

FRENCH EVANGELIZATION.—As will be seen from our long list of acknowledgements, contributions have begun to come in liberally. Let the stream flow on. The work is a great one, and continues to prosper. Many are being brought to the knowledge of the truth, and are rejoicing in the liberty wherewith Christ makes His people free. So many, indeed, that there seems scarcely to be room enough to receive them in the places of worship provided for them.

OUR HOME MISSIONS.—Let the Churches throughout the Dominion gird up their loins and apply themselves with a will to the work given them to do in their Home Mission fields. No other work *can* have such claims upon them as that of giving the Bread of Life to their own children. There are few congregations that cannot recal the time—and that not so very far back—when they were in a position to accept aid to a greater or less extent from others. For this, if for no higher reason, they should be found willing to contribute to the necessities of their brethren. If we are laying the foundations of a great nationality, how can we better begin than by preaching the Gospel and planting churches in those remote settlements where the hardy back-woods-man has gone to subdue the wilderness and prepare the way for commerce and civilization? And, those of us who have been nourished from infancy by the beloved old church across the sea—the Mother of us all—will best evince our gratitude, and justify in her eyes the new relationships on which we have entered, by shewing that we are equal to the responsibilities we have assumed. And this by the blessing of God we will do.

There are many thousands of our countrymen, who, without our aid, must toil on for long years without hearing the sound of the preacher's voice. And there are devoted preachers who must either abandon fields already occupied, or be doomed to lives of drudgery, with the cheerless prospect of encountering

"age and want, Oh! ill-matched pair!" Let those who occupy the watch-towers, proclaim the intimation, with no uncertain sound. Let every man, woman and child be *invited* to share in the good work, and we have no fear for the result. If this is *not* done—"Sin lieth at the door."

THE SCHEDULE SYSTEM.—Without being accused of riding a hobby, may we be allowed to put in a word for the use of collecting cards, or *schedules*, as they are called,—one of the modern "improvements" which has been found advantageous wherever fairly tried. The schedule is a small slip of paper ruled into separate columns for each of the schemes of the Church, with this or similar superscription,— "The undersigned desires to contribute the sums herein specified, and authorizes the duly appointed collector to call monthly (or quarterly, as the case may be) for the amount mentioned in the last column." Say that the annual collections ordered by the Assembly, are for four distinct purposes, the amount that a party is willing to contribute for each is entered in its proper column, the sum of the four is carried into the fifth column, and, in the last column, the monthly or quarterly proportion thereof. No one is likely to put his name to a document of this kind without being led to ask himself in the first place, how much he *ought* to give. And, in the second place, having made up his mind intelligently and deliberately on this point, he is sure to be prepared to honour the obligation. The work of the collector becomes in this way a very easy one. The objection sometimes urged against this method, and "nailed with scripture," is in many cases a subterfuge, for, if the left hand of those who scruple did know "what the right hand doeth," sometimes at least it would know very little. We could instance many cases in which congregations have doubled and trebled their annual contributions by the use of the schedule system, and with a great saving of wear and tear to the machinery. Our