

But we must revert to the astonishing circumstance that nine-tenths of the members of our Church never contribute to the D. C. S. How can they be brought to contribute? We believe that the greater number of them only need to be asked, to have the claims of the Society brought before them, and an opportunity given them to aid it. In a country like ours, where real poverty is scarcely known, it is in vain to say that many persons are unable to give. The great religious Societies of England derive a large portion of their incomes from men and women whose wages amount to only a few shillings a week, but who make it a rule to devote a portion of that little to the service of God. Many of those who say they cannot give anything are at the same time spending considerable sums in things which if not positively injurious, are quite unnecessary, while others do not like to give because the amount is so small, forgetting that the two mites, given in humility and faith, are far more valuable than large sums given in vanity and ostentation.

We throw out the following suggestions for making a more systematic effort for the D. C. S.: some of them have been already tried among us: all of them have been proved in England and elsewhere. 1. Let a Committee be formed, who will divide the Parish among them, and undertake to solicit subscriptions from every family, which may be paid weekly, or monthly, or quarterly, or annually, according to the wishes of each individual. (An average of a cent per week from each individual would give about \$26,000 per annum.) These Committees should be large, so that each member need not have more than eight or ten families to visit. Experience is in favour of their consisting principally of ladies, acting under the direction of the Rector, and regularly reporting to him at least once a quarter. 2. Let a supply of Collecting Boxes be provided, so as to give one to each family, and let each put into his box as he has means and opportunity. These boxes should be opened either quarterly or annually, at a meeting to be held for the purpose. 3. The children at the Sunday-Schools might be interested in the cause, and be induced to contribute themselves and to endeavour to collect from others. A habit would thus be formed which would bear abundant fruit in after years, when they grew up and had means at their own disposal. The plan adopted in some of the Churches of the neighbouring Republic might be beneficially followed in all these modes of collection. They have a special service for receiving all the Missionary contributions for the year, and for solemnly presenting them for the service of God. Occasion is taken to dwell upon the duty and privilege of giving of our means, and many are thus encouraged to greater exertions or induced to make them for the first time.

We must not omit again to allude to the propriety of leaving out the names of the subscribers in our annual Reports. We noticed in our last number that no such lists occur in the Report of the S. P. C. Even if there were no better reason, the omission of these lists would probably effect a saving of nearly \$100 per annum. But we take higher ground than this. We consider that a liberality which needs to be fostered by the publication of its items must be deficient in the true spirit of Christian charity. We are all too apt to look upon our donations as due to our position, rather than in the light of an offering of our substance for the service of God. Hence many are influenced to a very great extent by what they see others giving, and forget that each one should give according to his ability, without any reference to the conduct of others. Indeed, this is the real secret of our present limited resources, and until the members of our Church can be induced to realize their individual responsibilities, and be stirred up to exert themselves, we shall have the same cause of complaint. No one disputes the fact that