

ter more devout,—that, in liberality to His cause, zeal for His kingdom, love one to the other, and attachment to our common Saviour, we would grow, “till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto the fulness of the stature of perfect men in Christ Jesus,” and reach that blessed place where ordinances and churches are no longer required, but where all is pure and cloudless—communion, without any medium, and without any end, in the presence of a three-one God. Then will one grand purpose of our worship here be effected, and God be glorified in our salvation through Jesus Christ. AMEN.

HOME MISSION.

THE analogy of every other Church, endowed or unendowed, shows us the necessity of Home Missions and the proper method of working them. Each Presbytery is not left to itself and to its own plan or no plan, but a Central Board or Committee is appointed, responsible to the Supreme Court, which takes cognizance of the necessities of the whole field, and administers accordingly. The more that local effort is stimulated and directed upon neighbouring destitution the better: but there ought to be a general system. Up to this time each Presbytery has done what was good in its own eyes, because there was at its back a generous Colonial Committee that made up every deficit. If the Presbytery wished for one, two, or three missionaries, application was made for them to the Committee. They came, preached, and drew their salaries from the Committee, with the exception of the trifle that was given by the people, until they were settled over some charge, and then a definite arrangement was made. On this system, it was impossible for any one to know how much would be required each year. All was guaranteed from abroad, and the temptation then was to draw all. The Colonial Committee must have thought that this was a heathen country, if they judged from the amount they had to pay towards its evangelization.

What has every other Church to do? It has to appoint a Board to attend to its Home Mission business, and, in order to do this, the Board must be in constant correspondence with the Presbyteries. If a Presbytery wishes to have within its bounds an additional labourer for a new field, it ascertains how much can be raised there for his support, and then applies to the Board for one, stating how much supplement will be required for him. The Board represents the whole Church, and is best able to judge if a man can then be spared for that quarter, or if their funds will permit them to send him. Or, if a Presbytery finds that one of its missionaries is not required within its bounds, the Board transfers him to another Presbytery where he is needed. All this is very simple. When our Church consisted almost entirely of one Presbytery, such a Central Board was not required. Now, when we have five or six Presbyteries, it is indispensable. One was appointed at last Synod, but the Presbyteries and the supplemented ministers and missionaries do not yet seem to understand perfectly its functions. It is to explain these, and at the same time to bring before the people the necessity of this work being taken vigorously in hand by them, that,—at the wish of the Board,—I am writing two or three short articles.

Let us all clearly understand. The old system of every Presbytery drawing as much as it could get from the Colonial Committee without a corresponding effort on their part to share the burden, is past and gone for ever. It was a necessity of our condition when we were without organization, and even without decent churches. All local efforts were then required to get each congregation into something like stable form and order. Self-preservation had first to be attended to. How well our people rose to the requirements made on them, Mr. Pollock's article, “Past and Present,” well shows. We have now entered on another epoch in our church's history in these provinces,—an epoch