

not yet entirely from want of will to contribute, but from the lack of a due organization for collecting, periodically, the willing offerings of members of our communion. It was well pointed out by the Secretary, that a working man or woman, to whom fifty cents yearly would seem a heavy contribution, would easily contribute one cent weekly, and be almost unaware that such contribution exceeds the former at the end of the year; and the same principle applies not only to the poorer classes, but to the wealthier also; and if every one, rich and poor, would accept the apostolic rule of setting aside weekly a fixed proportion of his weekly income, the result would be most beneficial to themselves, and satisfactory to the still poor and struggling Church. The Secretary, in his report, might have gone one step further, and asked his wealthier brethren, which of them dedicates the tithe of his income to sacred or charitable purposes; the Jewish Church, the Early Christian Church, gave their tithe, but do Christians of our day ever consider that the service of their Redeemer needs their tithe still? Does the Churchman whose income is ten thousand dollars devote his thousand dollars to God? "What is the measure of the proof, which, of all proofs, God most esteems as the daily evidence of our devotion and grateful acknowledgement for all the blessings which socially, politically, and spiritually, he has poured out upon us?" Liberality, to quote again from the Secretary's speech, would increase "the ability of the Church to obey her Lord's command, 'for look,' says scripture, 'what a man layeth out it shall be paid him again,' God will be no man's debtor,' and 'there is that scattereth and yet increaseth.'" The closing sentences of the report remind the clergy, who, amid the privations and discouragements of outlying missions, are doing their Master's work, of the value of their work and their efforts for Christ, and in earnest tones exhorts them not to faint or be weary in their well-doing.—*Speech of Rev. Dr. Balch.*

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