

This was the rich farmer's meditation and care, "*What shall I do, because I have no room where to bestow my fruits?*" He resolved to pull down his barns and build greater. Worldly increase added to the growth of covetousness; self became the more selfish with the greater abundance. But taking the fine idea of Augustine's—one of the ancient Christian fathers—had he no barns already built? Could he not have found ample room where to bestow his goods? Could he not have got a barn, a garner, in the house of the needy? in objects of charity? in secular and religious institutions that could be made much more instrumental for good by his aid? Could he not, like the noble patriarch of Uz, have found many poor widows whose tears he might help to dry and their desolation to cheer; many fatherless with whom to have shared a portion of his abundance, and many perishing whose loins he might have enfolded with the fleece of his sheep, instead of making gold his hope, and the most fine gold his confidence? In the world wide there are already many barns into which a man, and especially a professing Christian man, ought to bestow, as God hath prospered him, many of his fruits; and by doing so, will tell that he believes he lives and receives for others as well as for himself. Like the Nile finding its way down from Abyssinian heights and snows, the farther it runs, the more good it does; and the more it is drawn on, the more numerous the canals that are dug from its sides, and the more streams that are diverted from its channel to irrigate the fields, the more does it clothe its own banks and the region through which it flows with verdure, and afford food for man and beast. So is the benevolent Christian man in the world, for it may be said of him, and with all reverence, as it is said of God, that in all his goings "*his paths drop fatness.*" He gives, but in the poor home made the happier, and in the naked clothed, and the hungry fed, and in the Church in her many instrumentalities for the diffusion of the Gospel at home and afar, he sees in these the additional barns, into which he can safely store his goods, and in doing so can look up to heaven for a blessing on his own heart—better far than a mere blessing on his fields.

Saith the poet, and it is true, experience proves it true, that "*Mercy is twice blessed.*" Both giver and taker get her benediction. But there is another authority, and a far higher one; that of Paul to Timothy: and which the Christian pulpit and the Christian press should not be slack to repeat and enforce, "*Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us all things richly to enjoy; That they do good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.*"

Official Notices.

CIRCULAR.—THANKSGIVING DAY.

The attention of Ministers and Kirk Sessions is called to the following Resolution of the Synod of the Canada Presbyterian Church, at its late meeting in the City of Montreal: