

Why would it not be a better way for a pastor desiring rest and change to take one of these weak churches under his care for the summer and invite the student to his own better equipped church? Thus the weaker church would have the benefit of an experienced pastor to help it in building up its waste places, and the student have the help which comes from working with a well-organized body. Many of these churches need wise planning and guidance more than anything else, and this only an experienced pastor can supply.—*Chicago Advance*.

## Editorial Articles.

### CHURCH FINANCES.

It is often considered an unfortunate thing that money should be asked, and supposed to be necessary, for churches. This is a very, very imperfect view of the matter. Money given to a church is, or ought to be, considered as given to the Lord. Now, if money could not be given to the Lord, what other and better uses could a man make of it?

"He could keep his money and give the Lord his time." Well, but money is time, and time is money, in a commercial sense. At best, he could only give his time in one place; while if he gives money he virtually secures time spent in many places—wherever his money reaches. Thus, people in Canada are spending "time" (by spending money) in Africa, China and Japan. And often someone is better adapted for direct work for the Lord than another; and the last may help the first by giving money to enable him to largely spend his time in Christian work. Thus, often, with private Christians, and ministers and missionaries. All experience testifies, however, that a man must not place his whole service in *giving*, but at least a part of it in *working*. Analogy would seem to say that neither must a minister place his whole service in *working*, but some of it also in *giving*. The one helps the other.

The *habit* of giving needs to be cultivated. Rural members of churches are often woefully deficient in this grace. Grown up people are not ashamed to put *coppers* in the plate at a missionary or church collection; or two dollars as their annual and total contribution to the church. City people do better

because they have been oftener called upon, and have thus been trained to give. This would point to a better training necessary in the country. And there is no way yet discovered better than the weekly offering. When the two dollars come to be divided into fifty-two portions, the man will not put four cents in his envelope, he will put in ten. And even this small sum, week by week, begets a habit of giving. And no sooner does he find that he can now give five dollars easier than formerly he gave two, just by paying it in weekly portions, than he tells his neighbor of it, and gets him to do the same.

To people we often say: Always say "yes" when you can; but put in any necessary condition. So we would say: Let no ministerial brother, after this date, accept the offer of a church without making it a *condition* that the weekly offering be established. The churches *will accept the condition*, and a great benefit will be the result.

The great majority of the churches practise this system; some rural churches are yet "in the woods." But for missionary and other benevolent causes there still exist the old spasmodic and uncertain methods. People would give, say, by the month, to missionary causes, just as readily as by the week to their local church. But they don't want to be "troubled" with such frequent payments. The remedy is plain: Give some of the young members "something to do," by making them collectors of these small monthly sums. The man whose name has been in the Year-Book year after year for a dollar, will give 25 cents a month; and the man who put down, "A friend, 25c." and was shovelled in among the "small sums," will now give 10c or 5c monthly. They only need regular calling on:

Constant giving, to keep the heart in the habit of giving. Constant speaking of it, lest it be forgot. Constant prayer for guidance, that mistakes be not made. Constant watching, lest the tempter and the world corrupt!

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