

and is maintained in each congregation for the collecting of the minister's stipend.

2. That congregations be required to send a quarterly statement to the Presbytery of the sums raised for the minister's support.

3. That when, at the expiry of the financial year of a congregation, any arrears are due to the minister, special steps, suitable to each case, shall be taken by the Presbytery to have such arrears removed by the congregations.

4. That in no case shall arrears to a minister be allowed to accumulate for a longer period than two years, when a final settlement of the same must be effected.

5. That the Presbytery resolve to employ the pastors of defaulting congregations in convenient missionary duty for a limited time, so that they may receive adequate support."

Similar action has been taken in other Presbyteries, and the result will no doubt be most beneficial. Presbyteries will take a more careful oversight of the financial affairs of the congregations within their bounds, and thus prevent the accumulation of a burden of arrears, crushing to the minister, and no less detrimental to the interests of the congregations.

Presbyteries have not completed their inquiries so as to ascertain the amount really necessary to be raised in order to stimulate congregations to clear off all old arrears. But when this has been done, arrangements will be made for carrying out the plan sanctioned by the Synod. It is hoped that when the proper time comes, the brother, who has undertaken the task of bringing the matter before the wealthier and more able congregations of the Church, will find abundant encouragement in his good work.

STATE OF RELIGION.

ARTICLE I.

No subject is more comprehensive in its import, or important in its bearing than the "STATE OF RELIGION." It has a claim upon the attention of each member of the community—the most cogent claim—and not merely, as too many appear to think, upon the interest and activity of the office-bearers of the Church. A soul in which religion has been planted and is prospering is the safest and happiest; a family in which it is cherished and cultivated is a partaker of the blessings of the household covenant, and these pertain to both time and eternity; a congregation in which it flourishes draws forth upon it the approbation and complacent delight of the Great King and Head of the Church, and diffuses around it a spiritually healing and ennobling influence; and a nation in which it is the ruling power has an exalted character, and will be blessed in all its affairs.

Personal Religion begins with union to Jesus Christ—that first of graces with which God blesses the people of his choice and covenant. It cannot be possessed till there is the gift of pardon and of the Holy Ghost, who renews the soul after the divine image. No man can be in the state, nor possess the character of a Christian, till he has been made one with the Head of the new creation. The first question, therefore, for each person to propose to himself is, "Have I been united to Christ in effectual calling?" Of all other questions this is the most momentous. It is the first that should be proposed after a person has reached the time of life when he can hold communion with his own heart; and children should be instructed by their parents to give it the first place in time and importance among the workings of their budding intellects.

Personal religion advances by a cultivation of intercourse and friendship with Christ, by the constant and effectual working of the Holy Ghost, and by the faithful observance of the ordinances of grace as instituted and administered