

congregation often grumbled that he had to do so much for "the Church." And we might look nearer home than Edinburgh. Have we not seen annual reports of city congregations in this Dominion, that showed thousands of dollars for the maintenance of their own organization, and only as many hundreds for charity and the general Schemes of the Church. And yet we have heard members of these congregations talk rather loudly of the great efforts they had to make for themselves.

'But, what would you have us to do,' it may be asked? 'For there are no poor in our congregation.' And small wonder that there are none. If you look diligently after the rich, and let them drop off the list when they become poor; if you give relief so as to wound self-respect, not only letting the right hand know what the left hand doeth, but letting all the world know even the very names of those relieved; if the cold shoulder and a cold corner are given to the poor in the house of God, it is very probable,—indeed it is to be hoped—that they will have enough self-respect left to cut the connection themselves.

But with regard to the Schemes of the Church, at any rate, even the above argument cannot be used. The Church appeals to its people on behalf of the noblest works of general Christian enterprise, but the response is often just the alms that might be tossed to an importunate beggar. Many a Christian man who would think \$5 a small Christmas box for his little boy or girl, considers half the amount a large sum to give for the conversion of the heathen world. But as the same man may be giving a good deal for his own comfort and pleasure in the church, his conscience is quieted.

Need we point the moral of all this? It is that the liberality of congregations should be tested not by what they do for themselves, but chiefly and in most cases by what they do for others, and the cause of Christ generally. G. M. G.

The Present a Revival Age.

All who take a deep interest in the progress of the Redeemer's cause, cannot fail to notice the many indications afforded us that fields throughout the world are now white to the harvest. And per-

haps, one of the strongest indications now witnessed in this respect is the mighty and extended movements of the Holy Spirit upon the minds of men in leading them to Christ. The present age is preeminently a revival age, one in which millions are found under the influence of the Holy Spirit yielding themselves to the Saviour. Numberless instances are afforded in the present century of the marvellous working of the Spirit's agency in effecting a change in the hearts and consciences of men. Look, for example, at the mighty power which attended the gospel in Ireland a few years ago, when numbers were pierced in their hearts and many were added to the Lord. Glance again at the coast of Sweden, where no less than 4 or 500 clergymen were brought to a knowledge of the truth out of a body of ministers who knew almost nothing of spiritual religion. Look at a colony of South Australia, where about ten years ago the power of the truth was such that men could not work in the Gold Mines by day, nor women rest in their homes—not less than 500 were brought to confess Christ. See again, the conversion of Father Chiniquy, and hundreds of others in Kankakee, placing their trust in Christ and Christ alone. And need we refer to the revival of recent date, within the pale of our sister church at Cape Breton, in which numbers have been added to the Lord. These examples show to us what God is doing in these days, and that the present is truly a revival age. Clearly are we shown by the instances cited, that if the Apostolic age has gone never again to return, the demonstration of the Spirit and the power which attended the truth still remain. That same invisible and omniscient, one who introduced the reign of grace amid pentecostal showers, makes known to us to-day that he is still ready amid scenes more wonderful even than these to usher in the latter day glory. The truth now proves just as powerful as on former days to the nurturing of the brightest style of virtue, and also for the pulling down of the strongholds of sin and Satan everywhere. Nay, the spirit moves with just as much energy and success now, as in the apostolic age, that it has the same power to move in every community and clime in all stages of