

with the objects to which contributions are to be given, written or printed on them.

It is a help in keeping account of sums paid for stipend, if each regular contributor has a number, and that number is marked on each of his envelopes, the Treasurer having each name in his book numbered to correspond. Give reports frequently and regularly to the congregation, say monthly, of the amounts collected. It would be well that an estimate be made, and the congregation informed of the amount required weekly or monthly, so that they may know whether the contributions are adequate.

METHOD III.—*Let the Session arrange at the beginning of the year to receive offerings for each scheme during a certain month, giving a certain number of weeks to each object.* This leaves the collection for local support to go on regularly every Sabbath, the contributions to the schemes being extra. Due intimation is given, and the claims and needs of the particular scheme explained by the minister. This method is better than only *one* annual collection for all the schemes together.

METHOD IV.—*The Pledge System.* Still using the envelope. Pledges are circulated in which each person is requested to sign his name, pledging himself to give so much a Sabbath to the schemes of the church, or so much for the year to each scheme, and at the appointed time bringing the amount to the church. The pledge for so much a Sabbath for stipend may also be adopted.

METHOD V.—Where the Lord's Supper is dispensed frequently, the offerings for one or more schemes are taken on each occasion.

METHOD VI.—Where congregations have no other organization for the purpose, take collections for the schemes on the days recommended by the General Assembly.

A combination of some of these methods may be made to suit the circumstances of any congregation.

Adopt no method in which giving for stipend and other congregational expenses is joined in the same offering or fund with that for schemes. The funds for local support should be kept entirely distinct from those for the schemes and other benevolence.

By all means let every session adopt *some* plan which gives to every one in the congregation full opportunity to contribute to every scheme.

With respect to arrears of stipend or debts for current expenses, allow no place for them in congregational management. At the close of every year at least, if there are any balances standing then against the congregation, see that they are wiped out immediately, and make better arrangements for the next year. If it is difficult to meet the liabilities of the current year, it will be more difficult to meet those of next year with arrears added. To allow arrears to accumulate is like putting on the brakes to the wheel going up hill—not only useless, but foolish. Still worse, it is not honest for congregations to promise to pay a certain amount at a certain time, and not do so.

THINGS TO BE REMEMBERED.

1. No system however good will run itself. It must be conscientiously and vigorously carried out. In beginning to work under a new system there is need of extra care and effort, because there are old habits and prejudices to be overcome.
2. *Weekly-Storing and proportionate* giving by the individual, must be the basis for certain financial success in church work.
3. Endeavor to get every one to practice this method.
4. There must be constant instruction as to

Christ's work in the world, and the different departments of the work of our church.

5. The great thing after all is the *true spirit* without which the best methods will be a failure. Hence the primary importance of the cultivation of the spirit of Christian liberality, by faithful instruction in Bible principle as to the use of money, and the employment of every scriptural motive to move the people to regular, systematic, proportionate, *layerful* giving.

Let weekly, proportionate storing be joined with weekly, worshipful offering, and we shall have the perfection of church finance.

Beyond all others, this system commends itself for simplicity, and for the comparative ease with which it can be carried out; and, were all the membership of our church to adopt it, they would be surprised at the extraordinary results. Arrears, then, would no longer discourage ministers and congregations; and our schemes would be borne on a higher tide of liberality. Our church would then be able to carry on her work with increasing power and success, doing her part better in the evangelization of the world.

To every member and adherent of our church we make the appeal: Will you not then adopt this system, so scriptural, so glorifying to God and so efficacious wherever honestly carried into effect.

"Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive."

WHERE TO LOOK FOR WORK.

"In seeking a sphere of usefulness, do not look too far away. Closer inspection may discover your field of labor just where you are. God's providence determines your lot, and generally purposes work for you in your immediate surroundings. It is hard for the ambitious and future scanning to realize this. They want some opening in a distant clime, or in "the good time coming." They are so concerned about the great destiny awaiting them, and so expectant of a certain order of opportunity, that they overlook the work and place of activity near at hand. Too often the agency for their development, and the season for their best exertions, and the place of their life-work are lost through neglect of their present environments."—*Phil. Pres.*

THE FIRESIDE SAINT.

Doubtless the memory of each one of us will furnish the picture of some member of a family whose very presence seemed to shed happiness; a daughter, perhaps, whose light step, even in the distance, irradiated every one's countenance. What was the secret of such an one's power? What had she done? Absolutely nothing but radiant smiles, beaming good humor, the tact of doing what every one wanted, told that she had gotten out of self and learned to think for others: so that, at one time, it showed itself in deprecating the quarrel which lowered brows and raised tones already showed to be impending, by sweet words; at another, by smoothing an invalid's pillow; at another, by humoring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things; none but a loving heart could see. That was the secret of her heavenly power.—*F. W. Robertson.*

When a thief has no opportunity for stealing, he considers himself an honest man.