

whole ceremonial was a striking demonstration of the continuity of the Church, and a protest that she is not a new body dating from Henry VIII's licentious days.

The Bishop of Qu'Appelle preached the sermon, justice to which cannot be done short of a full publication. Taking as his text 1 Cor. XII. 6 "There are diversities of operations, but it is the same God which worketh all in all," the preacher laid stress upon the true relation of the clergy and laity to each other, and on the important position the laity took in the Church of Christ. The Bishop most eloquently pleaded that the time had come for the Church in British North America to declare her corporate unity, and her independence of the mother Church in the matter of self-government.

One feature of the Synod was an address on "Education," delivered by Mr. Shou, a member of the Manchester (England) School Board. The address was most valuable as pointing out the deficiencies as well as advantages of our Colonial system. We hope to refer to this matter again in our next number and Mr. Shou has promised to provide a summary of his address.

ST. JOHN'S COLLEGE, QU'APPELLE.

ERRATA.—Sir: In your article on Qu'Appelle affairs, the above College School for Boarders was inadvertently, or by a printer's error styled night school instead of High School. Will you kindly admit this correction.

Your obedient servant, C. L. JOHNSTONE.

GIVING: SYSTEMATIC OFFERINGS AND LARGE INDIVIDUAL GIFTS.

BY MRS. M. H. SEYMOUR.

The subject assigned me for a paper seems almost a sermon in itself; there is first the 'giving,' which can surely serve as a text, for who can hear it without being reminded of God's 'giving' to us, and of what we ought to give back to Him? and then followed the heads of our theme whereby we may make our giving practical, namely: 'Systematic offerings and large individual gifts.'

I only take issue with my topic in that, to my thinking, small individual gifts may be as acceptable as large ones to the dear Lord Who gives us all, from the priceless 'gift of eternal life through Jesus Christ His Son,' to the tiniest rain drop that refreshes the parched earth, or reflects the sunshine when the storm is over.

Why is it that as Christians we have continually to be urged to give?

People are so tired, they say, of being begged for money or for helpers; they cannot go to church without being asked to contribute to some object; they dread to see a stranger in the chancel lest he has come to solicit something, and as for their own poor clergyman, he is always being criticised for his begging proclivities!

Dear friends, there is something radically wrong here, because there is no doubt that, in spiritual as in temporal matters, "where there is a will there is a way"; even the poorest people sometimes have what they crave most; so, if we were indeed imbued with devotion to Christ's cause, surely of our 'much' or of our 'little' each could give, till the aggregate would be one to astonish us, and 'begging' need be 'no more.'

But in these practical days, one demands facts and figures to make them believe; so let me quote from some of my earnest fellow-workers in the Woman's Auxiliary with whom I have taken counsel. Says one, 'I believe there are

420,000 communicants in the whole Church; if there could be an income from these averaging only five cents a week there would be more than a million dollars for missions each year instead of the few hundred thousand we now receive.' Says another. 'I do feel very sure that to accomplish any end satisfactorily system must play an important and prominent part, and the result, either from the use or the lack of it, is especially apparent when dollars and cents are concerned. When we come to the facts of the case I really think the deeper one looks into them the more discouraged one is prone to feel: for it is shown what a small minority must be giving systematically, to say nothing of conscientiously, and the two should go together, though I do not suppose they could be said to be joined in every case, even in our smallest parishes; and yet the systematic use of our Woman's Auxiliary envelopes has accomplished much.'

From one of our smallest and poorest parishes we had the year they took envelopes five dollars and seventy-eight cents in money and a box valued at fifteen dollars; this last year, when they did not take the envelopes, their report is. 'No money given, and no work done,' yet there are 27 communicants in that parish.'

Another writes, "After six years faithful presentation of the subject in a country parish sixteen dollars came this year as the result of two-cent monthly contributions."

The author is cognizant of a moderate sized parish in Connecticut where, until the pledge system was adopted, little was regularly given for the special objects of the Woman's Auxiliary, where there is now given through the envelopes over \$200 a year; and many more instances might be given of the wonderful sums contributed in some of our large city parishes where this system prevails.

From our workers everywhere come warmest commendations of this method.

Southern Ohio writes, "As far as my experience goes I believe systematic and proportionate giving to be the only true way. I can look for more substantial aid from the societies whose members give one penny weekly than those who give large sums as the notion takes them. In organizing our societies I plead for regular systematic offerings, and even my children's societies have systematic offering books, many of the little ones being able to give but a penny a month."

The wife of the Missionary Bishop of Montana writes, "We give more than three times as much in our branch of the Auxiliary as we did before adopting the pledge system, and as yet only four places have tried it. If we could only induce every place to give systematically, I am sure we should have cause to feel proud of Montana. One little place where they thought they did well to give five or six dollars a year, under the pledge-system sent twenty dollars."

Another little parish which three years ago sent twenty dollars for missions, ten of which the rector gave out of his own pocket, under the pledge system gave last year seventy-five dollars.

Says an officer of the New Jersey branch, "Few women can but spare five cents each week, and there we have two dollars and sixty cents in a year; now in a parish with two or three hundred communicants, what an amount may be raised with very little exertion. I have known women who have consecrated a certain part of their income by promising to themselves to give into the missionary treasury every three, five or ten cent piece which came into their possession in any manner; of this I think we may rest assured, that such consecration will never make us poor, for the Lord will Himself show us how much we can spare in this way. I think it is a restful feeling to believe that coins thus consecrated are not our own. Interest in missionary matters deepens by systematic offerings. Once let the

women feel that their gifts are doing a noble work, and we shall never want for any good cause.

"We plan to collect all we can in this way, and then the secretary in charge divides the amount among the objects which have been specially brought before us."

In Northern New Jersey "each member whose name is enrolled incurs a tax annually of ten cents; this has given us at our annual meetings quite a sum to vote for different objects; we like to have something to give if any cause is brought home to our hearts at these meetings. This tax never interferes with our other givings."

"The subject of interesting our women in the duty as well as the pleasure of giving, has been one much thought of. You know, of course, how few, comparatively speaking, have large sums at their command; they are often obliged to feel that their husbands can only be liberal, and in many households this is true. But they can never be satisfied with this mode of giving if their hearts are truly warmed by the missionary spirit."

The verdict of the Connecticut diocesan officers is a unit: Systematic giving is the way above all others"; while one of them adds, in regard to the practical working out of the scheme, "I feel confident, until one or two women in each parish will shoulder the responsibility and do their very best to have the work systematically carried on, week after week, and month after month, it will not be accomplished; for no matter how often the managers visit the parishes, or how much interest seems awakened by the meetings, unless faithfully followed up it will not succeed. If only we could impress this upon them, what results might we not have? The training itself would be worth much in all other work."—*The Churchman, N. Y.*

CORRESPONDENCE.

THE DAILY PRAYER UNION.

Visit of the Rev. J. Worthington Atkin, M.A., T.C.D., Rector of Rathbarry, Co. Cork, one of the Hon. Mission Preachers of the Daily Prayer Union.

SIR,—Will you kindly permit me to draw the attention of the Canadian clergy to the visit of Mr. Worthington Atkin, one of our Mission Preachers. He hopes to leave Liverpool on August 14th for Canada, and will remain there for a month, during which time he is willing to conduct a few missions, or to lecture, or give addresses, or to hold drawing room meetings, and children's services. Much blessing has resulted from his labors in England and Ireland. He has addressed in different places, large congregations, and has held meetings for the students of our three great Universities, Oxford, Cambridge and Dublin. Any of the clergy wishing for his services either for eight days or one day will kindly communicate immediately with the Preacher at Rathbarry Rectory, Clonakilty, Co. Cork, Ireland. The object of the Daily Prayer Union is to emphasize the work of the Holy Spirit, and members who join, promise (1) To pray daily for the gift of the Holy Spirit, or to be filled with the Spirit; (2) To pray every Sunday for all the members. Eighty-two thousand have joined. We seek to honor the Holy Ghost and to help the Lord's people to realize that this is the "Dispensation of the Spirit," and that He is indeed "The Lord and giver of Life." I hope that those who can afford it will give an offertory and donation to assist to defray the expenses connected with this Mission.

Yours very truly,

H. L. HARKNESS,
St. Swithin's Rectory, Worcester, Eng.,
Founder of D. P. U.

June, 7th, 1890.