

\$305.52, was made up by the one hundred and fifty-eight subscribers of under \$5. We doubt if there is a congregation in the C. P. Church which gives more liberally, in proportion to its wealth, than the one thus reported of, or which is better organized and worked.

Two things strike us in connection with these figures :—First, the thoroughness with which the canvass is conducted, as shown by the number of subscribers ; and secondly, the moderate amount of the great bulk of the subscriptions, considering these as covering four principal objects—Home Missions, College, Foreign Missions, and French Canadian Evangelization. The aggregate amount is large : the individual contributions are not so, speaking generally.

There seem to be these advantages in the plan : 1. It reaches everybody in the congregation by personal application. 2. It enlists the activity and interest of the collecting staff. 3. The subscriptions are easily paid, being divided into small monthly sums. 4. Every denominational object has its share of support. 5. Deacons are relieved of the responsibility and irksomeness of collecting for everything.

On the other hand it may be liable to these objections : 1. By throwing all subscriptions into a common fund, there is less interest awakened in the several objects, and less opportunity for special liberality in favour of one or another. 2. Subscribers will give less generally to a mass of objects than when separately appealed to for each. 3. It will be difficult, in many instances, to secure efficient collectors, and keep the machinery thoroughly at work.

Our readers are quite competent to form their own judgment upon this plan. We do not advocate it as *the* method of doing the thing. But it is certainly worth thinking over, and perhaps the test of experiment ; and it is infinitely better than the *no*-system which leaves contribution for these objects of common concern a matter of chance and uncertainty year by year, depending on some impulse from without. The Church hereby seriously and systematically sets itself about sustaining the work laid upon it.

AN EXTENSION OF THE SABBATH SCHOOL.

The Sabbath School is for the avowed purpose of gaining the children for Christ. Suppose they are gained. Will they find a continuance of the teaching in the Scriptures, which heretofore has been such a blessing to them ? We are supposing them to have become “members.” If not, there is a spiritual loss to them. If so, then why should not *all* the members enjoy the same ? The experiment has been tried, with varying, but generally good success, of getting the Church together for the study of the Scriptures. This was one of John Knox’s pet schemes : though we are not aware that he met with success in getting such meetings established. He proposed “meetings for prophesying.” He followed strictly the injunction, “Let the prophets speak by two or three, and let the other judge.” Any brother was at liberty to give his views of a Scripture passage,