

SO MANY COLLECTIONS!

THERE are parishes which feel burdened by the number of collections which they are called upon to make. In the case of free churches, where the offertory is almost or entirely the sole dependence for ordinary revenues, it is often felt burdensome. This often accounts for the small amounts which are sent in response to special appeals, and since the formation of the Domestic and Foreign Missionary Society the evil, of course, has been increased. Now could there not be some means of reducing all these collections to a system, and of arranging them in such a way as to meet both diocesan requirements and those of the Missionary Society? If this could be done it could be made a source of strength to both. For instance, each Diocese requires, as a rule, collections for

- (1) Diocesan or Home Missions.
- (2) Algoma and North-west (Domestic) Missions.
- (3) Widows' and Orphans' Fund.
- (4) Divinity Students, and perhaps superannuation and other similar funds.

(5) Foreign Missions.

Then, in addition to this, there are the two appeals for the Missionary Society, making

- (6) Domestic Missions. (2nd appeal.)
- (7) For Foreign Missions. (2nd appeal.)

This certainly makes too many collections, as almost any parochial clergyman will declare, but could they not be grouped in such a way as to meet all demands and meet them too more successfully? For instance, there need be but one collection throughout the year for Algoma and the North-west, and this might be made at the time that the General Mission Board makes its annual appeal for Domestic Missions, viz.: at Ascensiontide. If in any Diocese another day is fixed by Canon for that object, any rector, one would think, might combine the two collections and have them on either day, sending the money to his Diocesan treasurer to be transmitted by him to the general treasurer of the Domestic and Foreign Missionary Society. He would have, in that case, the following points of strength:

1st. The use that he would make of the Ascensiontide appeal, to accomplish the one object of getting a good offertory for Algoma and the Northwest.

2nd. The inducement that he would be able to give to make it good in stating that that particular offertory would be the only one made throughout the year for Algoma and the North-west.

And again as to Foreign Missions. In those Dioceses where a day had already been set apart for Foreign Mission offering, before the formation of the Missionary Society, could it not be made to synchronize with the day appointed by that Society so that it could be stated that only one collection for Foreign Missions would be asked from the people throughout the year? Would not this secure a much better result? For, of course, that one collection could be made to do both for the diocesan demand and also that of the society.

This would bring the annual collections down, so far, to two, one for Domestic and the other for Foreign Missions throughout the year.

But then, what about all others, Diocesan Missions, Widows and Orphans, Divinity Students, etc.?

These are diocesan, and might all be grouped together, and, as we have occasion to know by experience, with the very best results. By fully explaining how much is required as a minimum from the congregation for each fund, and, therefore, for all together, so as to meet diocesan requirements for the year, it will be found that a fair result will be arrived at.

By this plan all special collections could be grouped together into the three natural divisions of:—

- 1st. Domestic Missions.
- 2nd. Foreign Missions.
- 3rd. Diocesan requirements.

The third, if thought best, might be divided into two, but three good collections, carefully explained and enforced by the assurance that, in each case, the offering is an annual gift, only for the objects named, are better than a great many frequently occurring.

And surely if the different funds receive a fair aggregate amount throughout the year, diocesan authorities will not object that the particular machinery laid down by their Canons has not been carried out. There are churches which make but one collection throughout the year for all the objects we have named, and send far more in that way than by the old plan of frequent and small collections; but this can not be done so easily since the formation of the Missionary Society, because clergymen feel themselves bound to honor the request of the bishops to read the semi-annual appeals sent out by the Board, and to take up the collections in connections with them. Why not then group all into the three natural divisions suggested?

It would be a practical benefit to the Church in this ecclesiastical province of Canada if all special collections were reduced in this way to foreign, domestic and home requirements, for all could then work more easily in harmony with the Domestic and Foreign Missionary Society, while the needs of their own Dioceses, so far from suffering by it, would be met with far more ease and satisfaction.

ZENANA MISSIONARY SOCIETY.

BESIDES the Zenana Societies mentioned in our August number there is one in Lindsay, Ont., which has been in existence nearly five years. It has not been able to do very great things for Indian Zenana work, but its contributions if small have been very willingly given. The following have been the amounts remitted to India.

August, 1884	\$29.34
October, 1884	\$32.81
March, 1885	\$30.20

A further remittance will be made this Autumn.