

well as religion should lead to the strenuous prosecution of this work. "The field is the world"—but the field for each one of us is primarily our own immediate circle—our own respective congregations, our own Missionary Societies. Few of us can go to the New Hebrides, or to Trinidad, or to India, or to beautiful Formosa. Few of us can personally encounter the inconveniences and hardships of the Home Mission field. But all can become partners in every one of the Church's enterprises; and in fact we can never do our work as it ought to be done until the co-operation of ALL is secured, "At it, all at it, always at it!" was the motto of a great Evangelist. We may well adopt it as our motto for the current ecclesiastical year.

CHURCH ERECTION. The Board of Church Erection of the Presbyterian Church of the United States expended last year \$121,530. Nearly one half this amount was contributed by four wealthy men. These men for the past ten years—ever since the organization of the Board—contributed most liberally to its funds. Now, the four have been removed by death, and the loss will be sorely felt. The contributions from New York sank from \$40,000 to about \$6,000 owing to the demise of some of these good men. Our own Church has a Church Erection Fund or its equivalent for the North-West which has already been found very useful. She has also in Nova Scotia the Hunter Fund which answers the same end. But there is required a "Church Erection Fund" which will cover the whole of our vast territory. In very many places where churches are most needed, the power and even the inclination to "arise and build" are wanting. A stimulus from a central Board would evoke local zeal and liberality.

Ex Cathedra Utterances.

IN his closing address to the General Assembly of the Church of Scotland, Dr. Rankine, the Moderator, said,—“It is a sad fact that even in Scotland itself, the Church requires to be to so large an extent a missionary institute. An estimate has been made that one half of the population of Great Britain is outside of the Church organizations of the land—separated from Gospel ordinances, and living without God. It is distressing to think of it! with nearly three thousand Presbyterian Churches, besides Episcopalian, Independent, and Romanist Chapels, this is the present practical result even in Scotland! Can it last? Does it not summon every minister to missionary work?” Speaking of the agencies at work he says.—“It is impossible any longer to overlook or ignore the work of

the Salvation Army proper. This movement has become a great fact in the religious world. Its members, its resources, its widely ramified operations, its unusual methods are fitted to arrest attention and constrain enquiry. One of the most learned prelates of the Church of England has declared, that while the Church and non-conformists have allowed the mass to drift away from them, the Salvation Army has recovered the lost ideal of the Christian Church, the universal compulsion or constraint indicated in the parable of our Lord.” Dr. Rankine fears that there is a growing tendency to undervalue the religious ordinances which were once so carefully observed,—“Adventitious attractions are too often and too largely needed now to bring men together for worship. There is also the restlessness which belongs to our days, the craving after novelties which has entered even the domain of religion, and which demand gratification. The Church cannot satisfy these demands. The only legitimate attraction is the Gospel of God's love, and the worship which this love inspires.”

DR. HORATIUS BONAR, the Moderator of the Free Church Assembly, in his closing address dwelt largely upon the rationalist tendencies of the times and the speculations of philosophy, falsely so called.—“The age tosses like a fevered man upon his sick-bed, seeking rest but finding none. It tries vanity, as men in quest of health try change of air. Faith itself is regarded rather as a prison-house than a palace—a restraint upon thought, not an instrument for its development. We see, and hear, and touch, and taste; but we do not believe.” “Science,” he says, “can do much, it can raise many questions as to the great transaction done on Golgotha, but it cannot shake the cross. It abideth forever. The world has always hated it. Yet it is immutable.”

“Churches are gathered and scattered. Creeds are formed and dissolved. Theories rise like bubbles and collapse in a day. But the cross still stands, and with it Jehovah's eternal purpose of grace. That cross is the symbol and embodiment not only of what we call Christianity, but of all that Scripture recognizes as religion. No cross, no Christianity, no cross, no religion. It is, and it will be throughout the eternal ages, the centre of a happy universe. Shake it, and all things are shaken; destroy it, and the universe gives way. That cross is the true exponent of the supernatural. The only scientific religion that we acknowledge is the religion of the cross. No unsacrificial cross can pacify the conscience. No semi-sacrificial victim or quasi—substitutional propitiation will accomplish reconciliation and bid fear depart, bringing God and man together in righteous relationship, never to be broken. The idealists of our time ask for a scientific cross; but there