

in addition and subtraction, the latter of which subtracted very much from anything like a Sabbath observance by the children, and the former of which added very much to the misery of being at a Sunday-school at all. And all this on a Sunday, and in a Sunday-school. But how changed now! Our noble day-schools, our National, British, and Congregational schools, all the country over, giving a sound secular education, relieving the Sunday-school of a work which never properly belonged to it, and rescuing, for spiritual exercises and Scriptural instruction, the hours of the school to the call of the Lord. A happy change! Yet the first dispensation was, nevertheless, a schoolmaster to lead many to Christ; the latter needs only to be rightly understood and worked, God's Spirit being poured out, to make the school a garden of the Lord."

THE SYSTEMATIC BENEFICENCE SOCIETY attracted a large audience to its annual meeting. This organization is formed not to raise funds for any specific object, but to instruct and stimulate Christian people in reference to the duty of giving. The report was so terse and so telling, that we must give a paragraph from it.

"There was need, it was remarked, for the discussion of the question of giving,—first, because the wealth of the country was greater than was represented in contributions; secondly, because the funds of the churches, societies, and charities were insufficient; thirdly, because the impulsive and mechanical methods had reached the limit of their power; fourthly, because the condition of the poor and the wants of the heathen were unreached and unrelieved; and fifthly, because there were ample resources in the nation to meet all its obligations, whether to God or to Cæsar. There was encouragement to discuss this question—first, because of the settlement of most other practical questions of Christianity; secondly, because of the earnest interest which was felt in everything for the good of society and the human race; thirdly, because of the position which economical questions, whether as regarded Church or State, had begun to assume; fourthly, because of the absence of all controversy as to the principles of Scripture on the subject—viz., first, conscientiousness or stewardship; secondly, proportion or tithing; thirdly, system or storing; fourthly, cheerfulness or liberty; fifthly, because of the progress which the principles were making, as evidenced by the thousands of sermons, the important and influential meetings, the increasing publications, the public testimony of the highest authority with the public mind. There was a clear prospect of success,—first, because of the larger views prevailing; secondly, because of the more catholic heart that was growing; thirdly, because of the augmenting prosperity of all classes; fourthly, because of the openings for wise expenditure; and fifthly, because of the promise of God that the kingdom of Christ should be co-extensive with the world. The report further said:—"The great missionary societies seem to be passing through a financial crisis. The necessity of curtailing their operations has most reluctantly been pressed upon some of them. It is not that the receipts have become less, but the limit of expansion seems to have been reached in regard to spontaneous contributions, but not in regard to operations. Most of the committees are issuing appeals, in the hope of realising such an addition before the close of their financial years as shall avert the calamity of curtailment. The Wesleyan Missionary Society have issued an appeal for fifteen thousand extra pounds, and have had the gratification, as soon as their wants were made known, of receiving a third part of the whole, or £5,000, from a single lady. But the fact that the revenue is not spontaneously increasing with the increasing operations of the great societies, is an instructive one. It cannot be pretended that the limit of ability to contribute is reached, especially when the country is in such a prosperous state. It seems as if the time had come when it is necessary to indoctrinate the Christian community with the principle of systematic beneficence. The separation of a specific portion of the income from ordinary uses, and its solemn dedication to the Lord, for the service of His cause and the relief of His poor, if systematically and generally practised, while it would vastly increase