

represent the church temporarily in the Home Mission field. These students now go forth to their spheres of labor and as young men they need the sympathies and prayers of the church very specially. The congregations to which they belong will no doubt take a deep interest in their work: their personal friends everywhere will do likewise, and it would be well that the church should often hear of them during summer, and keep in touch with the work in which they are to be engaged.

AGED AND INFIRM MINISTERS' FUND.

In view of the discussion on the Aged and Infirm Ministers' Fund, the following queries are opportune. They are addressed to the Editor of the PRESBYTERIAN REVIEW:

"While thanking you for your able defence of the committee on Aged and Infirm Ministers' Fund, may I as an interested layman ask for some information which I think other laymen will also be glad to receive:

What conditions have to be complied with in order to become connected with the Fund?

What rates are charged?

What do the annuities amount to, and how graded?"

These questions cover a wide field and to give a complete answer would require considerable space. We shall, try to give the gist of the regulations on the points raised in the brief compass of a single article:

(1) The General Assembly of 1895 decided that every minister, being ordained, be obliged to connect himself with the Aged and Infirm Ministers' Fund and pay the fixed rate, or lose all benefit in the Fund.

(2) The conditions of membership include the payment of the rates which are thus set forth in Regulations 3 and 4: (3) Settled pastors, ordained missionaries, home and foreign, professors in colleges and church agents, shall, in order to participate in the full benefits of the Fund, pay into it an annual rate of: For ages under 30, at date of connection, \$4; for age 30 and under 35, \$5; for age 35 and under 40, \$6; for age 40, and under 45, \$7; for age 45 and under 50, \$9; for age 50 and under 55, \$12. (4) When a minister resigns his pastoral charge without leave from the General Assembly to retire, but continues in the service of the church as a preacher, he shall pay into the Fund *his age rate*, otherwise his annuity shall be only in proportion to the time of his service as pastor. Regulation (7) further provides that "Ministers who have not complied with number three of these regulations, and may wish to do so, shall pay the prescribed rate, with interest from the date of their ordination, or their becoming ministers of our Church" back to 1877.

(3) The amount of the annuities depends on various conditions probably best explained by citing the regulations in full: (9). When a minister is allowed by the General Assembly to retire after ten years' service, he shall receive an annuity of one hundred dollars (\$100) with (\$5) for each additional year of service up to twenty; and for each additional year of service over twenty and up to forty, ten dollars (\$10), if the state of the Fund permit. (10). A minister who has not paid the annual rate into the Fund shall receive only one-half the amount to which he would have been otherwise entitled. (11). When a minister is allowed to retire after less than ten years' service in this Church, his case shall be made the subject of special consideration by the Assembly. (12). When a minister's health is impaired, but not so much as to render him wholly unable to discharge the duties of his profession, the Committee may grant him half the allowance to which he would be entitled in case of complete disability. (13). When a minister, admitted to the benefits of the Fund on account

of infirmity, recovers his health sufficiently to engage actively in remunerative employments, the annuity shall be reduced or discontinued. (14). When a minister who has paid rates to the Fund attains the age of seventy years, he may claim the privilege of retiring from the active duties of the Ministry, and of being placed upon the Fund. (15). When a minister is mainly dependent upon his annuity from this Fund, the Committee shall have power, after careful inquiry, to grant such additional allowance as the condition of the Fund will permit, such additional allowance in no case to exceed one hundred dollars.

Arrangements exist whereby a deferred annuity can be purchased amounting to \$100, a year, payable on attaining the age of 70.

The regulations are quite definite and exceptions to the rules are in some cases made a reference to the General Assembly for final disposal.

The Agent for the Fund, Western Section, is Rev. Wm. Burns, who will no doubt be glad to give information as to details not covered above, or we shall readily publish further information available to us, that may be desired.

A Great Work of Faith. A writer in the *Presbyterian* relates the story of the origin of the famous Quarrier's Homes as follows: What has been accomplished by George Muller in England, by the prayer of faith, has been duplicated in Scotland by William Quarrier. Twenty five years, in the midst of his business life, he was urged by a lady to take up the rescue of waifs from the streets of Glasgow. The impulse thus received was mightily strengthened by the receipt one morning of a check for \$10,000 from a Scotch friend in London, to be used for the benefit of orphan children. This was the precise sum which Mr. Quarrier had been praying for. "When I received that call," writes Mr. Quarrier, "I felt that my family interests and my business interests should be second, and that God's work among the children should be first. From that time forward I would ask no man for money, but trust God for every thing. That \$10,000 was the first direct answer to prayer for money." During the past quarter of a century this man, full of faith and constant in prayer, has been diligently at work, and the visible result may be given in the following condensed statement: "The value of the buildings erected for the orphans at the Bridge at Weir has been estimated at \$1,000,000, and the cost of their 'up keep', \$750,000." The Lord "abideth faithful."

The Papal Ablegate. In the course of his sermon last Sabbath, Rev. J. E. Duclos, Valleyfield, preaching from the text "Jesus our Lord" Rom. iv: 24, said of the Papal Ablegate, Mgr. del Val: "During last week the title 'My Lord' has been on the lips of thousands of people in respect to a man, who has become the centre of attraction throughout the Dominion of Canada. He arrived in princely state; was courted by the press representatives, and received by the clergy with lordly distinctions. And to put a climax on the Roman Episode, the Solicitor General, in addressing the House of Commons on Tuesday spoke of the Great power of Rome, discriminating between Papal jurisdiction and the British Empire, that the influence of the Queen of England was 'nothing to compare with that wielded by him who presides at the Vatican.' That such a statement should be allowed to pass in a British House of Commons, unprotested, is something as astonishing as it is menacing. And to give still greater prominence to Papal influence in our Canadian Government, the Minister of Public Works read a petition, which had been sent to the Vatican asking for redress of political grievances, and in which the Pope is termed 'the supreme Head of the Church.' To British subjects and particularly to us Christians, who recognize no other head of the Church than Jesus Christ our Lord, such an assumption is repelling and should be discountenanced.