UNEMPLOYED MINISTERS.

"Canada," writing to the Montreal Gazette, claimed that there were "nearly four hundred ministers without charges" connected with the Presbyterian Church in the Dominion. Rev Dr. Robt. Campbell, one of the clerks of the General Assembly, and well qualified to write with authority on the subject, replies as follows:

"I have some responsibility relative to that publication, and I have no hesitation in saying that your Gazette correspondent entirely misrepresents the situation, as set forth in it, on the point in question. There are not "nearly 400 ordained min-isters without charges on the roll of the various Pre byteries throughout the Do-minion." I have run cur orily over these I have run cur orily over these rolls and I find that there are returned by them only 51 names of ministers without charges; that is, of men who are able and willing to undertake the work of the pastorate. Besides these, there are 34 who by reason of old age and infirmity have been allowed to retire from the active duties of the ministery some of them octogenarians, who before retiring, rendered from forty to fifty years' service. There are several others doing the church's work as professors, agents in charge of its business and editors in charge of its periodica's.

There are, indeed, a few who went through a course of study for the ministry, who have not succeeded in it; but I think I am safe in saying that the proportion of such is not greater than that of those who fail in trade, law, medicine, or even agriculture, and it must be borne in mind that the ministerial office with us at least, demand certain physical qualifications; especially speaking qualifications that are not demanded in law. medicin , or commerce. If it were only good advice they had to give in private or regulate matters from an office many of those now without charge would take rank with the ablest in the law.

Let me now adduce a few figures from the "Blue Book" referred to. Your correspondent failed to note that there were 275 congregations and mission stations reported vacant. A number far more th n enough to absorb every available minister on the presbytery rolls. Of these, during the year 112 became vacant by the death or demission of ministers, and how many were added to the available staff of preachers? Only 75—63 licentiates from our own colleges, and seven ministers coming to us from other churches.

So that the most serious problem the Presbyterian Church in Canada is brought face to face with is the very opposite of that which "Canada" states. It is threatened with a dearth of ministers. There are some 1.400 places at present to be kept filled, and we are not training a sufficient number to keep even the ranks as now existing unbroken; and what is to become of the rapidly increasing mission stations? If we are to keep pace with the new settlements, we must press more laborers into the Lord's vineyard.

Allow me one remark further. Vacant congregations are surely entitled to a choice of ministers; but as things are, we have not a single available man for every vacancy. How would the merchants of Montreal regard the situation, if, for instance, 114 bookkeepers' positions be-

came vacant every year, and there are only 70 persons to choose from to file those 114 places?

I cannot speak for other churches, or other professions or occupations; but I protest that the situation in the church to which I have the honor to belong, does not furnish legitimate material for 'pointing a noral,' such as an evening contemporary indulged in, assuming that the misleading statement of "Canada" was correct.

The proof-reader examines the printed column to discover errors, Some people can rise no higher than proof-reading character

A private letter from Mrs. Gauld, wife of Rev. Mr. Gau'd of our Mission in Formosa, conveys the intelligence that Rev. Dr. G. L. MacKay has returned to Formosa from Hong Kong, where he has been for some time in the hospital. His throat is still giving him serious trou'le, and with his family he is resting at a health resort on one of the rivers of the Island.

At the recent Free Church Congress, Dr. Monro Gibson, in a paper on "The Old Testament in the Sunday School," urged that teachers should face the results of the Higher Criticism, even if it caused some unsettlement. Much of the unbelief of the day was due to the dogmatism which taught that the whole Bible was discredited if doubt was cast upon any particular statements.

The "Southern Presbyterian" editorially invites the preachers in its Church who do not accept the Westminster Confession of Faith to step down and out, the invitation being couched in these words, which The Presbyterian of Philadelphia, a prominent journal of the Northern Church, quotes with evident approval: "Brethren, this is the Church of our choice, the Church of our convictions, the Church of our love. You do not like it. We will not quarrel about it. Just don't trouble us; go in peace; go where you will, but go."

Commenting on the criminal statistics of Canada, the Presbyterian Witness points out that the connection between crime and creed is recognized to the extent of giving the religious denomination of the criminal. No church escapes the sorrow and the shame of persons in prison who bear its name. Last year's report show that in Canada 5,248 were convicted and sentenced to imprisonment, &c. Of these 174 were Baptists, 2428 were Roman Catholics, 984 Church of England, 566 Methodists. 429 Presbyterians; and besides these 533 are set down as "Protestants" For the hundreds, or the thousands, here set down the churches are in a sense held responsible. There is an element of justice in this,-for if all the churches did their whole duty there would doubtless be a much smaller list of criminals.

CENTURY FUND NOTES.

BY REV. DR. CAMPBELL.

Returns show that some are misunderstanding the schedule. Will ministers and treasurers note that these a-k information as to A, Common Fund, and, B. Debt Fund on two points?

1. Amounts subscribed,
Column 1 For Com. Fund by congreg, and min.

"" by S.S., Y P.S., etc.

" 3 sums up amounts in 1 and 2.

Similarly, under debt fund columns (1) and (2) are summed up in (3).

Amounts paid in to Local Treasurer.

Column 1 For Com. Fund by congress and min.

"by 88, VP 18, etc.

But as many 88, &c., have sent their contributions direct to feet. Treasurer it is asked that a report of amount thus paid may be secured by Local Treasurer and entered in this column 29.

3 Sums up 1 and 2.

Similarly under debt (1) and (2) are summed up in (3).

Some seem to fear making return of amounts paid in, thinking perhaps that this is inquisitorial. The sole object of the committee is to secure such information concerning both subscriptions and collections, as shall enable them to report infelligently to the Assembly. It is housed, therefore, that in each case the schedule will be fully filled in. For instance, I happened to know that from a certain congression over \$2,000 had come to the General Treasurer, and yet it is not so reported in return made to me. It should have been.

There have been a few returned received, from smaller congregations generally, at d in almost every case there is increase for Common fund over the amount recorded at 31st Dec. \$10, \$20, \$25, \$50, \$100 and the Ike on the increases in these smaller congregations, and if such should be the general result in them, and large congregations do proportionately, we shall have the \$600,000. There is time yet to secure some such sum in addition in every congregation. A week's work by friends would do that anywhere. Let us all reap the Corners, and so let there come reports laden with good cheer on the 29th.

Remember, not later than 29th.

It is a highly suggestive article on "The Statesmanship of Paul" which Professor Ramsay contributes to the "Contempor ary.' Paul, he urges, was much more than a Jew. "The Roman idea" had a strong hold upon him. Paul, even before his conversion, saw that Judaism in the midst of Roman society must assimilate that society, and raise it to a higher level, or it must perish. His conversion on which Professor Ramsay says some interesting things, only made him more clearly conscious of the true nature of his own ideal. "There lay," he says, "in St. Paul's mind from infancy, implanted in him by inheritance from his Tarsian Jewish parents, nourished in him by the surroundings of his childhood, modified and re directed by the marvellous circumstances of his conversion, the central and guiding and impelling thought that the religion revealed to the He rew race must conquer and govern the Roman world (which, ultimately, would mean the whole world), and that the realization of this idea was the Kingdom of God." The direction of Paul's mission journeys, Professor Ramsay attempts to show, was determined by this inspiring purpose.