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SYSTEMATIC GIVING.

THIS subject is once more pressed on the attention of the church, by the discussion in General Assembly, on the Foreign Mission deficit. Systematic giving, if adopted by the membership of the church as a whole would place all the Committees on a sound footing. It has been pointed out that while many congregations contribute liberally many more contribute but meagerly, and quite a number, not at all. Now, the obligations of the church should rest upon all, without exception, as God has prospered them, and if this truth were acknowledged and acted upon as it ought, much valuable time now bestowed on financing would be available for ministerial and pastoral work. The capacity of the church for giving has not been reached. This is undoubtedly true, for we have only to look around to find many who are in comfortable circumstances, and many who are wealthy whose offerings to the cause of God through the medium of the church are out of all proportion to what they ought to be. It is the duty of the church to reach these people. Not of the ministers alone, but of the elders, and church workers. A committee on systematic giving ought to be in every congregation, and the work of educating the people in this respect ought to be incessant. We confess that not a few ministers are too timid in bringing money matters before their people. They view their duty in a wrong light. To ask the people to give to every scheme of the church is not begging, but discharging the duty of an agent for the congregation. The work of the Church is the work of the congregations and when a minister brings it persuasively before the people, it is not for his own special advantage he does so, but for theirs. At the same time ministers ought to be careful what schemes other than church schemes they should commend to their people. The machinery of the Church ought not to be used for other purposes than those strictly pertaining to the Church. Far be it from us to suggest a closing up of any legitimate avenue for benevolence, but the Presbyterian pulpit, as such, should not be made the source of appeals for money from the church members for objects not directly under Presbyterian control, and for the proper disposal of which there

is no guarantee to the people who might contribute. There are other means than the pulpit by which such objects can be fully published. When care is observed as to the schemes advocated from the pulpit, ministers will find the list still greatly reduced and those having special claims not too numerous to burden a willing people. Nobody need be asked to give more than can be fairly well spared, and no one is ever made the poorer by what he or she brings to God's cause.

AGED AND INFIRM MINISTERS.

It is widely known throughout the Church that the Committee on the Aged and Infirm Ministers' Fund went to the Assembly with a deficit, rather than deprive the annuitants of a portion of the allowances so greatly needed by them and which in all fairness and propriety ought to be paid to them. The Assembly approved of this course and the indefatigable services of the Convener, Mr. J. K. Macdonald, and of the Agent, Rev. Mr. Burns, were most cordially recognized. But beyond commending the Fund to the generosity of the Church in a deliverance which may be lost sight of, or buried deep in blue books, the Supreme Court did not go. It made no special provision for wiping out the deficit, or for arousing an interest in the Church whereby the coffers may be kept full. It had a good opportunity for doing so, for when the report and the Fund were criticised, the Assembly sustained both in a most unmistakable manner. Now it falls to the congregations to take up the subject where the Assembly left off, viz: providing ways and means. Those who have a warm spot in their hearts for the old ministers, those who love them for the Master's sake, those who know a little of their pioneer struggles, of their undaunted efforts at a time when Canada was not supplied with the comforts of to-day, and who feel that a small moiety ought to be given them in their old age, may rest assured that every dollar will be judiciously and carefully administered by the committee, and that the best possible value will be got for the money contributed. These servants of the Master *must* not be neglected in their old, infirm condition. It were a shame if such a thing were possible. Love to the brethren comes in right here; and we ask what is the value of your love for the unreached masses at home or abroad when you allow, these patient, saintly fathers, spent by work in the vineyard, to languish for the very necessities and bare comforts of life. That is the case. A very small sacrifice will change it. What is to be done ought to be done at once. The need for more money is growing. Last year 79 annuitants, or thereabout, were supported. The General Assembly has added more so that 86 or 87 will have to be provided for this year involving an increase of expenditure of about \$2,750.

NEW SOUTH WALES.

In our Australian exchanges this week are reports of the thirty-second General Assembly of New South Wales, held last month at Sydney. The retiring Moderator, the Right Rev. A. M. Tait, adopted the expository form for his sermon, a rather unusual thing for such an occasion, the whole being a running commentary verse by verse, of Luke xvii. from the 22nd verse to the end. His successor in the chair is Rev. David Bruce D.D., whose address was on "The relation of Christianity to the trend of modern thought and speculation," a subject he treated most ably. An extract will indicate his view of evolution and the creation of man:

"The evolution theory, in its bearing on the creation of man, in no way discredits the Biblical account of that consummate event, it is in no way opposed to it, but, on the contrary, harmonizes with it, contributes to its consistency, and presents man, even as