

a great distance from the Presbytery seat, and from the charges of most of the settled ministers, it is naturally liable to be in a measure overlooked, and not to attract so much attention as it deserves, being in fact, comparatively unknown. Now that there are a few ministers in the Northwest, we think that soon at least one new Presbytery should be formed, embracing the more northerly portions of the Presbyteries of London and Hamilton, and part of the Presbytery of Toronto. Other new Presbyteries might advantageously be formed, indeed the whole matter of the arrangement of Presbyteries should engage the attention of next Synod.

2. We would recommend also, that Presbyteries should give, in the arrangement of their business, greater prominence to their missionary arrangements. Some Presbyteries may do this, but we know they do not all give the subject such a prominent place as it should have. We could suggest that each Presbytery should take up as its *first business*, the consideration of its Home Mission work. Instead of this being done, we know that in some cases, the appointments in regard to mission stations, &c., are considered at the very close of the Presbytery's business, and when perhaps there is barely a quorum present.

3. It is our decided opinion, that it would be well if each of the larger Presbyteries had a minister of standing and experience, as a *missionary at large*, whose duty it would be, under the direction of the Presbytery, and consultation with it from time to time, to visit and explore the newer settlements, and organise congregations and ordain elders, where this might appear expedient. It is of immenso importance that we have our missionaries amongst the people at a very early stage of their settlement. We should not wait until they apply to us. We should seek them out and carry to them in the wilderness the glad tidings of salvation. This would save the people much trouble and uncertainty as to their ecclesiastical connexion, and it is, we believe, the true way of carrying on missionary operations. It is of very great importance too, that as soon as possible, at least without unnecessary delay, congregations should be organized, and have elders appointed, and sealing ordinances dispensed. In some quarters, we feel satisfied that our cause has languished, or at least not made such progress as might have been expected just because this has not been done. All this might of course be advantageously performed by the employment of an ordained minister acquainted with the country, as a missionary at large. Where this might be found impracticable or inexpedient, deputations of ministers might be sent by the Presbytery, one after another, as is done already by several of the Presbyteries. In this way the work would be done, and the various ministers and mission stations would become acquainted with and interested in each other.—In whatever way the object is accomplished, we think it of the very first importance that the mission stations should be early looked after and organized, and that systematic and regular visits should be paid. If this should be done by the

settled ministers of the Presbytery, it would, we believe, be in various respects, useful to all parties. We are satisfied that our settled congregations would not complain on account of being vacant for a few Sabbaths in the course of the year.

Various other suggestions we might make, as for instance, the employment of Colporteurs, a measure of great importance, but at present we forbear. We have a wide field. There is very much land still to be possessed. May the Lord stir us up and strengthen us for the performance of the great work to which we are called. May He send out many faithful labourers unto his vineyard. May He send a plenteous effusion of the Spirit, that the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose.

THE DIVINE LAW OF BENEFICENCE.

Most of the ministers labouring in Canada, probably received by mail a copy of the work whose title is given above—a present generously furnished to them by a respected Episcopal clergyman in the States, who, with becoming modesty, has concealed his name.

There exists among our ministers and people, a morbid sensitiveness on the point discussed in the above named tract. It is scarcely to be wondered at that our ministers should feel some degree of delicacy in handling a duty that is so closely linked with their own personal support. No little misapprehension is moreover found throughout the Christian Church, regarding the proper position, which the duty of giving for Christ's cause ought to occupy. Just as the Sabbath has been lowered by man's acts, so has this duty been cast down to a low earthly platform from the lofty seat which it occupies in the world. There it stands not in the market-place, but beside the cross, where Paul is seen holding it in the one hand, and in the other poising the heavenly standard by which its requirements are to be regulated. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor, that ye through his poverty might be rich."

It is not one of those inferior virtues, that may be exercised or not, at the discretion of the believer, but it is classed with the highest Christian graces—yea, the Apostle Paul shows that without it, our circle of Christian graces is incomplete. We are Christians imperfect in our Christian conduct, and stunted in our growth. "Therefore, as ye abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here are believers abounding in everything, and distinguished for faith, utterance, knowledge, diligence, and love. Yet one thing is lacking to perfect their Christian character,—a more liberal bestowal of their substance on the Church of God.

Again, what is it that most effectually secures the divine blessing upon our substance, and enables us to enjoy it. Prayer might be the answer if not a few. But, says our Lord—

"give alms of such things as ye have, and all things shall be clean unto you." That duty is thus placed side by side with man's most exalted privilege, prayer.

No feeling produces such a thrill of pleasure through the heart, as thankfulness, and Paul points how it is most easily produced, "for the administration of this service not only supplieth the wants of the saints, but is abundant through many thanksgivings to God." What an instinctive craving exists in man's bosom for happiness, and what increasing efforts he puts forth to obtain it. The duty of alms-giving offers an easy and effectual means for securing it. It is more blessed, says our Lord, to give than to receive.—With what ease might rich and poor gather to themselves a harvest of happiness, by acting on the principle thus enunciated by the Saviour.

These are but a tithe of the passages, which might be quoted, to prove the elevated position assigned to this duty, in the oracles of God.

There are two important questions, which often suggest themselves to God's people. How much of our time, and how much of our substance ought we to devote to the service of Jehovah? The answer is obvious all our time, and especially one day in seven, the holy sabbath; all our substance, and especially some definite portion, which we have set apart in the light of God and conscience. But, as there is a law regulating the specific time to be consecrated to divine worship, so may we reasonably look for some law, regulating the amount of our substance to be devoted to his cause. Such a law clearly existed from the earliest ages till the appearance of Christ. From the offering of Abraham to Melchisedec, and from the vow of Jacob at Bethel, it is evident that a tenth constituted the divinely appointed portion. This law was incorporated by Moses into the polity of the Jews, and was rigidly enforced till the time of Christ. Have we any ground for believing that it was then abrogated? So far as it was a positive enactment binding upon the conscience, it fell to the ground along with the entire Jewish polity, but far as it afforded a standard, by which believers might regulate their contributions to Christ's cause, it remains fixed and unalterable. It is, moreover, proper to bear in mind, that the charity of the Jew was not bounded by the tithe-offering. It only formed the centre around which the other claims of God upon him periodically revolved. The first fruits of the flocks and fields, the redemption of the first-born, the leaving of the corners of the fields unreaped, the remission of debts, and the leaving of the fields unutilised every seventh year, the half-shekel for the sanctuary, the three journeys every year to Jerusalem, and the numerous sacrifices in the temple swell up to such a height, that at least one-fourth of the income of every Israelite must have been devoted to religious and charitable purposes.—Now, under the Christian dispensation, we might expect the enforcement of the same principles of benevolence, though somewhat modified in their practical operations. In so far as the privilege of the Christian exceed those of the Jew, does God expect that he will give more liberally