

in repair, and that requires a little money every year? It does. Then the building must be kept clean—fuel must be provided, and fires looked after, and other matters which demand the occasional services of some person who cannot be expected to do them for nothing? Of course not. Then there are a few unavoidable incidental expenses, such as Communion elements, requiring the expenditure of a little money annually? I agree to all that as just and reasonable. Very well. Suppose the minister's salary is raised from pew rents or from subscription. If it should happen from some cause that the managers cannot make the two ends meet, who should suffer, you or the minister? If every man does his duty, neither; but I don't think I have any right to pay both for myself and my neighbour. No? even if your neighbour is poor, or has been unfortunate, or has nothing to give. The pew rents, collected with all possible diligence, make up at the end of the year only £120; we have promised the minister £150, and can only make out £100. Is it your duty to let him go without? I have paid my share, says Cynicus, and turns on his heel—unsatisfied with himself, though resolved to give nothing more. Here, then, is a difficulty, occurring, we are sorry to say, in Churches every day, and the misfortune too often falls on the shoulders least able to bear it. We will pass this by, as we wish to carry our friend Cynicus with us, who plumes himself upon his justice—doing what is right, and nothing more. We have now a Church and a minister, but he will not live for ever. He must pass away; and as we must have a regularly educated man as a pastor, it will be necessary to do something towards providing for the education and training for the pastoral office. Ah! I don't know, says Cynicus. We have got along so far—there are plenty of young men in Scotland. Yes, my friend, but we have little claim upon these young men. We give nothing towards their education, and even could we induce them to come, it would cost them a good deal of money simply to pay for their passage over. Where is that money to come from? Oh! that would not be a great deal among so many, provided all would go share and share alike. You are cautious, my good friend, but don't you see here our neglect to do anything for educating a Christian ministry has landed us? Nearly one-half of our pulpits are vacant, and we are crying out for men and can't get them. The more shame to those at home. No, sir. No; the shame is our own. We have not done what we could—nor what we ought.—Well then what is your Young Men's Scheme for? I was plagued last year till I gave a dollar for it. If every one had done so—you would have had a pretty sum to-day. Yes—I grant we would—and I am glad you look at it in this light, except that you had given your dollar as a duty, and not to avoid being plagued. But I see we do not differ so much

after all. You agree that the Church should be supported—that you are a unit of that Church, and you will pay by the rule of simple division—so much and not a farthing more. Exactly, that is my principle. Be it so, it is not mine, but we take it for the sake of harmony—though let me tell you it is too cold and narrow, ever to effect much in the world.

We shall suppose that we number altogether 5000 families throughout the Synod. How much think you ought each head of a family to contribute to keep the Church in a state of efficiency? Let us take your favorite system of equal division, and give each minister on an average 160 families, and we would require 30 ministers, whose salary at £150 would amount to £4500; other expenses, say £30 each Church, equal to £900. To keep up a supply of young men for the ministry, would require £500 a year. If we wish to be like other evangelical Churches, we must occupy the mission field and spend £400 a year on it. If we are ambitious to extend our borders at home, we must have a Home Mission also, and give say £300 to it. If we are Christians, we will not shut our ears to the voice of charity, and we will succour the poor and needy in our midst to the extent of £20 in each congregation, or £600.—Other calls there would be to which we should not be altogether indifferent, if we love our Church, but we will stop here. The whole we believe would amount to £6200, or a little more than one pound for each family.—Now my good friend, how much do you think you pay in the course of the year? Well, I will be perfectly frank with you—I believe, I am up to the mark, and a little beyond it. I gave three dollars for my pew. I put a quarter in the box on special collection days. I pay into the Lay Association, and I take the Record Close shaving, Cynicus. Now my friend, I know you are pretty well off. You would think it hard to be obliged to live on so small a sum as your minister. You must know that there are thousands belonging to us, who can afford to give very little indeed, and many, too many, who refuse to give, what they without any sacrifice could. Who was it that paid a tenth of all he possessed to the cause of religion? Cynicus, let me speak plainly to you. Your offering ought to be multiplied by five—your way is not the right way, it is mean, selfish, and practically dishonest. If you are a mercant making 5 or £600 a year, how can you have the face to put yourself on the level of the farmer, who makes £100 or £120? Or if you are a farmer with £120, ought you to be satisfied with paying the same as the poor laborer, who makes three shillings a day in summer, and very little indeed during winter? Your plan won't do. Give, give, as God has prospered you, and with a grateful and willing heart. Let the poorest give his mite, the rich his handful. And Cynicus, one word