. Now that is only a very ordinary objection, at how would you get over it?

Deac.—Just by taking an earnest hold of it. Unfortunately some of our congregations are blame-worthy that way, and it is to be lamented—but we are conquering the evil, and those who lag behind are only disgracing themselves and us into the bargain. For, Duncan, you will observe those who pay their minister are always the readiest to give for other purposes—it is only the drones who eat all and produce nothing. Suppose you fall in with, as is not unlikely, such a person as you mention, wrong not the minister,

for the sake of your own scheme, put his interest first, set your heart and soul upon doing some good that way, and if possible at all, leave not the house till you have got something, however small, in liquidation of arrears of stipends, and pay it over; you are doing a Christian duty and paving the way for your self besides, for that man when he has once tasted the pleasure of giving in a great and noble cause, will be more likely to listen to your next appeal.

Deac.—There is truth in what you say, but a real rebuff, I feel; would cause all my enthusiasm to collapse; begging is a difficult trade, and one must, to succeed, be in a manner born to it.

Deac.—As to the rebuffs, Duncan, you must learn not to mind them; let them fall just like rain on an oil-skin coat, it will never do to let them penetrate.

Dun.—I observe however, that some people have quite a genius for getting money that way. If one dodge won't do they'll try another.

Deac.—I neither like the word nor the sentiment it conveys. Let there be no trick, no exaggeration nor deceit, let all be honest and above board. Our strongest argument is earnestness and sincerity.

Dun.—Perhaps you are half right; one thing more and that is, to be like you, Deacon, master of your subject.

Deac.—Yes, it is an old saying "knowledge is power," let us get it first for its own sake, and then for the benefit of others.

Dun.—Well, as you appear to be tolerably posted up, suppose you supply me with a few helps for my own benefit and that of others.

Deac.—Most cheerfully, Duncan. You know the old Scotch adage that "many littles make a mickle." In the very matter of this Lay Association, if a congregation consists of 800 or 1000 souls, and 4 or 500 dollars be collected out of it, by means of regular collections quarterly—to how many purposes might it be put, to forward vital Christianity. There may be, there would be some who could not afford even the small sum of half a dollar, shut not your eyes to that, but take account of it, see that they give something, and try whether their richer brethren will not make up the balance—more of them than you think of, will be glad to do so, when they see you succeeding well. But to get money, you must be able to tell the people what is to be done with it, and convince them that the object is both pressing and worthy, or you won't get much.

Dun.—Ay, that's just what I want to get at: suppose you have this £1500, what then?

Deac.—I scarcely expect we will get so much; but suppose we get even one dollar from each family. 2000 dollars would be no mean sum, which, if judiciously expended, would do much to forward the Redeemer's kingdom, by supplementing weak congregations, educating young men for the ministry,