

'No Collections Taken.'

(The Rev. George Frank Nason, in the 'Presbyterian Banner'.)

'Does not this church give anything to charity and to home and foreign missions and to other general work? If it does, how is this money raised?'

The little church, of which I have the honor and privilege to be pastor, came into existence some twelve years ago. The pastor for the first ten and a half years was the Rev. Francis E. Smith, now of Port Jervais. In the very beginning the church, under his wise leadership, refused to permit any suppers, entertainments, promiscuous begging or other substitute for giving. They also protected the gifts of the members from publicity, making the contributions of the members a matter of the individual conscience; not permitting the pastor or the elders to know the amounts given by any member of the church. Pledges are made which run until recalled, and these pledges are placed in the hands of the treasurer, who gives the subscriber a number and carries the account by number. So careful is he to remove as far as possible the amounts from his own knowledge that he is able to recall but few of the amounts.

In the same way support is given to the foreign missionary, which the church has supported for the past seven years. The church is growing, and during the past year has undertaken to support two missionaries and will, during the coming year—commencing January 1—endeavor to support three missionaries. There are only 149 names on the roll, resident and non-resident, alive and quiescent. Commencing the first of last January the collections for current expenses were removed from the church and the result was an immediate increase of income by over \$1,000. At the door there is a box, in which the envelopes are dropped as the people enter the church. The inner box is removed and taken to the altar for consecration at the time that offerings are usually taken. In our literature we print: 'Who are expected not to give. The stranger within our gates is our honored guest and is thrice welcome to the best we have to offer.'

The result of our system has been to develop a conscientiousness in giving. Unto the Lord is the gift made and the Lord alone will know the heart and the spirit of the gift. The first of the year we remove the monthly offering we have taken during the past year for benevolent purposes; that is, the plate collection. In the place thereof, when we send the little wall pocket to the members containing the envelopes for six months for current expenses it will also contain an equal number of colored envelopes for benevolent purposes. Upon these envelopes is printed an explanation of the benevolence to which the money enclosed will be given. Not only conscientious, but discriminate, giving is taught. Thirteen offerings in the church will be for the support of our foreign missionary, 13 for our home missionary, and 13 for our Sabbath school missionary. This leaves 13 to be distributed among the various benevolences of the church; four of these are given to the communion offerings for the poor. Thus this offering is brought to the attention and the money thoughtfully prepared in advance.

The church supports the Sabbath school, and in a little school we received \$384 last year for benevolent purposes. The offerings of the Sabbath school are also to be taken in the envelopes and the children trained to systematic support of the church. They support our missionaries with a monthly offering for each and then give, not only to all the benevolences of the church, but to organized Sabbath school

work of the country, State and nation. They are trained to intelligent support. Two placards appear on the wall each Sabbath. The one with the purpose of the offering of the day and the other of the offering of the following Sabbath and the school has continuous instruction as to the work of the various boards and committees.

Our church does not allow the solicitation of money from the members by the deacons or others for any church purposes, local or general. Pulpit instruction is given regarding the various 'causes,' and letters are read from our missionaries. I very much doubt whether any other system will appeal so strongly as the little pockets or envelopes which are sent to every member of the church. A condition of membership is participation in the support of the church. We have no pew rents and never will have. The members regularly giving to the current expenses are faced every week by the appeal of the little blue envelope and with the consciousness that this is all the appeal for funds that will be made.

Several things might be said in connection with the plan: The spirit of equality and fraternity among the members of the church. The man with a gold ring, etc., is upon the same plane as the poorer brother. The willingness of this little congregation, worshipping in a little chapel, to undertake the support of two more missionaries while they are raising the money to build a church. The fact that the money for church building can be raised upon a simple appeal to conscience and without either entertainments or personal solicitation of money. The willingness of the members who have become conscientious in money matters also to undertake personal work for Christ. The appeal of the church to mature men and their confession of Christ. The fact that we can carry a waiting list of educated and spiritual men and women who are ready to teach in the Bible school when the opportunity offers. But time would fail and space to tell of the many ways in which we believe this apostolic and Christian method of raising money aids in the spiritual life of the church.

Limited.

How sadly we ponder over the limitations of life. When Paul was bound with chains he writes to his brethren, 'Remember my bonds!' Paul's great desire was to preach the Gospel, but how could he preach the Gospel when he was bound with those chains? Why, just in this way: The great apostle was chained to the soldiers of the Praetorian Guard, four hours to one soldier, then four hours to another. Paul preached to these, and so reached the court of Caesar. This far-famed Roman Guard would have scorned if Paul had attempted to preach to them when in a body, but the bond gave the opportunity to the preacher, and through this he must have reached Caesar's household.

In spite of our bonds, how much we can do! With limited opportunities all the inventions of the ages have been wrought, all the victories achieved, all the grand discoveries have been made, all the great books have been written.

Richard Baxter for many years had the bond of physical weakness, and he wrote one hundred and forty-five distinct works.

Whitfield's last years were full of physical suffering, but while his outward man was bound with this chain, his inward man was so forcefully alive that thousands hung upon his words, and were by

his preaching won over to Christ. Howard, the great philanthropist, Cowper the gifted poet, both of these suffered from a similar bond or chain.

Many great men have worked their way up the height while bound fast with the chains of poverty. Yes, in spite of the fact that we are in bonds we may make much of life.

In the early days of our country a debtor was 'put on limits,' and he might not go beyond those limits were they ever so subscribed. And it was so planned that this debtor might go on with his business while so restricted. Now this is just what the Lord expects of us. He puts us on limits, and yet bids us do his work. We say, If I had more time, more strength, more money, more talents, I would do. The Lord says, just as you are, in your limits; do your best to further my work. We are to stretch our powers, to stretch, if possible, our limits; to go on hopefully and prayerfully; then probably the limits will be widened and broadened. To the end of life we will be in bonds, we will be limited, but the bonds and the limits are for good if we are living in right ways, looking to the Lord for help, for furtherance, for release.—Anna D. Walker, in 'Intelligencer.'

Here is a true story about a missionary helper instead of a hinderer. He was called Simeone, the bell ringer, and his story belongs to the early days of mission work in Africa: 'I used to call Christ my friend, and then I called him my mother, because he loved me so and brought me into this new life, and because he keeps me from all harm like a mother; yes, often when the bullets of the Dutch have been falling around me in the wars like rain, I felt God wanted me to work, and I have been all over the country telling of Jesus. Now I am so old I can't go about, but my heart longs for the conversion of my people. I used to go out morning and evening, ringing a bell and calling through the villages, "Tapellong! Tapellong!" (come to prayer). At first the people came, but afterward they stopped coming. I still went out every day, calling, "Tapellong!" but nobody came. I couldn't give up, for the missionary did not, and besides it was the work God gave me, so I went on ringing the bell and calling "Tapellong!" for thirty-six years. At last one day five people came, and all were converted. They were the worst people in the village, and things were different after that.'

Postal Crusade.

The following amounts have been received for the India Post-Office Crusade Fund:—

Mrs. H. Schroder, London, Ont.	\$.30
James Trethewey, Chilliwack, B.C.30
Friend, Oak Grove, Man.	2.00
John Gibson, Messley, Ont.	1.05
Mrs. J. W. Curran, Covey Station, Que.	1.00
Helen Dods, Maple Ridge, Que.70
Mrs. A. McDougall, Clan William, Man.80
Susan Morrison, East Mines Station, N.S.70
Mrs. Walter, Christian, Camilla, Ont.20
Friend, Berlin, Ont.	1.50

\$8.55

Prune thou thy words, the thoughts control,
That o'er thee swell and throng,
They shall condense within thy soul,
And change to purpose strong.

But he who lets his feelings run,
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith's meanest deed more favor bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
That bloom their hour and fade.

—Newman.