

from less than half the congregation, in the plate at the door. The contributions were of such a character as to show that they came not from the rich exclusively, but from rich and poor alike, ranging as they did from the sum of \$500 to 25 cents. We say, well done, St. Matthew's! It is not every day we have to record, as on the present occasion, a collection on one Sunday, the voluntary offering of a congregation, amounting to \$5000. And now that the good work has been so nearly accomplished, we are certain that ere we issue many more numbers of the *Record*, we will be called on to discharge the pleasant duty of giving publicity to the fact that the balance has been given, and that the Church building belongs really to the congregation itself, and not to some person who may be supposed to look upon it merely in the light of a means whereby a certain sum of money is received on certain and fixed dates.

Besides, we object to debt on churches where it can be avoided by any possibility. If it comes to be a question of a church in debt, or no church, then, by all means, we say a church in debt; but if by any possibility the debt can be cleared off, let not one moment be lost in doing so. While commerce flourishes and all things are in a desirable condition, with a good, faithful and thoughtful minister, a full church, and the work of the church flourishing, a debt is not very much felt; but let circumstances change, let us suppose, not an uncommon occurrence, a commercial crash, and as a consequence a crippled revenue, then, when the church ought to be able to hold out a helping hand, she is driven to despair to pay the interest of her debt, or perhaps she may just add interest to principal, and so cause the debt to increase. This, too, is not an unknown case.

Therefore we hail with delight the noble commencement of a movement which must end in the total and full payment of everything in the shape of a claim against St. Matthew's Church; and if those who have not contributed will just come forward as liberally as those who have already put their hands to the work have done, the much desired object will be accomplished without delay. We know they are able, and we

believe they are willing. And surely men of spirit, as all the monied men of St. Andrew's are, will not allow their neighbours to pay off this debt while they hold the strings of their own fat purses untied. Let them not be afraid of giving too much, as the balance after paying the debt can go either to increase the endowment or to the beautifying of the building, or to some benevolent institution in the city or elsewhere. The readers of the *Record* will watch with interest the movements of St. Matthew's in this respect. C.

Letter to a friend on returning the Euchologion, or Book of Prayer for ministers.

My Dear Friend,—

I thank you for the perusal of the Euchologion; its sentiments are, on the whole, scriptural; its diction correct and elegant; and its remarks are pertinent and to the point. On the whole, it is a most creditable production for the Church Service Society.

Without giving any opinion as to the use of forms in a church that is so devoid of form as ours, I may, however, say that this is one of the best, giving much information, and serving as a guide upon many other topics than that of prayer,—upon Baptism, for example, and upon the Ordination Service, both of which are admirably handled. In reference to prayer, we have other helps which perhaps suit as well. We have the General Assembly Collection, published a few years ago, for the benefit especially of those destitute of ministrations: Cochrane's book on prayer, which has the merit of giving the prayers at length: McDuff and Cumming; and last, but not least, Matthew Henry's method of Prayer, which has the advantage of containing both short collects and lengthened prayers. It is proper for ministers to read at times books of prayer: it tends to increase their devotional spirit, to furnish them with material for prayer, and to teach them those modes of address most suitable for their fellow-men to join in. It were to be deplored if they made no attempt to improve in devotion, while in psalmody and sermonizing so much progress is made. Prayer is to be done with understand-