

paper, pay the printer, the book-binder, the sales-man. You do not pay for the truths it contains, for these are invaluable.

Thus in supporting a minister. You only pay him for his labor and trouble, the same as in the case of any other public servant.

We had intended to notice other objections, but after what has been said, they are too trivial for serious thought, and before bible truths are like the chaff of the summer threshing floor. We would, therefore, dear brethren, in the name of Christ, exhort you to take this subject into serious consideration, and to act systematically in the fear of the Lord. At the beginning of every year, let each church ascertain of their minister what he considers a fair compensation for his labors a given portion, or all, of his time. Let the sum be definite and mutually fixed upon by the parties. Let the church pass a resolution, and consider it most sacredly binding, to remit this sum to their pastor in such instalments as shall be fixed upon at the time. Then let a collector, or collectors, as may suit the location of the church, be chosen from the brethren, and often it is advisable to have some chosen also from the sisters, whose duty it shall be to solicit a subscription, and subsequently to collect and pay it over to the treasurer. Then at the end of each quarter, or six months, as the previous contract may specify, the pastor has only to receive the stipulated sum from the hands of the treasurer.

Thus doing, "all things are done decently and in order." Christ's commands are obeyed. The pastor's heart is encouraged. The church find, by happy experience, that "it is more blessed to give than to receive;" that he who "soweth bountifully shall also reap bountifully." Thus "both he that soweth and he that reapeth rejoice together."

RELIGIOUS BELIEF.—I envy no quality of the mind or intellect of others; be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I would prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness; creates new hopes, when all earthly hopes vanish; and throws over the

decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from destruction and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to Paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom; decay, annihilation, and despair.

Sir H. Davy.

WHICH WILL YOU DO?

One of two things must be done in this country. Parents must expend money to educate their children, or they must pay taxes to build penitentiaries and to punish crime. There is a great mistake about what is called education. Some suppose every learned man is an educated man. No such thing. That man is educated, who knows himself, and who takes accurate, common sense views of men and things around him. Learning is only the means, not the end; its value consists in giving the means of acquiring the discipline which, when properly managed, it gives the mind. Some of the greatest men in the world were not overstocked with learning, but their actions proved they were thoroughly educated. Washington, Franklin and Sherman, were of this class; and similar, though less striking instances may be found in all countries. To be educated, a man must be able to think, reason, compare and decide accurately. He may study metaphysics till he is gray, and languages till he is a walking polyglot, and if he is nothing more, he is an uneducated man. There is no class in the country who have a stronger interest in the proper education of children than farmers; and the subject should receive from them the attention it deserves.

IDLENESS.—It is a mistake to imagine, that only the violent passions, such as ambition and love, can triumph over the rest. Idleness, languid as she is, often masters them all; she indeed influences all our designs and actions, and insensibly consumes and destroys both passions and virtues.

Do not bite at the bait of pleasure.