

THE SUSTENTATION SCHEME.

There is one part of this scheme which we highly approve of, namely: That which provides a retiring allowance for aged and infirm ministers.

We believe that more are willing to contribute for this purpose than for assisting weak or unwilling Congregations.

Our ministers remain so short a time with us that few have grown to be old men in our midst. If providing a retiring allowance will be the means of keeping them longer with us, we believe we should try to secure a fund for this purpose. What is the use of endowing a Divinity Hall, if all our most promising men prefer to go elsewhere after they are licensed? Better try and keep them in our midst. If a few of our rich men would only start with a handsome subscription, the poor would have some encouragement to give their dollar. We trust some of them will set an example of liberality. With regard to assisting weak congregations, our true policy is to unite, where that can be done, two or more of these charges, so as to make them self-sustaining. It is mere folly to divide congregations into such small charges, that instead of being able to pay a minister decently, they are a constant burden upon others, and cannot pay more for the support of their minister than a common section does for a grade B. school-master. In a highly prosperous county, where wealth and population are rapidly increasing, there would be the hope that a weak charge would grow strong in a short time; but we should remember that our charges are mostly in agricultural regions, where there is no rapid progress in wealth. A moment's reflection will show the truth of our statements. We are acquainted with a Presbyterian charge in this county which is said not to have increased by the addition of a single family from without, since it was first organized. Were our country full of manufactures there would

be some prospect of weak charges becoming self-sustained in a short period of time. But it is not so. Our true policy, we repeat, is, where congregations are weak, as they fall vacant, to unite two or more of them under one minister. And hitherto the Colonial Committee has supported them: when the committee withdraws its support the above will be the only alternative. COM.

CONTINUOUS PROVIDENCE

Providence has no Sabbath. No night suspends it; and from its labors God never rests. If I may compare small things with great, it is like the motion of the heart, beating our march to the grave. Since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary; not it. We sleep; it never sleeps. Needing no period of repose to remit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meanest as well as noblest organs of our frame. With measured, steady, untired stroke it drives the blood along the bounding arteries, without any exercise of will on our part and even when the consciousness of our own existence is lost in dreamless slumbers.

If this be a just view of Divine Providence, may we not rest securely? Shall we not bid our troubled spirit be quiet? "The steps of a good man are ordered by the Lord," says the Inspired Volume. There is an unslumbering eye upon us—there is a heart of infinite love beating responsive to every need of our earthly life—there are arms of Omnipotence underneath and round us. Let us be still—quiet as an infant on its mother's arm. Let us commit all our interests to the keeping of our heavenly Father.—*Guthrie.*