

been simplified and systematized by the "Weekly Envelope." People give more, and feel it less. The same systematic practice will double our denominational funds. Take a village church, which has, for the last twenty years, given \$3 annually to the Union, \$15 to the Missionary Society, \$6 to the College, and once in two years \$4 to the Provident Fund—an average of \$28 a year; members, fifty; number of families identified with the church, forty. Now, then, a "Collector" for each of four little districts, with four objects to collect for—the Missionary Society, the College, Foreign Missions, and the Provident Fund. A "quarter" for each per month, making the round "dollar," from ten members; forty subscribers of a "quarter" per month for all; and twenty of ten cents, and thirty (children) of five cents monthly, for all these objects. What have we got? \$23.50 per month, \$282 a year; instead of the former \$28—more than *ten times* the old amount. Now, when each of these four institutions got over \$70 from such a village church, they would begin to think a change had indeed come! And the benefit to the churches themselves would be beyond computation. The collectors would be "in training" for church workers and missionaries; the children giving would afterwards give all their lives; the older members would be interested, as never before, in their own church. The minister would be so encouraged that a stranger could tell it in his preaching. Several brethren would unpack their "things" again, who were preparing to go to the States—and even a lot of our subscribers, who think we are getting "awfully sharp" in demanding payment in advance, and thought to "stop their paper," only they were afraid their wives would find it out—would feel so well that they would pay two years in advance.

Now, this average could be reached in every one of our churches outside the cities! The city churches could easily, on the average, double it, and what is wanted? Only this—to organize a corps of "collectors" in each church. It is a work which would become *very pleasant* to the young people undertaking it. Most young persons like to have some *business* to do, and they would do it.

You who read this, just bring it up at your next church meeting, and don't let Brother Close

or Deacon Slow say "It can't be done!" till every young man and woman in the church have *refused*! We say it can be done! And it has been done! Our churches are dying of inaction. A necessitated reduction of one-fourth in the "grants" to a number of them paralyses them. They can't look anybody in the face. They have no heart left in them. And yet, not in *one single instance* have we heard of their taking the sensible plan of systematizing their givings, by having collectors take them up regularly and promptly on certain days, and in specifically promised amounts. System, brethren, system! And that system soon spurs itself into "success!"

### ONCE, OR TWICE?

The question of one Sabbath service, or two, becomes a very practical one in many cases. Not that the pastor or the church, as a whole, desire fewer meetings; but how to get the people out? They live at great distances; they assemble once; it seems impossible they can assemble for a second service. What then? Let us see.

In old days they had "a day's preaching" on the Sabbath. A forenoon service, an intermission of one or two hours, and then the afternoon service. The evenings were spent at home. Nothing more satisfactory, under all the circumstances. But the history of Time is a history of changes. Towns and villages got sidewalks and street lamps; country roads improved, and vehicles became plenty. And the Sunday schools began to occupy the afternoons. So the evening service took the place of that of the afternoon, except in preaching stations where the afternoon service was the only one.

Now, what are the objections to the present custom? These: That the people who compose the church do not get out to the evening service, and that the minister must either (1) preach to empty pews, or (2) find a new congregation for the evening; and (3) to do this latter he must resort to sensational and questionable methods and subjects. This is a formidable list; but more formidable than real. It would be possible to make more of the forenoon gathering. In Eaton Church the service began at half past ten. At a quarter to twelve Sunday school began. At half