

past half-century of Evangelical effort. We cannot afford now by any slackening of our effort to throw away the advantage gained. Rather let us redouble our endeavor to awaken the minds of the people to greater independence.

But we cannot conceal from ourselves the fact that in large part the revolt of the people against clerical dictation is due to other causes as well, and that some of those who are constituting themselves the political instructors of the people are guiding them, not to a truer faith but to the denial of faith altogether. They are possessed with something of the unbelieving spirit of the French Revolution. This is much to be deplored. Bad as Roman Catholicism is, infidelity is infinitely worse. We may not be able altogether to prevent such an outcome of the present movement. In fact, not a few of the better educated classes have already reached that stage, in their revulsion from the superstition and priest-craft of Rome. But at any rate they will never go back to Rome, and the only way in which they can be saved for religion at all is to present them a purer faith, a simpler and more rational gospel than that they have known. A good many are inquiring and disposed to listen now. We dare not take the responsibility of refusing some answer to their inquiries. Every other Protestant Church of any account in the Dominion is extending its work among them. The Presbyterian Church which has hitherto done more than all the others put together cannot afford to stand still or lag behind.

Relaxing its Hold.

It is evident that the old Jewish faith is losing its tenacious hold on its votaries. The complaints made by Rabbis of non-attendance on the services of the synagogues have become loud and incessant. No Jewish exchange can be picked up now-a-days that does not contain lamentations on the dereliction of duty on the part of a people hitherto remarkable for nothing more than for their devotion to the traditions and ordinances of their fathers. Rev. Dr. Hirsch in a recent article gives this picture of modern deterioration, and as its application needs by no means be confined to the Jew our readers may peruse it with considerable self-searching:—

"Time was when every Jew of age deemed it his duty to belong to a congregation and to support the communal institutions of the city in which he resided. Often before marriage, and certainly immediately after he founded their own family, the young men would seek affiliation with the existing congregations and would of their own free will see to it that their name was placed upon the list of contributors to the various charities and other agencies of an educational or philanthropic tendency. . . Things have changed. Those that now join congregations are not the rule but the exceptions. The sons are loth to take the places in the ranks left vacant by their fathers' death. Whatever else they may have been left by their progenitors, money, position, business, they will gladly accept, but they can not become reconciled to the injury done them by their parents by having made them Jews, and they will not continue the work in behalf of Judaism to which their father or mother was so loyally devoted. . . . But the fathers were men of courage and principles; what are their sons and daughters?"

The Rabbi gives strong expression to his sense of deep humiliation in view of the questionable, sensational expedients resorted to in order "to draw:" "Even in those cases where this anti-Semitism dis-

played by Jews toward Judaism is not so strongly marked, the same disinclination to affiliate with our synagogues is clearly marked. It requires all sorts of inducements to overcome this disinclination; a fashionable preacher, a good and operatic choir, a score or so of congregational side-shows of which as congregational advertising schemes the fathers knew nothing and would have been heartily ashamed. Some of these congregational appendages are indeed in their aim worthy of commendation. But nevertheless they have to-day to do service as attractions; the real praiseworthy object is lost sight of in the desire to have them prominently before the public that the congregational solicitor might refer to them in his drumming expeditions for new members. The Rabbi himself is expected to be the drummer *par excellence*. His sermons have to be so worded as to give pretext to no one in the endeavor to escape his social obligations. Rabbis are discharged when as commercial agents they have not been a success. Will a business house retain a salesman who does not earn in increased sales his commission? Certainly not; why then should a congregation?"

An Excellent Example. A wealthy Canadian might well follow the example of the late well known Christian philanthropist, Mr. John Cannington, Liverpool, who bequeathed \$10 000 to the "Worn Out Ministers and Ministers Widows' Fund." The Aged and Infirm Ministers and the Widows and Orphan's Fund would stand a similar bequest right early.

Prohibition Convention. The response made by delegates to the Prohibition Convention which will assemble to-day in Toronto augurs well for the success of the gathering. The questions which are likely to occupy the chief attention of the Convention are the decision of the Privy Council and the Dominion Plebiscite virtually promised by the Reform Party now in power at Ottawa.

Assembly Minutes. It will be gratifying, especially to the ministers of the Church, to know that the annual volume of the Assembly Minutes, etc., is now ready, fully a month in advance of the usual time. Single copies are being mailed to all the ministers of the Church, while those for the office-bearers of congregations, that have contributed to the Assembly Fund, will be forwarded in due course through the Clerks of the several Presbyteries.

W.F.M.S. Leaflet. The Leaflet for July contains much interesting information on missions throughout the world. The work done by the Society finds expression in its pages; letters from missionaries in the field and notes from officers of the Society at home. Africa, Mexico, India, the North-West, the New Hebrides, Syria, Japan and Corea are represented among the contributed articles, and the pithy reports are of real importance.

The Dates for Collections. The following are the dates set apart for Assembly Collections:—

- French Evangelization, fourth Sabbath of July.
- Home Missions, fourth Sabbath of August.
- Colleges, fourth Sabbath of September.
- Ministers' Widows' and Orphans' Fund, third Sabbath of October.
- Assembly Fund, third Sabbath of November.
- Manitoba College, third Sabbath of December.
- Augmentation Fund, third Sabbath of January, 1897.
- Aged and Infirm Ministers' Fund, third Sabbath of February, 1897.
- Foreign Missions, third Sabbath of March, 1897.