

of membership in a large church that one may aid so great a variety of purposes of such vast importance, and it is of the utmost moment that what we do should be done systematically. If we are to do our work satisfactorily, the pulpit must cease to be a "begging box." We must have done with "spasmodic" efforts and la. ourselves out for quiet, continuous and united work. We are thankful for the indications appearing here and there of large liberality and higher consecration, but the best of us are very far from having "attained." There is not a denomination, there is scarcely a congregation that has yet come up to the standard of "ability." Were we to expend as much money and personal effort for the good of others, by publishing the "good news," as we do upon ourselves, there would come about such a revolution as the world has never seen. Where is the model congregation, such as was sketched by Dr. Jardine in the February number of THE RECORD, 1882? "One thing thou lackest" is written on the threshold of every one of our large, wealthy and influential churches. Would that a pentecostal blessing might descend this winter upon every congregation large and small!

### Acts and Proceedings of Assembly.

A VERY valuable volume comes year by year into the hands of our ministers and elders, through whom, it may be supposed, the substance of it finds its way to the members and adherents of the Church. We refer to the "Acts and Proceedings of the General Assembly"—a volume of just about as many pages as there are days in the year. The issue before us is the record of the Ninth Assembly, which met in June at London. It says a great deal for the cleverness of the clerks of Assembly, Dr. Reid and Dr. Fraser, that a volume so large and complicated was published with so little delay and with so few mistakes in it. Is it not stale and dull reading by this time? No; emphatically no! Let us run through it. It contains nothing startling indeed, but much that should interest every Presbyterian. The first sixty pages contain the "Minutes." Then come Home Mission reports, carrying us over a vast range of territory, all the way from Newfoundland to Vancouver Island, and occupying eighty-eight pages. The next twenty pages give a clear and succinct view of our Foreign Mission operations in New Hebrides, Trinidad, China and India. A compact dozen of pages conveys the story of our efforts to evangelize the French Roman Catholics. Twenty-six pages are devoted to our Colleges. Sabbath-schools, Sabbath-observance, the State of Religion, Temperance, occupy a score more of

pages. The balance of the volume is devoted to statistics and accounts. The reader cannot fail to perceive that our Church is engaged in a work of vast magnitude. Though our operations are classed under various headings, the work is one—the advancement of the Redeemer's Kingdom. This is the "cause of our existence." This is the meaning of our Church organizations, our colleges, our boards and committees. It is for this purpose that we spend our strength and contribute our money. Well; and is there not adequate reasons for all we do? Rather let us ask are our efforts at all commensurate with the mighty enterprise in which we are engaged? Christ Himself gave His life for it; and His is our pattern.

What are we doing? Last year, we learn from this volume, that all our contributions for all Church purposes amounted to \$1,436,811, an increase of \$13,000 on any previous year. Does this sum total indicate much sacrifice and self-denial? We prefer to leave that question to be answered by every reader for himself. For all purposes, the average contribution per family was \$20.67, and per communicant, \$12. This includes stipend and all ordinary Church expenses. For the schemes of the Church our contributions averaged \$2.40 per family, and \$1.40 per communicant. Let us turn for a moment to the Church in the United States, and note how her people contribute. The whole sum given for all objects was \$9,661,473. The average per communicant was \$16.10—that is, \$4.10 in advance of us. The rate of giving per family is not stated. The highest rate per communicant in our Church is in Manitoba Presbytery, \$37.57. Next comes Newfoundland with \$29.13, and third in order comes Montreal with \$17.20. Among the United States Presbyteries the highest contribution per communicant is \$27.50, from Colorado. California gives \$24.50, New York Synod, \$18. Pennsylvania \$14.50. It is extremely gratifying to note the fact that our contributions show a steady advance year by year, from \$982,672, in the first year of our Union, to \$1,436,811 in the last Assembly year. Every department of the Church's work has shared in this advance. Stipends are higher, missions are more extensive and colleges are better equipped. The table of statistics presents to the eye the contributions of all the churches. The largest contribution to the schemes of the Church comes from St. Paul's Church, Montreal, namely, \$6,922. Next comes Knox Church, Toronto, with \$5,298. Then we find St. James's Square, Toronto, with \$4,568. Hamilton Central comes very closely upon the last named, having given \$4,449. Other congregations, so far as we have noted, do not rise beyond \$2,500, and very few reach \$2,000.