

shiver in the cold, grow up uneducated and unbefriended, while we fret at our business to keep our wardrobes and tables full. Business is dull, but never too dull to impose sacrifices upon ourselves. Our economies always begin with Christ and the poor, when they should, if we were living the high Christian life, begin with our pampered families. We smother ourselves in costly cashmeres and satins, while the children of our dead brother are being dwarfed by want.

"Surely this is not according to the precept or example of Christ. It is because of the mercenary and extravagant spirit of church members that the Lord who is waiting to be gracious withholds from us Pentecostal blessings. Showers of grace are ready to descend, but we prevent them by our personal extravagance and gold worship. All that we possess, even if we own millions, consists really in what we wisely give away.

"Money is power—a tremendous power for Christ and humanity. The Church has yet to learn its use in that direction. We are our brother's keeper. If he suffers in body and soul without our sharing with him of this world's goods, which we hold as stewards, we need to hang our heads in shame. The question that the communistic world is asking, is not as society asks, is he well dressed? and how much is he worth? and can he talk eloquently? but how often does he visit the poor with purse and basket well filled, and how much does he give away to help men and glorify God? These are the test questions. How answerest thou? We have not a dollar to spare for Christ and our poor neglected brethren, because society within the Church demands that we shall dress extravagantly and give frequent entertainments, more costly than our neighbors, to which the lame and the halt are never invited, and never welcome. Are the churches in an unsatisfactory condition? They are. Do the pastors complain that spiritual matters are dead, and the temporal aloof ablaze with energy? The explanation is apparent. The substance of the Lord is not consecrated to Him, but to ourselves and families. The command to provide for our own household is fulfilled to excess.

### OUR RESOURCES.

It is not too much to say that the Presbyterian Church has never yet fully used her resources in the service of the Redeemer. We do not now refer to the consecration of property, though that needs to be

considered. We refer to the working power of our membership. Here is an evangelistic force in an almost latent condition among us. When a church is blessed with a revival there is an ardent desire on the part of the membership to work for Christ. Living Christians are better themselves for regular and active labour in the vineyard, and the good that they can do is beyond computation. We quote the following thoughts from the *Philadelphia Presbyterian*. They seem to us as applicable within the bounds of our own Synod as anywhere in America:

This desire to teach is not wrong—one of the blessed results of our piety. But does it not suggest to us consideration of the merits of lay licentiate as a beneficial measure to utilize and direct this tendency, so apparent in our congregation? We do not propose it as a measure, we rather suggest it as a subject for consideration. We think it is worthy of at least this much for the following reasons:—because it would give the Church some increased revenue from her valuable moral and intellectual resources. It would be much sanctified effort from being drawn away from the Church. It would be a temptation to earnest workers to disregard the proprieties of church order. It would enable us to possess and use many points of growing interest to the Church by the help of these licensed men, which we can neither organize nor hold now, because we are not able to pay the salaries adequate to support our ministers. It would both keep and set off multitudes of feeble missions from the Home Board. It would foster under-care, and by our direction, many of those that would soon need ordained ministers to take charge, and regularly administer sacraments. It would, as we believe, be bringing into pastorates our now unemployed ministers, by bringing these struggling churches into shape and strength.

But it may be objected that it will break down the standard of preparation which has been the glory of the Presbyterian Church in all its ages. We reply, no, half as fast as the present movement is in the direction of ignoring it altogether, and is too much in the interest of strained ignorance. Men and women can do but little more than read the English Bibles, are stringing passages which have an imagined coherence, proclaiming themselves authoritative teachers in our churches, boldly announcing their appointments to preach in our assemblies of worship, and promising that