

there has therefore been a pre-disposition towards it. But discussion, that great sifter, has thrown light on the various aspects of the subject and as has been remarked hostile, as well as friendly opinion has been evoked. For the proposal, systematizing the resources of the church, and the holding of a balance between the interests of the great spending committees are urged. The estimates of the committees would be made to bear a nearer proportion than at present to the giving power of the church, and as one result there would be a more intelligent system of financing and fewer deficits. To this it has been answered with force that the Board work, to be effective, would be a work of restraint, and there is no room in the church for an agency which would repress enthusiasm, or restrain the impulses of liberal givers. There is much to be said for this contention. Let us suppose that the Union Mission Board has been established and has received the estimates from four of the Committees. In each case there is a material increase on the previous year, but in the case of Foreign Missions let us say the increase is particularly large. What is the Board to do? Can it reduce the estimate of the Foreign Mission Committee? Can it transfer a portion of it to the Home Mission Committee, or to the French Evangelization Committee. If it can, ought it to do so? If it ought to do so, will the church respect its authority? These are practical questions. We take it that the estimates of each Committee are prepared with due regard to the requirements of the work and to economy. Extravagance is certainly not a fault of the church in Canada. The committee in charge are by far the most competent judges of its work; it ought therefore to be the body directly responsible to the church through the General Assembly. Why should its carefully matured decisions be interfered with by a less competent Board? "Because," it is said "certain committees undertake too much and so overburden the church." No better certificate of fitness could be given to a committee than that inadvertently implied in this change. Why, the very reason why Committees exist is to undertake the very utmost the resources of the church can sustain, and the resources of the church have never been overburdened. When a committee forges ahead, it is alive, and diligent in the Master's work; when a committee languishes, it is weary in well doing. What is needed is not curtailment, but increase and the adjustment ought to be a levelling up not a levelling down. Take the case of the Foreign Mission Fund at present. The heroic efforts of the Committee excite admiration, and that they will succeed is verily believed by all who have faith in the Christian spirit of the church, and then, what will it have achieved! certainly a great victory. Not a victory over down trodden poverty, but a victory over worldiness and the sin of penuriousness. Too much money never has been spent, nor can be spent in the cause of Christ, and if a Union Board be desirable, let its main object be to organize means for supplying more money than is being now contributed, to strengthen the committees and to educate the church in the matter of systematic, cheerful and liberal giving.

**Death of the Rev. John Mutch, M.A.** The death, at an early age, and in the midst of pastoral activity, of the Rev. John Mutch M.A., Chalmers' church, Toronto has filled the hearts of many christian people with deep sorrow. Mr Mutch gave promise of long usefulness in the church, and as an untiring friend of his Alma Mater, Knox, College had reason to expect a good deal from

his friendly services. His congregation appreciated his labours and were greatly attached to him. His death leaves a blank in the ranks of the brethren that will be greatly felt. To his family and congregation the sympathy of the church will be sincerely offered.

**Church Statistics in England.** The growth of non-conformity, or Free Churches in England, is brought out very strikingly in the Contemporary Review by Mr. Howard Evans. Taking a few of the Statistics, in 1801, there were 4,289,883 sittings in the Church of England and 881,240 in all the non-conformist churches then enumerated. Fifty years later, in 1851, the census gave 5,317,915 to the Church of England and 4,894,648 to the Non-conformists. In 1896 the statistics are, Church of England 6,778,228, and ten of the leading Non-conformist bodies show 7,610,003, an increase most satisfactory and significant.

**"All That She Had."** That the people are deeply moved by the appeals for funds for the Armenians, for India and for the Foreign mission work, there is every reason to believe. One instance will show how truly the spirit of self-sacrifice lives among the people. If the example here given were followed, even afar off, the church treasury would be filled to overflowing:—

"Editor PRESBYTERIAN REVIEW, Toronto :

"Sir,—I see by your paper that you are still taking subscriptions for the Armenian Fund, and not having as much money as I would like to give, I am enclosing a gold chain which I thought you might be able to turn into money, as there is no way of disposing of anything like that here. If you can dispose of it, would you kindly divide it between the Armenian Fund, the India Famine Fund and the Foreign Mission Fund of our church.

Yours etc.,

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The name is withheld at the writer's request, but it can be stated that our correspondent is a lady living in Manitoba. Here is an opportunity of securing a really beautiful gold chain which would have a value of its own as a memento of a unique act of self-denial in a good cause.

**Results of German Theology.** We reproduce the following paragraph from the *British Weekly*. What rash assaults on the Word of God is doing in Germany they will do in other lands. The warning is timely and serious: Considerable alarm is being felt in Protestant Germany at the continued and serious decline in the number of students attending the theological faculties. According to an elaborate table in the *Christliche Welt*, the total has fallen from 4,527 in 1890 to 2,956 in 1896. This decline is observed in nearly equal degree in all the universities. It is curious, however, to find that Berlin, towards which the most famous professors naturally gravitate, has fallen off by nearly 50 per cent. It is closely followed in the table by Gottingen, Leipsic, Halle, and Marburg. The only exception to the general decline are Greifswald and Erlangen, both of which show a well-marked increase. This is particularly noteworthy, as these are the two faculties which are reckoned as most orthodox. The causes of the general decrease are doubtless to be found partly in a previous over-crowding, and partly in the very meagre stipends which are secured by the state. In Prussia, the latter begin at ninety pounds (with house), and rise after forty five years service to £180. But it is impossible to study the statistics in view of the general theological character of the various faculties without coming to the conclusion that extreme Liberalism has over-reached itself. There are many signs of re-action. Ritschlianism has not carried the people with it. It creates faith neither in itself nor in the Church. Not even the brilliant reputation of its professors can attract students to their feet. They seem to prefer the comparatively little-known men at Greifswald and Erlangen.