

customary Sabbath copper for themselves and to their families, with a trifle occasionally for some special collection; and this year by year is dignified by the name of liberality. Such a plan may so far do for these classes; but conscience scans no God-given prosperity; it cultivates no heart-prompted liberality,—neither in the young, nor in servants, nor in the homes of our struggling poor.

Let our poor, whether in backwoods or city, look at that South Sea Islander, who perhaps never saw money, preparing arrowroot, or oil, or native cloth, for some mission object; and then let each ask, in this way can I not do something for Christ?

Let our well-to-do members say, may I not want this luxury, and with its price cheer some poor child of suffering in the name of Jesus? Let the industrious mechanic say, may I not give one hour extra each week, so that thy kingdom may come. In ways like these, every one may enjoy the luxury, the privilege of laying by in store to bless and cheer suffering and toiling humanity.

“All at it, always at it,” is a precept older than John Wesley; and now, in our church and land, we want its practice by every one to whom God has given blessing and ability. We have not yet forgotten how successfully the abilities of every one were brought out in the years of trial and triumph following the disruption in Scotland; and verily when a true missionary spirit shall pervade our church and all its families, then similar liberality shall be ours to chronicle. “All at it,” so that every heart may be enlarged, and every resource developed; all at it, so that every one may be, not a loiterer, but an honoured labourer; yea, “always at it,” so that in every coming year our church may be more and more thoroughly prepared for any enterprise, however great.

If not too wise, we may learn at least a little, from the Wesleyan Methodists in England, who, by the following simple plan, vigorously carried out, raise an immense sum annually for missions. Here it is; you can read and understand it in one minute: “The ministers make the missionary cause their own, and all, children as well as adults, the poor as well as the wealthy, are invited to contribute.” This simple plan speaks volumes.

The bounden duty of the whole church is, “Let every one of you lay by him in store.” Then, do we generally, as a church, bring out the sanctified liberality of our young men and women, of our children, or of our servants? We would emphatically answer, No. But it is thus that a living Christianity would open the heart and the purse of the wealthy, as well as of the men and women who live by their daily toil. An annual collection for missions, an annual Christmas dinner to the poor, in the great majority of cases, is simply an annual farce.

If we are thorough-going Presbyterians, then, let us carry out our theory fearlessly to its legitimate conclusions. It would stand thus: the Synod superintends Presbytery, the Presbytery the Session, then certainly the Session the membership and officials.

And we further maintain that the Session has just as much need and right to see that every family be at least somewhat liberal, as to see that they observe