

there was an apparent improvement in the stipends of ministers, amounting on the average to \$70 or \$80 each. Still there were *forty-eight* ministers who received less than \$450 with, or \$500 without a manse, and of these, about *thirty* received less than \$400. In the mean time, the cost of living has increased to an extent, fully equal to the increase of stipends, and thus the evil of inadequate support remains unabated. It is not ministers alone who suffer from this evil. Their congregations suffer also; for it cannot be expected but that these pastors, however zealous and faithful, will be crippled in their labours by pecuniary embarrassments. There is great fear also that the continuance of the present state of things may deter young men of piety and talent from giving themselves to the work of preaching the gospel of Christ, to whose cause they may deem it more desirable to devote their efforts in other ways. On the whole it may be inferred from the facts stated, that it is desirable for the general interests of the church, that the incomes of ministers should be increased to the extent of at least one third or one fourth of the amounts they now receive.

With the exception of a few weak charges, which might be aided from the Home Mission fund, the congregations of the Canada Presbyterian church are well able, and generally well disposed, to support their pastors in a proper manner. What is needed is a good system well worked, and our people are now invited to consider the different plans suggested by the Synod, and to adopt and carry out some of them.

The plan of *Weekly Offering* is first recommended. According to this plan, each contributor is provided with little paper envelopes, or pockets, about $1\frac{1}{2}$ or 2 inches square. He receives thirteen, which serve for a quarter of a year, and which can be returned to him for future use. Into one of these, which is marked with his name, or number, or both, he puts his weekly contribution, and deposits it in the collecting plate, which is handed round the pews or placed at the church door. The name of each contributor is kept on a list, and the amount he proposes to give. During the week, the Treasurer of the congregation enters on his list, opposite the names of contributors, the various sums received in the envelopes on the Sabbath. Due notice is given when irregularities are noticed. It is expected that each member or adherent will give, not according to the number of sittings which he may need for himself and family, but in proportion to the ability God has given him. In this way, while a few may give less than is usually given for pew rent, a larger number may double or treble this amount. It is not intended that these weekly offerings should supersede the ordinary Sabbath collections, which are taken up for general current expenses.

The system of weekly offerings, thus briefly explained, has many things to recommend it. It accords with the Apostolic precept, (1 Cor. 6-2.) "Upon the first day of the week, let every one lay by him in store, as God hath prospered him." It tends to elevate the duty of giving to the support of the gospel, from the character of a mere matter of business to the dignity of a solemn transaction with God, making it an act of religious worship. It is fitted to educate Christians to habits of systematic benevolence, and thus to convert what is often felt to be a burdensome duty into a delightful privilege. It leaves it to each person to proportion his contributions to his means, encouraging the poorer to present weekly offerings of 5, 10, or 20 cents, (which can be given easily when given weekly,) and stimulating the wealthier to larger Sabbath contributions of \$1, \$2, or \$4 from their abundant resources. It helps to lessen the labour of collecting the revenues of the church, and to prevent the accumulation of