

Council, was to constitute the Cabinet a judicial body to weigh the pros and cons of a cause and give even-handed justice, it strikes us that the conceivers of such an idea and the framers of such a clause must have been perpetrating a gloomy joke on fallen human nature, especially such as has been on exhibition for the last few years among our politicians. The Cabinet must be expected to decide politically. The justice of the case may come in, but not necessarily. If to do justice serves the purpose *politically*, then justice no doubt will be done, if politicians have clear-headedness enough to see that justice does so serve them.

One would think Catholics have had quite enough of politics. It is in their blood, born and bred, to meddle with and try to manipulate politics. Nation after nation has had to hit them over the fingers, and some have hit them over the head, but still they persist. Archbishop Tache's experience might serve them as an example for profitable reflection. He made bargain after bargain with the politicians of his day. His long spoon was in almost every dish. But every time he was fooled. The Catholics claim that he died of a broken heart. No wonder. There will be more hearts broken if Catholics will not keep out of politics. We have no objection to Catholics as Canadian citizens having their rightful share in civil matters, but when as Catholics they try to run the machine, we have no pity on them if the machine gets the better of them.

What should be done? Justice, if the heavens fall. The State must cut off all occasion of complaint by any law abiding citizen that his religious or non-religious belief is being interfered with. When the State assumes to have a religion and proceeds to teach it, even in its most rudimentary principles, it assumes authority in a sphere where every self-respecting man ought to treat it as a usurper. "Godless Schools" is cried back at us. We answer that it is "the form of godliness without the power" which has been the bane of all States claiming to have a state religion, in the shape either of a state church or religion in its schools.—*North-west Baptist.*

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The Purpose of the Ministry.

The ideal ministry, while excluding the priestly conception, combines the other two elements, the evangelistic and the pastoral. It is the divinely-appointed function of a gospel ministry to make converts by preaching the gospel, and to educate them in the divine art of holy living by teaching and enforcing the principles of the Christian life.

Neither the preacher nor the church should ever lose sight of their evangelistic mission. It is the peculiar business of the church to serve men and to make them better, and every agency in it should be employed in the divine work of making Christians. I have sometimes been afraid that the modern development of the professional revivalist and the special evangelist would tend to overshadow and weaken the evangelistic work of the church under its regular ministry. The protracted meeting system has had its place in the growth of our movement, and still has, but the time should not be far distant when our best churches will be able, except at rare intervals and peculiar circumstances, to dispense with this agency and be able to increase their membership by normal and regular growth, instead of periodic spurts to save sinners. It should be our ambition to see the churches attain the condition of spiritual life and power, and the passion for souls, that will secure to them a perpetual, instead of an annual protracted meeting, that will enable us to substitute for a revival extending over three or four Sundays an evangelistic effort that will cover fifty-two Sundays in the year. Some of the most successful of our soul-winning churches have this kind of protracted meeting. If we expend all our fire in one month, we are in danger of having nothing but hard cinders and cold ashes left for the other eleven! We should make continuous and unceasing, not periodic and spasmodic, efforts to save men from their sins.

Besides, the regular, educative, every Sunday effort makes better Christians on an average, and more of them in the long run. There are some advantages in special seasons of enthusiasm, but the danger is that reaction and the falling of the mercury below the freezing point will undo all the good that has been accomplished. According to the estimate of a Methodist Bishop, eighty per cent. of revival converts backslide before the end of the probationary period of six months. Only 20 per cent. hold out and become regular members of the church. It is a fact of experience, on the other hand, that in every

one hundred persons who come to Christ under the regular ministrations of the church, 75 per cent. remain faithful, and only 25 per cent. are lost. These eloquent facts should admonish us to be exceedingly careful in the general and permanent adoption of a method of evangelization that gives tacit encouragement to people to wait for a protracted meeting to obey the Saviour and join the church.—J. J. H., in *Christian Evangelist.*

United States Religious Statistics.

The whole Christian world is indebted to the *New York Independent* for its carefully prepared annual statistics of religious bodies of the United States. This year, its statistics include not only the United States, but also all other countries. However, our interest at present is in the statistics relating to religious bodies in the States. Doubtless, our readers will be glad to know some of the facts concerning a few of the leading churches of that country. The number of communicants for 1894 is stated to be as follows: Methodists (all kinds), 4,941,529; Baptists (all kinds), 3,785,740; Presbyterians, 1,416,304; Lutherans, 1,309,134; Disciples of Christ, 871,017; Protestant Episcopal, 591,317; Congregationalists, 580,000. It is interesting to notice the increase of these respective bodies for the past four years. The Methodists have increased 352,245; the Baptists, 67,771; the Presbyterians, 137,872; the Lutherans, 78,062; the Disciples, 229,966; the Protestant Episcopal, 60,255; the Congregationalists, 67,229. It will be seen by this that the Disciples show the highest rate per cent. of increase for the four years, the actual number of communicants added in that time amounting to nearly one third of their number four years ago. It is certainly a striking commentary on these statistics that there are thirteen different kinds of Baptists, seventeen different kinds of Methodists, eighteen different kinds of Lutherans, and twelve different kinds of Presbyterians given. Surely there is room in the families for earnest work in behalf of Christian union. The grand total of all communicants amounts to 22,974,529, though this includes Roman Catholics and Jews, who number 7,619,939. The grand total increase for four years amounts to 2,356,222. This does not look as though religion is "played out" in the United States, whatever may be the case with respect to other countries. It is, however, a curiously significant fact that the body which is making the most

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rapid progress in the States is the one which is pleading most earnestly for a return to New Testament Christianity.—*Christian Commonwealth.*

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FREEHOLD LOAN & SAVINGS COMPANY.

DIVIDEND NO. 71.

Notice is hereby given that a dividend of FOUR per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next, at the office of the company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st May, inclusive.

Notice is hereby given that the general annual meeting of the company will be held at 2 p. m. Tuesday, June the 4th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board.

S. C. WOOD, Managing Director.

TORONTO, April 17th, 1895.