

illustrates it in verse 8; and that Paul illustrates it still further in 2 Cor. v. 17, "If any man be in Christ," etc. Then I show how that great change may be known by its influence on the heart, feeling and character. I illustrate this by two examples from Old Testament history. The unconverted Jews said of the Sabbath and sanctuary, "What a weariness is it," and wished it past that they might buy and sell and get gain. In contrast, David in Psalm lxxiv. describes the sentiments of the believer in every age when he mourns, because he was deprived for a time of access to God in the sanctuary. That he says nothing of his privations as a man or king, but only of his spiritual privations; and that, "venerable old king as he was, he would rather be a door-keeper in God's house than dwell among the ungodly, etc. Then I ask, have they such sentiments toward spiritual things? Do they feel a deeper interest in the Bible, the Sabbath and sanctuary than at a former period? Have they earnestly pleaded for an interest in Christ (Matt. vii. 7-11; Luke xi. 13)? Have they accepted Him as their Saviour, and are they now trusting in Him as such? Have they reason to believe that they have experienced a change of heart? Do they truly love Christ? Paul says in Romans viii. 7 that the carnal mind, the unconverted heart, hates God, whereas in Romans v. the hope that maketh not ashamed springs from the love of God shed abroad in the heart by the Holy Ghost given to us, which is just the new birth. Do they love Christ? And Peter says, "To you that believe Christ is precious." Is He precious to them?

Are they prepared to give up everything contrary to His will, and to enthroned Him in their hearts? Then when satisfied on these points I advise them to read and pray over the closing part of each of the Gospels—from Matt. xxvi. 26 to end, with the account of the agony in the Garden, etc., also to read Isa. liii. and Psalm cxvi. on Christian experience, to bring their minds into harmony with the occasion, and solemnly to dedicate themselves to the Lord, then to arrange how their minds will be occupied during the service so as to derive the greatest benefit from it. To take a view of Christ's humiliation in our room, and all that He bore for us, especially the closing scenes in Gethsemane and on Calvary, and all for sin, and my sins bore a part. And then, when receiving the sacred elements, say in their hearts, This bread represents Christ's body broken for me, and plead for an interest in His atonement. This wine represents Christ's blood shed for me, and plead to be cleansed from sin in His precious blood. Then to dedicate themselves wholly to the Lord, and pray for the blessing they especially need for themselves, and nearest relatives and others. Then when they return home to retire to meditate and pray, and if they feel a deep sense of the evil of sin, tenderness of conscience and a glow of love to the Saviour, it is a proof that Jesus has been present with them and has accepted their service. Then what is needed is to take His Word as their rule and guide all through life, and constantly to look up to Him and ask with converted Saul, "Lord, what wilt Thou have me to do!" or to seek to know and do His will in all things. This is merely dealing with them as to their personal experience and the evidence of their interest in Christ.

CONTRIBUTING FOR THE SCHEMES OF THE CHURCH.

MR. EDITOR,—In your own paper, and in other publications which are interested in the work of the Church, surprise and disappointment are expressed because of the falling off in the contributions, or rather because of the insufficiency of these, for the work which has been undertaken, the Home and Foreign Mission work especially. In the minds of some of those who have written, there seems mingled with the disappointment not a little indignation, and the people of the Church are stigmatized as sordid and stingy. None of the friends who have written on the matter have thought of accounting for the sudden close-fistedness which, they say, has come to mark the Presbyterian people. An endeavour of this kind, on the part of the writers might have been useful. At any rate it may be taken for granted that mere railing and scolding will do no good, while all would welcome a calm endeavour to reach a correct understanding as to where the root of our trouble lies.

For my own part I do not think that the people of the Church are less disposed to be just to its enterprises than they were of old times, but while the work of the Church has been suddenly expanded, the resources of the people have been rapidly contracted; and I am persuaded that they do not contribute, just because the means so to do are not at hand.

It must be admitted that the mass of our people does not consist of those who are possessed of realized wealth, but that the Church treasury has been every year filled from the fruits of the industry of the contributors during the year preceding. As soon as this industry ceases to be profitable, the resources of the Church must be cut off. Will any one venture to say that industry has been profitable in Canada for the last ten years? Perhaps we may except the industry of the "rings," but that is hardly a legitimate industry, and is not of much, if of any, use to us.

Then it is perfectly right that we should look at another source of impoverishment for the classes of which the Presbyterian Church is mainly formed, the classes who occupy a middle place as to wealth.

The day was when very many of the most wealthy men in the Province were Presbyterians; and perhaps we have hardly yet got over the habit of expecting the large sums which used to be given by the rich and generous few, and which once filled the treasury of the Church. But the fathers have fallen asleep, and the sons do not often walk in the fathers' steps. The Presbyterian Church is not so much as it should be the Church of the poor. It is not either the Church of the rich, at least in Canada, nor need it desire to be, but it is the Church of the class which feels most heavily the burden of public taxation. The cry is universal that it is hard to live; and why is it hard to live? The necessities of life are produced more cheaply and more plentifully than ever, but our system of taxation adds so enormously to their cost that it is difficult for the man of moderate means to obtain them. He is stinted, and he is not in the condition or temper to stint himself and his family any more for the sake of the growing claims of the Church. Nor is he at all in the mood to be smoothed down by those writers in the religious press, who tell him that, in their opinion, he is mean or sordid.

It looks as if the Church must set itself to a reconsideration of its mode of finance suiting itself to changed conditions. More especially will it be needful to give attention to the sources of supply, to have better acquaintance with details as respects those sources, and to establish an organization for the management of those details. If we may not expect large donations in our hour of need, let us exercise foresight and care with our smaller offerings. Those more numerous contributions will not only fill the treasury, but will be a means of increasing the interest of the givers in the work to be done. And let the Church decline to be led by those ardent brethren who are so often ready with new Schemes, but do not trouble their minds much, if at all, with the question of the providing of means. J. D. MACDONALD.

Hamilton, Feb. 21, 1888.

THE SECOND ADVENT.

MR. EDITOR,—In a recent issue Mr. "Hopeful" has delivered himself in answer to a previous deliverance by Mr. "Faithful." Both seem to be confident, especially Mr. "Hopeful," that he is right in his interpretation of the word. This is a subject that has of late forced itself upon the consideration of Bible students. "Coming events cast their shadows ahead." Mr. "Faithful's" handling of the subject seems to be an honest endeavour to elicit truth, but Mr. "Hopeful" seems more anxious to defend an old dogma. Now that you have let this discussion into THE CANADA PRESBYTERIAN, you cannot very easily limit it, so long as it is conducted fairly. One thing is very evident to my mind, that a knowledge of the classics does not confer an infallible opinion of the "deep things of the Word." The Christian Church seems as much in the dark with respect to Christ's second coming, as the Jews were with respect to His first coming. If "Hopeful" wishes to convince any one that his opinions are right he had better reconcile the twelfth chapter of Daniel with the twentieth of Revelation. They must either be reconciled, or they stand diametrically opposed to each other.

NEW WESTMINSTER PRESBYTERIAN.

New Westminster, Feb. 9, 1888.

AGED AND INFIRM MINISTERS' FUND

THE ASSEMBLY'S APPEAL FOR CONTRIBUTIONS TO CAPITAL—AN EXEMPLARY CONTRIBUTION.

MR. EDITOR,—It will soon be two years since the General Assembly closed its earnest consideration of the annual report of the Committee on the Aged and Infirm Ministers' Fund with a solemn appeal to the wealthier members of the Church in behalf of the Fund. That appeal was made in the hope that it would be so liberally responded to that the present slender capital of \$15,000 would, before a long time, be increased to \$100,000, which is considered the least that should be aimed at, if the pioneer ministers of the Church are to enjoy a comfortable retiring allowance, such as the slow accumulation of years will doubtless ensure for the retiring ministers of another generation.

Although the Assembly's deliverance affirmed that "none of the funds of the Church is now so much in need of the benefactions" of its wealthier members, the appeal has hitherto been without results; and many are now of the opinion that little is to be expected from it, unless personal application is resorted to, as in the case of the college endowments. In these circumstances many will sympathize with me in the great pleasure I have in being able to announce that a donation has been received, which, I trust, will prove to be only the beginning of a succession of contributions that will ere long end all our anxieties. Mr. George Barron, an elder of Chalmers Church, Elora, has just contributed \$500, "to be invested as part of the capital of the Fund for Aged and Infirm Ministers." Such a benefaction from a retired farmer of only very moderate means has greatly revived my hopes; and I cannot refrain from referring to it, in the hope that my doing so may lead others to turn their liberality in the same direction. Probably there are not a few to whom a contribution of \$500 or \$1,000 to the Aged and Infirm Ministers' Fund would be a comparative trifle, and who would, before now, have cordially responded to the Assembly's appeal if the claims of the Fund had been pressed upon their attention, as other claims have been, by personal application. But I cannot yet renounce the hope that the object in view may be attained otherwise than by personal canvass. It will indeed be a sore disappointment if among many who are "rich in this world," there are few or none found who are "ready to distribute" "to the necessity" of fathers and brethren who can no longer labour in the ministry; and I cannot but pray that this communication may take the eye and affect the heart of some considerate Christian of ample means, whose mind is not unfamiliar with thoughts of the time when the King "on the throne of His glory" will graciously acknowledge, as done to Himself, the kindness bestowed on His brethren in their need.

Elora, Feb. 21, 1888.

JAMES MIDDLEMISS.

ENLIGHTENMENT WANTED.

MR. EDITOR,—It has been stated in your pages several times, also by Dr. Cochrane and others, that this year is a critical time for the Mission Schemes of our Church. Yet I fear many of our people are not considering the matter in a right spirit. In the congregation to which I belong, I am sorry to say, our contributions for the past year show quite a decrease. In looking for the causes for this we find two reasons (I call them excuses) especially prominent: First, we do not like the Augmentation Scheme, and so will give nothing.

Then all the Schemes suffer because those good people do not think well of one. To get rid of this excuse, we have set that Scheme apart from the rest, and arranged that those who favour Augmentation can give to it specially.

Excuse number two, that the moneys sent from the congregations are not appropriated as desired by the givers, but are manipulated by somebody or some committee so to take from one Scheme to add to another. Our minister and others have denied this again and again, yet it is still believed by many. Will some one who can do so with authority tell in your paper the state of the case. It would perhaps benefit other congregations as well as the one in which I hold the office of

ELDER.