

The first letter is from a respected elder of the church, in a country congregation. We give the following extracts from it:—"Dear sir,—Herewith enclosed you will find ten dollars, being a part of the *tenth* of the income with which God has been pleased to bless me during the year 1867; and, which, I have (as I have been in the habit of doing for some years past,) set apart for the special support of His cause, both at home and abroad in the world. I wish to give \$2 to the French Canadian Mission, \$2 to each of the Synod's Home and Foreign Missions, but I do not exactly know what to do with the other \$4; but I shall leave you to dispose of it for me, by dividing it equally between other two of the most deserving causes connected with the C. P. Church.

I take the Bible Society into my own hands; and after laying apart for it, and contributing for the support of the gospel among ourselves, I have still a mite left in the Lord's treasury to give to such other of his causes as he may grant me the opportunity of assisting.

If the members of the C. P. Church were disposed to act according to the requirements of the cause of God as laid down in his revealed word, and according to the plan as therein set forth, there would be no occasion for the earnest entreaties and pressing appeals that are being continually made on behalf of the various schemes of the church, as well as for the direct support of her ministry. When I read in the *Record* from time to time, that if every individual member of the church would contribute this or that small stated sum, it would produce in the aggregate such an amount as would accomplish the proposed object in view, I blush to think that there should be so much cold-hearted selfishness amongst us, as to require such pathetic appeals, and produce such a discreditable exposure of dereliction of duty on the part of our members.

There are very few members of our church but have it in their power to aid in enriching the church's treasury without impoverishing themselves, and were they so to act as in His sight, and with His glory in view, they would experience a heartfelt satisfaction in giving, to which I fear they have hitherto been strangers. The question then with them would not be "How little can I with any decency contribute to this or that cause?" but, "in what manner can I dispose of the funds which God has given me, wherewith to support his cause, so as to promote his glory to the greatest extent?"

In every age of the church, God has required his people to support his worship, by making suitable thank-offerings in return for the mercies he has bestowed upon them. Up to the time that the Mosaic ritual was established, we can trace the general principle in the offerings of Abel, Noah, and Abraham. In the Jewish Church the *tenth*, and in some cases even the *fifth*, was required of the worshipping Israelite, and the withholding of these offerings was generally followed by visitations of such a character, as told the delinquent that he might read his sin in his punishment. We are thus informed to what extent thank-offerings were to be paid in return for mercies received, under the Old Testament economy.

The *duty* of supporting the ordinances of God's worship is still required in the New Testament Church. If (as many in this day maintain,) we are required no longer to devote of our incomes to the extent of the *tenth*, yet, nevertheless, the requirement exists in the *spirit*, if not in the *letter*, for the injunction is to give us "God has prospered us," and there are but few amongst us, who, if they would act on God's plan could not afford to give the *tenth*. The *spirit* in which the offering should be made, is "not grudgingly or of necessity, for God loveth the cheerful giver." They would in reality experience much pleasure in the act of giving what they had solemnly dedicated to the service of God. "The *plan* or method to