

terest to our readers. He said that his heart was drawn to the mission field by reading when a boy the story and the letters of Geddies and the Gordons from the New Hebrides.

The evening devoted to French Evangelization was one of deep interest. The Report was presented by Prof. Scrimger. The Board has 31 schools. The colporteurs and missionaries distributed last year 3,014 copies of the Scriptures and about 22,000 French tracts and pamphlets. Two hundred and twenty-six new members were received last year, a considerable number of these being persons who during the year abjured Romanism and professed their personal faith in Christ. The total receipts for the year were \$41,731, the largest sum ever given in any one year for the work, last year's receipts being \$34,256.

This is one of the most important departments in our church work. The progress may seem at times discouraging but not only does Christian love and duty, but our liberties as a people, depend largely upon its vigorous prosecution. Rome is ever and everywhere the same, crafty and aggressive, and where she has the power has always been the foe of civil and religious liberty.

On the Report of the Committee on Temperance there was a long and earnest discussion, the chief centre of conflict being around Prohibition, a few of the members not being in sympathy with church advocacy of Prohibitory legislation while the large majority was strongly in favor of it. The principal point in the long resolution adopted is the following.

"This Assembly declares its conviction that the liquor traffic is contrary to the word of God and to the spirit of the Christian religion, that total prohibition would be the most effective form of Temperance Legislation, that it is in the highest degree expedient that the state pass a prohibitory law and that this result is to be earnestly sought by all right means."

One subject that evoked a good deal of discussion was the appointment of a special class of Evangelists. The subject came up by overture from the Presbytery of Ottawa, where Mr. Meikle has been laboring during the past winter, and the appointment of a special class of men was strongly urged. Others took the ground that such men as Mr. Meikle have now all the sanction that could be given, that he

is a regularly licensed minister of our church, having the same sanction that any member of Assembly has, either to engage in special evangelistic work or to settle and labor in one congregation. Almost unanimous testimony was borne to the value at times of special evangelistic services and to the fact of the special adaptation of some men for that work. The special point of controversy was, whether the church should appoint and set apart a number of men for that special work, to be supported by the church as travelling evangelists. The tone of the discussion shewed that the Assembly realized that the subject was one of deepest interest and vital importance. Perhaps there was no question during the entire meeting that was discussed under such a deep feeling of responsibility. At its conclusion a committee was appointed to take the whole matter into consideration and to report next year. The matter has been before the last three Assemblies.

How to deal with vacancies was a question that occupied much patient thought and time. Long vacancies are sometimes not helpful and yet how rare they to be avoided. Each man or Presbytery has a scheme; and one by one they are weighed and found wanting. One overture recommends that if a vacant congregation is not settled within six months that the Presbytery take the matter in hand and settle a man for a year or two. In some quarters hints are given that in any case the Presbytery might be able to make a better choice than the people. This brings to the front some touchy elders who do not like such "slurs," and think that the people are quite well fitted to choose. This makes a little diversion from the more serious aspect of the business under consideration. It is felt on all sides that long continued vacancies are an evil, but how to help the evil is the difficulty. The Presbyterian system, of the people choosing the minister that they wish if he will go with them, just as a man chooses a wife if she will have him, may have its imperfections, or rather in an imperfect world no system can work perfectly, but the question is—where can we get a better system. Many people think they can make matches for other people better than others can for themselves, but in countries where this is practiced there is not much improvement