

appear before your bar in support of this overture. Let the subject be discussed on its own merits. Let not the humblest of the brethren, representing the Synod's rearmost charge, have the least weight with any in the consideration of a scheme that I at least regard as the most important that has ever yet engaged the attention of our Church. Without further preamble, let me bring before you some arguments in its favour.

I. IT HAS THE SANCTION OF SCRIPTURE.

From the Old Testament it is apparent that the Treasury of the Lord's House was a unit. The tithings of all Israel were collected into it. Out of it the Levites received their portions, and the priests the tithes of their tithes. The Lord was the inheritance of His servants, and this was their provision. The people that gave it had not the least right to it. The priests had several other perquisites, such as the value of the first born of man and beast, the first fruits, &c. Besides these, the people gave to the priests of their own, as their sense of obligation, love and duty, stimulated them. So from the New Testament, when the Church of Christ was launched forth on the world, a common treasury was established, out of which every want, both of the ministers and people, was met. From the example both of the Israelitish and Christian dispensations, the Scriptures clearly concede the principle of a General Fund for the Church. When we find in the word of God any example for our guidance, either by divine institution, or with the divine sanction, it should possess all the force of a positive command. If, therefore, in these times any can lay claim to a "Divine Right," for any ordinance whatever, we can for the establishment of such a fund.

II. FROM THE GENIUS OF OUR CHURCH.

At least some of us believe in the "Divine Right" of Presbytery. Our Church is a unit in government and discipline. We are all members one of another. Now, if we carry this principle out to its legitimate results, we shall be Presbyterian in practice more fully than we are, as well as in principle. We shall have a common fund as well as a common standard of discipline and doctrine. If a principle is good for anything, it ought to be carried all the way through. In the animal world, the blood is collected from the whole system, through the veins into the heart, and it is thence propelled through the arteries to the extremities. In the vegetable world, the sap is taken up out of the earth by the roots, ascends through the cells, and is evaporated by the leaves. In the political world, the Government of a people is supported by taxes on imports, &c., at a fixed rate, and the whole, from the utmost bounds of the kingdom, are gathered into the treasury to be disbursed as need requires. Our present system of support has derived its inspiration from independency, and receives no countenance from nature, revelation, or even from governmental policy. Should we, then, persist in a practice so unnatural, so irrational, who profess to be guided solely by the Word of God, and claim "Divine Right" for our Church principles?

III. WE CANNOT OVERTAKE THE WORK GOD HAS GIVEN US TO DO WITHOUT IT.

We do not live in a sea-girt isle. We are breaking ground across the whole of a mighty continent, and in a few years our field will extend, without a break, from the broad Atlantic to the wider Pacific. God in his providence has said unto us, "Go in and possess the whole of this vast territory for Me." Our countrymen represent many nationalities, and a greater number of faiths. We have to come into contact with many religious opinions, and more vice, and we desire to have a Church strong enough so as to give it a high vantage ground from which its influence may be more felt, and greater deference may be paid to its high claims. We believe that of all existing forms we are pre-eminently the Church of Christ; that we are not a sect from principle, but from force of circumstances, and that when *will* worship shall give place to Scriptural worship, other denominations