

seat in the heart and mind of many of our congregations, and pledged the Synod to present "this object before the people, as one having peculiar claims on their sympathies and benevolence." It lies with our people, by the practical response which they make to this appeal, to say whether or not, as a Church, we are forthwith to discharge this old debt to the poor Indian.

Four thousand miles away, beyond the great Mackenzie River (which is 2,500 miles long, and navigable 1,200 miles from its mouth) there stretches an area of two million square miles, with the pure light of the gospel glimmering in only two spots, 1,500 miles apart. Scattered over this vast territory are thousands of Indians, for whose souls no one stately cares, and who are ready to receive with meekness the engrafted word. This field, which is white already to harvest, and from which a melting Macedonian cry has been wafted to our ears, we cannot enter, unless our missionary contributions *be doubled*.

Our present liabilities for the year will be about as follows:—

Salaries of present missionaries.....	\$2,400 00
Proportion of salary of new missionary, with outfit and travelling expenses.....	1,200 00
New Church at New Westminster.....	300 00
Red River and Saskatchewan.....	400 00
Proportion of general and incidental expenses, etc.....	150 00
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	\$4,450 00

In view of these things it is plain that a large increase to our funds is imperatively required. It is earnestly hoped that the collection to be taken up on Sabbath, the seventeenth of January, in our congregations and mission stations, may be a more than ordinarily liberal one. "*Every one according as he purposeth in his heart*, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

"Let EVERY ONE lay by him in store." On this common platform should meet the small and the great. A few, comparatively, have hitherto monopolized the privilege. On such, in almost every congregation, the pecuniary responsibility mainly rests. This is not fair. "*I mean not that other men be eased and ye burdened, but that there may be EQUALITY.*" Not even should *the poor* be deprived of this luxury. The alms of such will come up as a memorial before Him, who eked out the barrel and cruse of the woman of Sarepta, and noticed approvingly the Jerusalem widow's farthing. Few Christians are poorer than were the Macedonians, among whom, first of Europeans, the Cross was planted. We read of their "great trial and affliction, and deep poverty." But they did not feel themselves relieved from the obligation on that account, nor were their contributions declined by Paul because they could not afford them. He holds them up to universal admiration. He extols the "riches of their liberality." "For, to their power I bear record, yea, and *beyond their power*, they were willing of themselves, praying us, *with much entreaty*, that we would receive the gift."

Nor should *children* be exempted. Their donations may be only drops, but of such the ocean is made up, and if flowing freely from them in the dew of their youth, they will glisten, in the Saviour's eye, like drops of dew from the womb of the morning.