

sometimes necessary to pay afterwards, for a church may be needed before the money can all be raised. It is also generally more equitable, for in this way those are paying for the church who are enjoying the use of it.

Now, if church building, and therefore church debt, are an ordinary and right part of church life and work, it is unfair and unjust for some to use the chief part of the interest and impulse of the Century Scheme for their own congregational work, adding to their church buildings or paying their ordinary church debts, and leaving to others the raising of the Common Fund, unless the circumstances be exceptional.

Take an illustration, (a supposable case, but we trust that it will not become a reality with loyal and liberal Presbyterians). A congregation has built a church and paid for it year by year. It is free of debt. Another has no debt, but will have to build in five years. Both these throw themselves heartily and loyally into the Century Fund, besides bearing their own burdens. A third has builded recently and has some debt, while a fourth must build in three years. These last, under the impulse of the Century movement, raise amounts equally large with the first two, but they use most of it for themselves, one pays off debt, the other builds a year in advance. Both of these last give to the Common Fund a tithe or two of the whole, and then, because money spent in paying debts will have a column for its recognition, claim that they are helping the Century Fund.

All this would be manifestly unfair to the other congregations that have paid for their own work or will soon have to assume the burden of it. If the four congregations have equal ability and differ only in the date of their building and debt paying, they should give about equally to the Common Fund for the missionary and benevolent work of the Church.

Further, it would be unfair to the Church at large. The Church has not made the occasion, the end of the century, but the Church has made use of the occasion and worked up a general enthusiasm for putting in a better position its chief missionary and benevolent Schemes. And it would not be

fair to the Church, for congregations, unless in exceptionally burdened circumstances, to take advantage of the sentiment thus called forth on behalf of her Schemes, and to use it for paying church debts or erecting new buildings.

Again, it would be unfair and harmful to the Fund and would hinder its success. A great enterprise has been undertaken. We are to commemorate the turn of the century by putting all our leading missionary, educational, and benevolent schemes in a position to do more and better work. That enterprise requires the united efforts of all, and so far as it does not receive such united effort, so far must it fail of success. In addition, the fact of any thus evading their rightful share of the Common Fund would tend to discourage those who are working for it and to lessen their efforts.

Once again, such diversion of interest, except in cases where there are special burdens, would help to defeat in some measure the highest aim and end of the Century Fund, the uplifting, the deepening, of the spiritual life of the Church. This point was strongly emphasized in starting the Fund. Only as thought and aim and effort are drawn forth beyond ourselves, can such result follow. If churches that are quite able to bear their ordinary burdens, instead of sharing with others the burden of the Common Fund, were to borrow the impulse of that Fund to ease themselves, still claiming credit for helping in the Century Scheme, there could not be much spiritual uplift. The tendency of such an attitude is always in the opposite direction. It would not be "what Jesus would do." It would be too nearly allied to selfishness to uplift and enoble the character, moulding into the likeness of the Divine

"But we are persuaded better things" of the Presbyterian Church in Canada. One thing that has marked her history has been her ever generous response to "Come over and help us" from whatever quarter the cry of need came. And now as she looks back with gratitude over the old century and forward with hope to the new, she will respond with heart and hand to the effort of making our Church and her work a mightier agency for the world's good.

From the coming years with their ever growing success may those who have to do with our missionary and benevolent Schemes be enabled to look back with gratitude for the impulse given at the century's beginning by the Century Fund.