

But it may be said if you ask others to give they will leave the Congregation, our answer is, if they suspend their membership on the condition of doing nothing, let them go. For this reason, that they who are unwilling to support the gospel care nothing for it, and therefore ought never to have been members of the Church.—But in the management there is another great error committed. The best qualified men are not always in the management. Now, there is nothing that gives more just ground of complaint in all our Congregations, we believe, than that the Managers, with a few exceptions, are unqualified. Now, Managers should be men of business habits; men of comprehensiveness, and liberality of mind; men who have some stake in the congregation. To suppose that any man is qualified, is as absurd as to suppose that any man is fitted to represent us in Parliament. Besides, in the management of the secular affairs of Congregations, there is often no system. It is, do this, or do that, or do anything. To work well, there must be a system in every thing; and unless our Congregations attend more to the selection of Managers, and the Managers attend more to system, every plan, every effort, will be a drag.

These hints we have given for our members, and we hope they will receive due consideration. Our Church in Canada is but in its infancy, and the sooner we begin to secure it in its secular policy, the more rapid, the more healthy, will be its growth. In a subsequent article we intend to return to the subject of management, and give hints for system, &c. Let congregations exert themselves, for, “as iron sharpeneth iron so doth the face of man his friend,” and so will Congregation excite Congregation.

R.

Of the Condition in which Man was Created.

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The creation of man was attended by circumstances which very significantly marked his superiority to all the creatures which his Maker had made to inhabit this world. When God had finished the creating of the heavens and the earth,—“when he had made the beast of the earth after his kind, and fowle after their kind, and every thing that creepeth on the earth after his kind,”—he seems to have paused, as having arrived at that stage of his work when it was needful to put the finishing hand to it, by creating a being of a nobler rank, who might pay to him a willing, a rational and a pure homage—who might see the wisdom and the goodness every where beaming out of his works,—who might know and admire the character of the Parent of universal good, and in adoring and praising him, might enjoy a happiness like his own,—a being with whom he might hold friendly intercourse, and