

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHURCH SCHEMES.

Rev. Robt. H. Warden, D.D.

The present church year ends on Tuesday, 28th February, and a new year will have commenced before this issue of the Dominion Presbyterian reaches your readers. There is a tendency upon the part of many congregations and their office-bearers to put off doing anything for the missionary, benevolent and educational work of the church until many months of the year have gone by, in consequence of which one or more of the schemes suffers considerably. To give early information regarding the matter I submit herewith a statement of the amounts required—western section—for the year beginning 1st March, 1905. One or two of the items may be slightly modified in connection with meetings of some of the committees of the church within the next fortnight. The statement, however, is substantially correct.

Home Missions.....	\$135,000
Augmentation of Stipends.....	30,000
Foreign Missions, (not including W.F.M.).....	90,000
French Evangelization.....	24,000
Pointe-aux-Trembles schools.....	12,000
Theological Colleges, viz:	
Knox.....	12,000
Queen's.....	6,500
Manitoba, (from Ontario and Quebec).....	2,800
From Maritime Provinces.....	\$ 200
From N. Western Synods.....	6,000
Ministers' Widows' and Orphans Fund (over and above Ministers' Rates and Interest from Investments).....	15,000
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments).....	15,000
Assembly Fund.....	7,500

I have no hesitation whatever in stating my deliberate conviction that the total contributions for church schemes can be doubled for the year on which we are about to enter, provided, first, that we have hearty co-operation, and, second, a systematic plan adopted in every congregation whereby our people will have the opportunity of contributing at least once a month. Every now and then we have letters from intelligent members of our church—and of late these have been much more frequent than formerly—suggesting or urging that steps be taken by all Presbyteries with a view to the immediate introduction in congregations of some systematic plan of raising money for the church's work. The circumstances of congregations so greatly vary that what may suit one may be altogether unsuitable for another, and yet it seems to me, generally speaking, even in most country districts, not to speak of towns and cities, there ought to be no practical difficulty in the way of people contributing at least once each month. Many of our members, who now contribute only \$6 or \$12 a year, because they only have the opportunity of doing so annually, will be sur-

prised at the amount even they, themselves, will contribute if the opportunity is afforded each month.

Not only is system desirable—and a system which embraces frequent giving—but it is also of great importance that a systematic effort be made by office-bearers to reach everyone in their respective congregations earning money. It is very generally the case that the number in a congregation contributing to the schemes of the church is very much less—in some cases one-half or one-third—than the number contributing for congregational purposes. In some places, at any rate, this is the result of a lack of system in endeavoring to reach all who have it in their power to give for mission work.

I am perfectly satisfied that if in congregations where such system does not exist, ministers and office-bearers were to spend a little time in the next few weeks in carefully considering the matter and in introducing among their people such a system as is likely to be suitable, the increase in contributions for the work of the church would be a great surprise to all.

If it be the case that the intention of Christ in founding a church was that it might be a missionary society, propagating His gospel all over the world, surely it is reasonable to expect that the office-bearers of our congregations will seek to further this intention by organizing systematic plans whereby means may be got to raise up and train earnest men and women who shall go out as missionaries of the Cross, and in supporting these missionaries in their efforts in our own and other lands to bring men to a knowledge of the Saviour. The importance cannot be too strongly emphasized of beginning now at the opening of a new year instead of delaying until many of its weeks and months have gone by.

First, systematic giving; second, monthly giving; third, quarterly remittance.

"Bring ye all the tithes into the storehouse that there might be meat in miny house and prove Me now herewith," saith the Lord of Hosts, "if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Toronto, 25th Feb., 1905.

THE WELSH REVIVAL.

If you ask me the meaning of the Welsh revival, I say, it is Pentecost continued, without one single moment's doubt.

But let me speak of the thing itself.

I left London on Monday, reaching

Cardiff at 8.30 that evening, and my friend who met me said to me, "What are you going to do? Will you go home, or will you go to the meeting?" I said, "What meeting?" He said, "There is a meeting in Roath Road Chapel." "Oh," I said, "I would rather have a meeting than home." We went. The meeting had been going on an hour and a half when we got there, and we stayed for two hours and a half and went home, and the meeting was still going on, and I had not then touched what is spoken of as—it is not my phrase, but it is expressive—the "fire zone." I was on the outskirts of the work. It was a wonderful night, utterly without order, characterised from first to last by the orderliness of the Spirit of God.

But it is of Tuesday that I would specially speak. I was the whole of that day in Clydach Vale, spending eight hours in actual meetings, and the rest of the time in the company of Evan Roberts, whom God has so wonderfully raised up. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. Oh, the chapels, through Wales! Thank God for them! And everything was so quiet and orderly that we had to ask where the meeting was. And a lad, pointing to a chapel, said, "In there." Not a single person outside. Everything was quiet. We made our way through the open door, and just managed to get inside, and found the chapel crowded from floor to ceiling with a great mass of people. What was the occupation of the service? It is impossible for me to tell you finally and fully. Suffice it to say that throughout that service there was singing and praying, and personal testimony, but no preaching.

The Rev. J. Hudson Taylor, founder of the China Inland Mission, has been resting in quiet retirement in Switzerland during the past four or five years on account of a complete breakdown in health, which rendered him quite unfit for work of any kind. During the past few weeks, however, he has been feeling so much better that he has decided once more to undertake the journey to China. He is returning to England, and after a very brief stay, hopes to set out early in the month for the land which he first entered as a medical missionary fifty-one years ago. He will travel by way of America, and be accompanied by his son, Dr. Howard Taylor, and Mrs. Howard Taylor (nee Geraldine Guinness.)

Rev. James Aubrey, of Monkton, has resigned the pastorate of Knox church there and will shortly remove to London. His departure is deeply regretted by the people among whom he has laboured for the past seven years.