

THE PRESBYTERIAN.

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BEQUESTS TO THE SCHEMES OF THE CHURCH.

We have often wondered why it is that the Schemes of our Church have not been often remembered in the wills of her members. True, it is best to be our own executor and to give liberally from day to day, as God prospers us, in order to obey the command "to preach the Gospel to every creature." True, the liberal gift may accompany the earnest works of many a disciple, but yet the time comes to all, who have accumulated any portion of this world's goods, when they must or ought at least to make some disposal of that which they cannot convey with them from earth, and well it is for them if they find that they have laid-up a richer treasure in Heaven. And, when the legal adviser is summoned and the instructions are given what portion shall fall to this child and what to that, there are often wise discrimination of character and judicious allotment of goods; but yet, alas! how seldom is there any recognition of the fact that all that is bequeathed is the gift of God! How very rarely is there any bequest of any sum to the spread of the knowledge of the truth as it is in Jesus!

But we begin to hope for better things. A few first drops have been poured out, harbingers, we trust, of a plenteous shower. Already the Ministers' and Widows' and Orphans' Fund has received a legacy of £100, and we hear that a widow's mite has been directed to be added to it. The Jewish Mission has received one legacy of £25, and another of £200 is likely to reach its treasury. A friend of Queen's College left it £200 to found a bursary lately, and a noble bequest of £12,000 was recently bestowed to found a college in connection with our Church at Quebec. These examples, will we hope, be liberally followed. We are no advocates for the enriching of lay or ecclesiastical corporations, nor would we countenance the locking-up of lands in dead hands—*mains mortes*; but there is a wide difference between

such objectionable measures and the giving of a portion of one's goods to be spent in spreading the Gospel. We hope that, in adjusting their earthly affairs and disposing by will, as all ought to do, of their goods, many of our readers will set aside a thank-offering to be cast into the treasury of some good effort. Legacies to our Ministers' and Widows' and Orphans' Fund, to the Home Mission Scheme of the Temporalities Board, to the Jewish and Foreign Mission Committee, to the French Mission Scheme, or to the Endowment or Bursary Funds of Queen's College, might enable these Schemes to accomplish far more than they are doing. But care should be taken to employ a competent person to draw-up such bequests; else difficulty will be the result. We heard lately of a noble bequest to Presbyterian charities, which will be lost owing to the want of a proper definition of its objects. We trust that our readers will consider this matter and, if their consciences approve, act upon the suggestions we have placed before them.

THE PURITAN DIVINES A MANSE SCHEME SUGGESTED.

We are in receipt, through the Agents Messrs. B. Dawson & Son, Montreal, of the first 3 volumes of this new and valuable series of the works of old Divines, now being published in Edinburgh by James Nichol. The 3 volumes before us comprise part of the writings of Thomas Goodwin, D. D., President of Magdalen College, Oxford, and would prove a valuable accession to any library. They contain his Expositions of the First Chapter to the Ephesians and of the Book of Revelation, and are interesting and instructive. The Treatise on the Return of Prayers or the way in which believers should pray and should look for an answer to prayer is refreshing and comforting to those who pray in sincerity. There is a power, vigour and terseness in these old Divines too with which we rarely meet in these latter