

med up, they would commonly be found to bear a small proportion to total income and secular expenditure. The feast is usually for self, and a Saviour's cause is left, with Lazarus at the door, to be fed with crumbs falling from the table. We must have another scale of contribution in general practice. There must be a systematic beneficence. With the Scriptures in our hands, and Christ's example of self-sacrifice before our eyes, we must deliberately consider what obligation is due to God, and will be acceptable in His sight,—what proportion and amount will coalesce with the acknowledgment, 'She hath done what she could.'

The case here treated of is becoming yearly more urgent. A little stipend is losing half its value in the rise of prices; and all the vicissitudes in the economic world are pressing on the recipients of limited stated income. Hence difficulty is culminating in extremity. Many a minister is at his wits' end what to do,—whether he should emigrate, or advertise for boarders, or have recourse to private teaching. His heart is dejected, his hand is paralyzed, and the work of God is hindered.

These things must not be. Let them be ended now. We can end them if we will, and it is very lamentable if they will be wanting. The augmentation of small stipends will require, no doubt, to be made a great measure. And why not? There is no satisfaction in a puny movement. It relieves not the conscience, warms not the affections, and fails to fulfil or almost awaken hope. Away with such stinginess, and make full proof of the saying, 'It is more blessed to give than to receive.' Let the present effort be worthy of the occasion, and equal to it,—prompt, energetic, noble. Our veterans in well-doing have begun it; let our youth of promise take it up; and if there be any objections or coldness to contend with, let them fight the good fight, and gather in this campaign their first laurels of philanthropy. 'I write unto you, young men.' Which of you are to be our next *Hendersons and Youngs*?

Many of you have a hard struggle to start in life, and by all your efforts are unable to get on and to get up. With all such I truly and deeply sympathize. But some of you are more favoured,—you have got into good posts,—you are engaged in successful commerce; and if you only add profits to capital, and still launch out in well-directed adventure, you seem to be speeding on to great possessions. Your business will become of imposing consequence, heroic in its risks, and almost grand in its dimensions. But there is equal snare as fascination in this contemplated future. Surrender the soul to its sway, and the result will be sordidness. The mind will be material and godless as

the metal it amasses. It is indispensable to your well-being that you ally prosperity with beneficence: and an enlightened self-love not less than your neighbour's good requires of you to honour the Lord with your substance, and with the first-fruits of all your increase.

These lines will fall into the hands of some who have already made way in life, and if not affluent, are yet well-to-do in the world. They have a moderate competency, and are persons of mark in their congregation. In a certain sense, they give it the benefit of their own respectability. And yet they may have no pre-eminence in works of faith and labours of love. They may rather hold back from generous proposals, and require all sorts of studied address to draw them into any degree of benevolent action. These persons do not bethink themselves what responsibility they are contracting. They become a hindrance where they should be a help; nay, a curse where they should be a blessing. Even their virtues give weight to their niggardly example; and it is very sad when all their temperance and rectitude, and good repute and social influence, are engaged to sanctify penuriousness, and blight the generous impulses of the church to which they belong. We invite them to come out of this reserve. Here let them lead, not require to be dragged; or rather, let all here be so forward to do good that no leadership shall be required. Our action must be joint and cordial, that it may be adequate,—that it may not simply lessen wretchedness, but impart a well-earned sufficiency. No stipend should be less than £200, with a dwelling-house. Gain that end, and how many ministers that are now worried and worn will say in their grateful souls, 'Our conflict is in the past,—a year of jubilee has come.' In sallying from their brightened manses, they 'will go out with joy, and be led out with peace. The mountains will break forth before them into singing, and all the trees of the field will clap their hands.' The work of spiritual cultivation will proceed auspiciously when the plough is held by their inspired grasp, and 'instead of the thorn will come up the fir-tree, and instead of the briar will come up the myrtle tree; and it shall be unto the Lord for a name, and for an everlasting sign that shall not be cut off.'—*U. P. Record.*

PERSIA AND ITS PRESBYTERIAN MISSIONS.

Persia and Assyria in Eastern Turkey—the country occupied by the Nestorians—constitute one of the most interesting mission fields in the world. It is the original cradle of the human race. If it does not