

which made the only revenue of the parish, tithes and offerings, and required that the vestry should be communicants.

"As one enters the church, on either side of the passages or aisles, treasury boxes are conspicuously placed to receive tithes and offerings. There is no subscription list, no envelopes, no rental, no passing of plate or basin, but at the offertory the officers of the church receiving the basins from me at the chancel, go to the boxes and bring up from them and present their contents. The boxes are opened by key. The two lines on the upper part are marked 'Tithes and Alms,' while the line on the incline is for 'General Offerings.' The money falls into separate apartments, upon little dishes which are taken out by the officer, and emptied into the alms or offering basin. It is done in a trice, and being brought up to me I reverently place the basins on the altar.

"The following texts are painted in white upon the dark walnut boxes:

"'Withhold not good when in thy power.'

"'Honor the Lord with thy substance,' etc.

"'Remember the Lord thy God.'

"'Seek ye first the Kingdom of God,' etc.

"'Them that honor Me, I will honor.'

"'Every one of us shall give account of himself to God.'

"'Take heed, beware of covetousness.'

"'With what measur. ye mete, it shall be measured to you again.'

"On the doors is painted 'Offerings of God.'

"I teach, as they are able to bear it, the *tithe*, and I know about six who practice it. The money from tithes, for the few, is sometimes more than all received in the General Offering part.

"Those who tithe, I encourage to meet together and use their influence upon others. My hope under God for the permanent strength of the parish is in the tithes. I recommend to each family to have a home treasury box into which, when they are absent from church, they shall cast what they would have offered if they had come. Thus the weekly offering is upheld and much saved that otherwise would be lost. It is not without difficulty and patient reiteration that this feature is kept. I also divide (as I can) the people into decuries or bands of ten. I have no other guilds, etc., etc. A decury provides about the quantity of opportunity and fellowship in working the parish which is needed. Guilds, etc., etc., only take off money and attention from the regular services and offerings. When all the people learn the 'tithe' it will be time enough for elaboration. Our first year ended last Advent. Over \$900 (nine hundred dollars) were received by the boxes. I also ask that each family should put at least five cents weekly in the home treasury box for missions, and thus we contribute beyond the \$900—more than \$100—for missionary work.

"Our Convocation granted the work \$200, but I am so thoroughly encouraged by God's blessing, and so thoroughly persuaded that our Lord will

have his ministers to rely solely on Him when diligent, that I shall decline further help of this kind. Many worthy clergymen receive less than I have received, and I would take my portion with God, and not base it upon my own fancied or acquired needs.

"We keep the expenses of the church as low as possible. The choir, a very efficient one, is voluntary—all players and singers offer their services. The young people help each other in keeping the church and grounds in fair order. So out of our offerings not more than \$150 (one hundred and fifty dollars) goes for expenses. I live plainly and inexpensively among the people, and am as contented as I think I should be anywhere else,—perhaps more so. Let this suffice, unless you will ask more questions. . . . I would help in every way the restoration of substantial worship, and the sole dependence of the clergy upon Him who hires them, and not upon salaries and bargains with men for the delivery of what He sent them to give freely. As stewards they should collect what is due to their Master only.

### Books and Periodicals Dept.

*Tales of Western Life.* By H. R. A. Pocock, Ottawa; C. W. Mitchell.

This is a little work fresh from the press, dedicated to the "Riders of the Plains, and the Gallant North-West Mounted Police." Possessing in a marked degree vivid descriptive powers, Mr. Pocock has produced a little book which will certainly be widely read and warmly appreciated. After reading it one certainly has a better idea of the wild, strange life which goes on in the prairies and vast regions of the North-West. To give an idea of some of the very beautiful language used by the author in his descriptions we quote a few sentences from his story of "The Lean Man,"—an unfortunate Indian unjustly doomed to imprisonment. However irksome imprisonment may be to any one, it is doubly so to the North-West Indian, accustomed to roam at will over the boundless prairie, and there is something exquisitely pathetic in the unfortunate "Lean Man" gazing wistfully hour after hour through a loop-hole at the broad lands of freedom beyond. And thus Mr. Pocock describes it:—"The summer was ended, the harvest was gathered in, the winter began to send forth scouts to feel the way, and the full ripe year was waning to its close. And still 'The Lean Man' knelt at the loop-hole, or made his little daily excuses for access to the free air of heaven. He lay through the long nights wondering what would be done to him after the trial, and feeling in his numbed sensibilities only the one terror—Disgrace. And he said within his heart, and whispered it to himself, and heard the winds whisper the words at night: 'I will not be tried.'" At last placed in a guard room with two men to watch him, with true Indian powers of suffering in silence, he ended his