

enlisted and their interest aroused, one for which a large sum of money would be required, which would be willingly supplied by all who had the means, and by many whose means are very limited. How are these means to be obtained? Is it by leaving the matter to itself, by allowing it to take its own course, and trusting for money to come in without any arrangements being made to receive it? On the contrary, even for those causes which arouse a sudden burst of enthusiasm, and which scarcely appear to need any instrumentality in carrying them out, machinery must be devised to direct them and to turn to the best advantage the desire which is felt to relieve the wants which have called forth sympathy. Publicity is needed, not only to make known who is ready to take charge of the means of rendering assistance, but also to show what has been done with the contributions, and to show how they have been applied, and if they have been distributed judiciously. And if this is necessary in the case of a sudden spontaneous outburst of liberality, in a cause which appeals in a striking manner to our minds, as for instance the calamity which lately overtook Portland, sweeping away in a day the result of years of industry and toil, and leaving so many destitute, how much more is it required in the daily and yearly claims for the support of ordinances on which so many look with indifference, forgetful that the want of them is a far deeper loss than any other that could befall a community.

Among our congregations, who are most successful in carrying on congregational work, in supporting local efforts, in contributing to spread the gospel in their own neighbourhoods, and at the same time in helping onward the general schemes of the Church? Is it those which are the wealthiest and most at ease in this world's goods? Is it not rather those which, without any superabundance of means, have their energies directed by judicious office bearers, who give proper publicity to what is being done, and have their annual reports made up in a business like way? It would be invidious to mention any of these by name to the disparagement of other congregations, but there are some charges in our Church whose labour of love and whose self-denying efforts put to shame the members of many churches, whose wealth is very much greater. Yet those so contributing do not feel that they are unduly burdened. The system they have adopted lets every individual know what is required, and this compels him, as it were, to give something. Large sums from country congregations are not made up by twenty, fifty, or hundred dollar subscriptions from the few, but are raised by quarters or half-dollars regularly contributed by the many. Regular associations, correct accounts, full reports, these are the means by which a Church or each congregation of a Church can keep its affairs prosperous, pay

its ministers regularly, keep its Sabbath Schools increasing and doing good, adding by its means to the increase of the flock. It is by these means that the whole operations of the Church are to be kept in motion—Home Missionary work extended—new fields cultivated—the waste places of the land turned into a fruitful garden. How is it that so many refuse to comply with resolutions of the Synod, and neglect to give any information of their position, holding themselves aloof in cold isolation, and indifference to the general good? Do the office-bearers never consider how much their labours would be lightened by comparing what they are doing with what other congregations, not richer than theirs, are able to accomplish? We all know the power of emulation in the human heart; how, under its stimulus, men are able to perform what they would otherwise believe impossible. Where there is a want of system, nothing great can be looked for—work seems to hang heavy—and the slightest exertion appears to become a burden. Has not every one heard grumblings about there being always demands for Church purposes, for Sabbath Schools, for missionaries, by the very people who are doing least, and this grumbling disheartens the ministers and session from making any effort at all. If they would try what a little publicity would do; if they would show exactly how much was given yearly, and put it alongside of what is given by, perhaps, a neighbouring charge, they would be astonished to find how soon the fault-finding would disappear. And if every congregation forward to the committee on statistics the true state of its affairs, there would be fewer complaints of unpaid ministers and a lukewarm people. We do not say that the mere fact of sending in an annual report would work this change; but the fact of doing so would awaken more life, would lead to the devising of schemes to wipe off the stigma of being dead to every claim and of taking no interest even in those things which might seem to appeal most strongly to their feelings in their own more immediate concerns. Every Church but our own publishes information of its affairs. The Church of England in Canada, has a very full and minute report; the Methodist Church, the Canada Presbyterian Church, have the same. Why should we be alone in this neglect? Why should the carelessness and neglect of a part of our office-bearers deprive us of the benefit of ascertaining where the weakness or strength of our Church is to be found? As long as we are unable or unwilling to give to our adherents the information they must and will have, before their interest can be awakened, so long shall our progress be impeded and our growth checked.

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The late Wm. Murdoch, Esq., formerly of Halifax, and whose death we noticed in last No., left £2000 for St. Matthew's Church.