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Toronto, July 15, 1897.

AN AGE LIMIT IN THE MINISTRY.

In certain quarters there has been, of late, a discussion of the question as to the age at which a minister should retire from the pastorate. In Canada there are advocates of a 60 years age limit; in the Western States of a 50 years limit. The discussion has been fanned, to some extent, in Canada, by the criticisms on the provision made by the Church for her Aged and Infirm ministers. We have no sympathy whatever with the view that there should be an "age limit" at which a minister must retire from active work. The militia regulations to hand contain an age limit for officers of the militia, and such a decree may well suit a military force; but in the Church a rule compelling ministers to retire at a given age would not only be tyrannical, but most injurious to the Church. As long as a minister is able to discharge the duties of his pastorate, faithfully and well he ought not to be disturbed therein and no sacred tie such as that between pastor and people should be severed by an arbitrary and unnecessary rule. There be days of innumerable suggestions, but those people who are responsible for launching this subject on the press do not seem to be actuated either by disinterested motives or by love for the brethren. There are wide fields for all the young workers in the ministry whose desire is the ingathering of souls and not a spacious library and a well-to-do, intellectual people. We cannot afford to have our old men elbowed out or discredited because they are aged. Let the young win their spurs; let the middle-aged look ahead. A contemporary wisely remarks that the capacity of a man depends not upon the whiteness of his hair, but upon the activity of his mind and the goodness of his heart. The man of loving heart and active mind is younger and more effective at sixty than is the man of thirty who lacks these qualifications. Man is apt to look "on the outward appearance," but congregations would do better ever to look "on the heart" (I Sam: xvi. 7). On the other hand, there are men who pass a "dead line" before fifty. They began when they entered the ministry with efforts to please the people with beautiful periods and sweet sentiment, instead of solid truth. These forms of oratory are, in their nature, transient. By the time a man is forty-five his efforts in this direction have lost their freshness, and as the man has not been a student, he is at his rope's end.

In the pulpit as elsewhere there is no royal road to success. But when the heat and burden of the day has been honestly borne, the mature fruitage of age is of inestimable value in the Church of Christ.

WELCOME TO TORONTO.

We cordially welcome the thousands upon thousands of Epworth Leaguers to the city, who this week arrive for the great Convention. A gathering so vast is suggestive of many things. It suggests the throbbing activity of the Church among the young people. It suggests the untold, untried power latent in the Church. It suggests possibilities hard for the fertile imagination to cope with, for these young people profess to serve Christ. Are they disciples? Are they the light of the world? the salt of the earth. The mighty force for good behind them is inestimable. True to their profession and to themselves they could overcome the world. It is an encouraging and an inspiring thing to see the multitudes owning God and seeking to worship Him. We are thereby reminded of the latent power for good that exists in the world, every whit as potent as that which "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." As long as Christianity exists as a winning force in the world—which will be until the end—so long will the heroic days remain. The heroic ages are not of the past, but of the very present, and especially does heroism find scope in the ministry of the Gospel of peace. In the comfortable home as well as in the slum, in the school room and in the counting house, in the factory and in the forest and field, self sacrifice, courage and conflict bring out the heroic, the chivalrous and the benign now as of old, and these virtues, possessed in youth grow in beauty and strength with the years. The Epworth Leaguers are banded together for the highest purposes to which man is privileged to aspire, and if true followers of the meek Nazarene, of the gentle yet unswerving Exemplar, so great a body, well-equipped and well and wisely led could alter the course of history on this continent. We pray that their meetings may prove successful and blessed, that they will derive great benefits from them and leave Toronto with a kindly, satisfied feeling. And we wish them to go forth conquering and to conquer for the Master.

CONFERENCE OF CHARITIES.

The deliberations at the meetings of the Conference of Charities and Correction can scarcely fail to stimulate an interest throughout Ontario in social questions of the very first importance. It was a conference of specialists, and experts at that. Men of prominence in their various spheres and men of outstanding personality were there, speaking on vital topics with the authority which trained experience gives to high character. In these days of social unrest, and of keen desire to get at workable principles in order to solve hard problems, the free expression of mature views is of exceptional value. That is what has given such importance to the sessions of the Conference.

Toronto is to be congratulated on having given a creditable welcome to the visitors; once more the Queen city has proved herself a charming and hospitable hostess. And the visitors well deserved any little attention shown them, for they represented the best type of the thoughtful public-spirited citizen of the United