

The Presbyterian Review.

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Toronto, April, 13, 1894.

Time For Action.

REV. Dr. Cochrane announces that the payment of
R Augmentation claims for the past six months has
been deferred until the end of this month, in the hope
that congregations or individual members of the Church
will still make up the \$6,000 deficit, so that the claims
may be paid in full. It is also announced that the Home
Mission Funds have a deficit of nearly \$12,000. It is
to be sincerely hoped that these deficits may be wiped
out without delay. There is no question that the
funds of the church have suffered on account of the
stringency in money which prevails, neither can it be
questioned that the general depression of trade from
which the country is suffering renders it more than
usually difficult for liberal-minded givers to maintain their
old time subscriptions. But what have we been taught?
It is a part of the belief of every worshipper that the
monies denoted to the Church of God are given to the
Lord. It is an offering of our substance on the Christian
altar. It is only when this spirit moves us that the gift
is acceptable; when it becomes a part of our worship.
And surely as respects our worldly goods, the very best
we can do ought to be done. Not only should our lives
be ordered aright as to character-building, by using the
means of grace readily placed at hand by the preaching
of the Word, and devotional exercises such as medita-
tion and prayer but also, and very much by cultivating
diligently the grace of self-sacrifice. Trial is the keen
edge of experience. The importance of suffering, the
holiness of suffering is too often overlooked. Self-
sacrifice is not always the severest form of suffering,
controlled as it generally is by man himself, and the
form of it which we are now urging—self-sacrifice through
the pocket—is certainly not one of the most difficult trials
to be endured. After all it is only the sacrifice of a
luxury here, of a comfort there, that the priceless Word
of God, the Word of Life may be sent abroad. Let every
reader of the REVIEW, every member of the church but
realize his and her duty in this matter, this most
neglected matter, and we venture to say that not only
the Augmentation Fund, and the Home Mission Fund
regarding with Dr. Cochrane writes, but every scheme
of the church would be revived, and enlarged and so
would the lives of the prayerful givers. Consider what
a fruitful means of good the grace of giving might
become if properly taken advantage of. There is the
right disposition of heart: the knowledge of God's work
and the needs of the vineyard, which would be obtained
by a search for the most deserving and needy objects
for your liberality to be exercised upon; the living

sympathy which would be created between the giver
and the recipient; the prayers for guidance in making
a choice, the prayers that the gift should be received in
a proper spirit; the prayers for abundant blessing
accompanying the gift. And all the exercise and more
the effect which a good example would have upon
others—and so forth, may be, and ought to be expended
on the widow's mite as well as on the farmer's ten
dollars. It is not the money value of the gift, but the
spirit with which it is given, and that spirit may be
measured by the ability of the giver.

It is beyond question that the Presbyterian Church
in Canada has been blessed, and is a blessing to Canada.
Her members are upon the whole, prosperous and well-
to-do. They could if they would so choose replenish the
diminished treasury of the church, without suffering
much inconvenience or lack of their usual comforts.
That more is not done in a cheerful spirit is cause for
serious reflection. Has the pulpit been faithful, has the
church press done its duty, have the elders and such of
the elders who have been truly spiritually-minded been
interested and active as they ought? No better time
than now could be desired for pausing to enquire as to
remissness in this respect. Remembering the ground upon
which this duty is based, the great importance of sup-
porting by our worldly means God's work, there should
be no hesitation in raising a call to duty which shall
issue in a rich performance.

A Common Interest.

No more beautiful privilege has been placed within
the reach of man than that which permits of sympathy
with his fellows. To be permitted to share the sorrows
and the joys, to rejoice with them that do dejection and to
weep with them that weep, indicates not only the
brotherhood of man, but emphasizes and illustrates that
higher nature, the distinctive badge of man, the best
element in his character. True manhood is not selfish;
enlightened and sanctified manhood finds its realization
in fulfilling the law of Christ. These thoughts may find
an application, not unneeded, in the relations which
exist between many of our congregations.

An experience not infrequent is that there is a lack
of that spirit of fraternity and active sympathy between
congregation and congregation which is so much desir-
ed and prized when existing between individuals.
It will not be denied that the best of feeling, the deepest
interest ought to exist between organizations so integ-
rally identified in objects, responsibilities, and results,
yet the fact too often remains that there is much positive
indifference where there ought to be co-operation.

The principle underlying Presbyterianism in this
respect is that the congregations belong to a consoli-
dated system, each and all amenable to the general
laws, not as in the Congregational body where each
local body has a right to exercise all ecclesiastical func-
tions. Thus, the interest of one is the interest of all.
The strong congregation is vitally interested in the
weaker congregation. It is presumed this will be ad-
mitted theoretically even by those who do not feel under
a definite obligation to act in the truth contained in the
premises. But it is a practical sense of duty that is
needed, and one direction in which the cause of Presby-
terianism can be greatly strengthened is by a develop-
ment of interest outside one's own congregation.