

tent are the members of our Church impressed with a sense of this responsibility of their's?

In answering the question, I shall call attention not to special deeds or special deficiencies, nor seek to elevate any one mission above another. In his own way the Commissariat Officer is as necessary in warfare as the combatant, for "does not an army march on its stomach?" And the hospital servant is as honourable as the sentinel or scout. We are speaking of a great Church; and any other than a broad impartial view of its operations as a whole would be unjust. Again, our standard or measure must be money. Spiritual forces we cannot weigh. And money represents now, more completely than ever before, all purely human forces, and everything that man naturally desires. The money that a man sacrifices for a cause represents his sacrifice of earth and sense for that cause. In modern war, not the most populous, not the most courageous nation, wins in the long run. The richest wins, for it commands the best and the biggest battalions.

What then is the extent of sacrifice made by our members for all the external work of the Church? I take the last published statistics, and find that on an average each member gives less than one dollar a year towards the whole work. Of course many give tens, or hundreds of dollars, but that implies that tens or hundreds of communicants give nothing. In no Presbytery save in four or five is the average higher, and in these the increase is due to the efforts of only one or two congregations. Thus in Montreal, the average rises apparently to three dollars, but if you count neither the membership nor the contributions of Erskine and Coté St. Churches, the rest of the Presbytery falls summarily to the one dollar average. Toronto, *minus* Gould St. Congregation, comes down to the same low level. Deduct St. Matthew's and Fort Massey Congregations, and Halifax Presbytery is no better. In St. John Presbytery, without any deduction, the average is sixty cents a year per member, for all the Schemes of

the Church put together. This, so far as "Missions" are concerned, is what Church membership means!

Shall we make comparisons in order to show in a more terribly clear light what is meant by this state of things! Shall we compute what is spent on luxuries and frivolities, on articles unnecessary, and articles hurtful to ourselves or others? No. We have no space for comparisons, we have no heart to make them. The unfaithfulness to the Lord is too appalling, the selfishness is too universal and absolute for speech. He who was rich, for our sakes became poor. The Life was made subject to death. The ever Blessed became a curse. Holiness became sin for us. And we, the redeemed at such a price, give to Him, what! Ourselves? Evidently not. For he that gives himself, gives his substance. The proportion of our substance that is given we have seen. And thus saith the Lord: by their fruits ye shall know them.

Surely there is an explanation. It cannot be that the Church is dead. It is only want of thought and want of heart. Just so. Want of thought! That includes lack of system, absence of organization; and so, not one half of the members are ever reached, and they do not volunteer. Want of heart! That means at the very least a feeble life, deficient energy, lack of persistent effort. But alas! does not this explanation simply explain that with half of our ministers and members church-membership means nothing?

CHURCHMAN.

CORRESPONDENCE.

AGED & INFIRM MINISTERS FUND.

MR. EDITOR.—The treasury of the Aged and Infirm Ministers Fund greatly needs, I will not say to be replenished, for it has never been much over half pleased, but to be much more abundantly supplied than it has been in times past.

The expenditure last year exceeded the income by upwards of \$2000. At this rate, the whole capital shall be absorbed in three years. I am not anxious that the capital should increase very much, but I am exceed-