

only to-day." This speech is authentic without doubt, and we quote it to show that in the flush of victory the habitual caution of these men having been forgotten, the truth as to their purposes was let out. The Lord's Day Alliance has much work ahead of it, and now is the time to strengthen its membership and to propagate its salutary truths.

We congratulate the Anti Car men on the devoted fight they made and on the admirable organization they placed in the field; also on the educational value of the campaign. Continue the good work and so deepen the impression made.

RE-INSTATEMENT OF THE JEWS.

The desire of many Jews, says the *Independent*, to recover a national existence in Palestine has recently had a new impulse given to it largely through the personal efforts and enthusiasm of Dr. Theodore Herzl, an Austrian, who has devoted himself to the subject with great energy and devotion. He has organized societies, secured the co-operation of influential men in many countries, and now feels that the movement is so far under way as to warrant a congress to be held in Munich next August to arrange details for the execution of the plan. The term by which Dr. Herzl describes the movement is "Zionism," and he speaks both of political and philanthropic Zionism, the latter including the efforts to provide for indigent Jews in their own land, while the former means the movement for the establishment of a political state. It seems to be understood that he has secured the approval of the Sultan to the scheme, and anticipates no difficulty from the Ottoman Government. Delegates will be sent from various centres in the United States. The reform Jews do not join in the movement. They do not look upon the references to the return of the Jews in Scripture to be literally fulfilled, and do not believe in the practicability of the scheme.

THE MINISTER'S DUTY.

In the Sunday car campaign the cry of clerical interference was heard as a matter of course. When a cause is hard driven for arguments, it necessarily falls back on any specious plea available, on the principal that any sibboleth will do. We do not suppose the ministers, who must know the hollowness of the accusation, are influenced to any appreciable extent by it. Their standing as citizens is perfectly clear and no amount of abuse should daunt them in the path of their duty. The time was when many right thinking moderate people believed ministers should not interest themselves in public questions, even when a moral element was at stake, but happily that time has passed away and more enlightened views of the duties and responsibilities and rights of citizenship prevail. The cry is raised merely because of the dearth of argument and with the object of creating a prejudice if possible in the minds of citizens who have but little respect for the church or for religion, and unfortunately there are many such. But the questions which are important to the ministers is: "what would the fifteen thousand voters against Sunday cars have thought of us, had we shrunk from the battle? How would inaction harmonize with our consciences before God?" The ministers would have betrayed their trust had they hesitated to follow their convictions; and one of the brightest things which will remain in the memory of the recent fight was the most admirable, faithful service rendered by the ministers. They may depend upon it that their labors are appreciated by the best thinking men and women in the community; they may depend upon it, that defeat has not lessened, but strengthened

their influence in this city, and never did they occupy a higher place in the esteem of their congregations than on Saturday night when the result of the vote was declared, a result which made the loyal workers and the pastors companions in sacred adversity.

On the attitude generally of the pastor to public questions the following advice by a contemporary is not void of interest:--The true course for the individual pastor who desires to create a better public sentiment than exists, is to endeavor to deepen the tone of piety and conscientiousness in his own church; to consider that it is by the church in its normal life that the community is to be raised permanently; to deliver discourses concerning these evils, judiciously prepared, alleging as facts only those things that can be proved, firmly advocating reasonable and practicable measures, without bitterness, vulgarity, or irritating satire; to endeavor to induce other ministers of all denominations to pursue the same course; and to converse privately and convincingly with his leading members, endeavoring to arouse them to the discharge of their duties as citizens.

Agod and Infirm Ministers' Fund. The Committee on this Fund have done well in paying the annuities as usual even though in the face of a deficit. To have done otherwise would have entailed considerable distress and inconvenience to many of the old servants of the Church. The Convener and Secretary have issued a circular asking the Western Section of the Church, for \$1,800, to meet the shortage. If every congregation gave a small contribution the Committee could meet the Assembly without a debt.

An Estimate of Of the many good things said of General Grant. General Grant during the recent celebrations, perhaps the best, compressed into a single sentence has been Levi P. Morton's estimate of the elements of his success: "Calm judgment concerning General Grant reveals his most striking characteristic to have been a singular pertinacity, great personal modesty, a broad power of mental analysis, quiet, unostentatious self-reliance, conspicuous devotion to his friends, and forbearance toward the weak, the misguided, and the unfortunate."

The Christian Ministry. From a brief suggestive article in the *Christian Advocate* the following interesting extract is taken. It is from the pen of the Rev. Dr. E. H. Dewart, Toronto: Though it is to be desired that "all the Lord's people were prophets," yet it is true, as Dr. Miley says, that "the functions of the ministry must ever constitute it a distinct class in the Christian Church." We find in the New Testament that there was in the early Church such an order of men. In the pastoral epistles their qualifications and duties are fully defined. If in the Old Testament dispensation men were called by God to the prophetic office, who were to warn and admonish the people and rebuke their wickedness, it is most reasonable that the men who in the Christian dispensation are to be God's messengers of life and salvation to the world, should be called by Him to the office and work of this ministry. Accordingly we learn that it is God's prerogative to "send forth laborers into His harvest." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. iv. 11). St. Paul said to the elders of Ephesus: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers" (Acts xx. 28). Ordination is the recognition and approval by the Church of those whom God has endowed and called to the ministry of the Gospel.