

"I. To adopt the estimate of the committee, and to authorize an expenditure for the year not exceeding \$28,000 for all purposes.

"II. To adopt the recommendations embodied in the report, and commend them to attention and sympathetic action on the part of Presbyteries, sessions and ministers.

"III. To authorize the committee to secure temporarily the services of one or more suitable persons who, acting in co-operation with, and assisted and facilitated by Presbyteries and sessions, shall seek to advance the interests of the scheme, especially by securing better financial methods and more, harmonious application of the committee's regulations in aid-receiving congregations."

#### CHURCH AND MANSE FUND.

Rev. Dr. Robertson presented the report of the Board of Management of the Church and Manse Building Fund for Manitoba and the North-West, which was adopted.

The way the Board assisted in this object, Dr. Robertson stated, was by giving grants and loans to such places as could not erect these buildings themselves. The plan of the scheme was that small sums of \$75 to \$125 were given to congregations that were putting up new churches or manses in modest districts. Where the buildings were to be more pretentious, four, five and sometimes seven hundred dollars were granted. These grants were made with understanding that a certain amount was to be paid back every year. Most of the help given, however, was in the way of a grant and not a loan, for many of these missions were taxed to the utmost to support their pastors and sustain themselves. He pointed out that since the establishment of the fund 305 churches and 63 manses had been built with the assistance of the committee. This was during a period of 16 years. These buildings were valued at over half a million of dollars. When they began work there were only 18 churches and 3 manses between Lake Superior and the Pacific Coast.

#### PRESBYTERIAN ALLIANCE.

The following representatives were elected to the Alliance of the reformed churches holding the Presbyterian doctrine, meeting of which will be held in Washington in September 1899:—

Ministers—Principal Caven, Dr. Cochrane, Dr. McVicar, Dr. Warden, Dr. Robertson, W. J. McCaughan, Dr. Moore, Dr. R. Torrance, President Forrest, Principal Grant, Dr. King and Dr. Gordon.

Elders—Hamilton Cassils, Judge Forbes, George Hay, Hon. G. W. Ross, Robert Murray, David Morrice, W. Mortimer Clark, James Croil, Sir T. W. Taylor, J. Charlton, M. P., J. K. Macdonald and J. A. Macdonald.

It was decided that in the case of death, or of a delegate being unable to attend, alternates could be selected from the next names on the list.

#### SIR WILLIAM DAWSON.

A resolution acknowledging the services of Sir William Dawson, ex-Principal of McGill University, to the cause of truth, by his scientific researches was passed on the motion of Rev. Principal MacVicar seconded by Dr. Bryce and supported by Rev. Dr. Gregg.

#### A. AND I. FUND.

Rev. Dr. McCrae's report was considered. Dr. McCrae agreed to a series of resolutions proposed by Dr. Moore looking to the relegation of the recommendations of the special committee to the general standing committee, and that a special committee, to be named by the Moderator, should be appointed in the connection, to consider the question of appointing a suitable agent whose business would be the bringing the fund up to the two hundred thousand dollar mark.

In the discussion which followed Rev. C. H. Cook urged that all ministers of the Church whether on the Fund or not should participate to some extent in the benefits. Rev. Professor Scrimger spoke strongly on this point, insisting that whatever action the Assembly might take, this injustice should be wiped out. The congregations gave to the fund as a whole, and it was their desire that all should be beneficiaries of it. By the present regulation this benefit was restricted to a particular class, while another large class was entirely ignored. In the case of a man who had not been on the fund, nothing would remain, in the case of retirement, but that the individual congregation would have to do what the Church refused to do—provide against his starvation, although that congregation may have supported the fund, in the belief that all would benefit.

On the other hand, the Rev. Dr. Armstrong showed that certain ministers, under the old rule of giving half to those who had not been upon the fund, had provided for themselves by other forms of insurance, using the money which they should have paid into the fund for this purpose, assured that they would get half in any case. The old rule was open to abuse, but the simple fact was that the state of the funds compelled this discrimination and suffering. If all joined the fund the case would be different.

Dr. Moore's series of resolutions, looking to the adoption of the whole report of the standing committee, with the incorporation of the suggestions of the special committee, was carried.

#### VICE REGAL VISIT.

The Assembly will long remember the visit of their excellencies, Earl and Countess Aberdeen on Tuesday. They were cordially received and presented with a suitable address in which the interest taken by them in the highest welfare of Canada was expressed. Earl Aberdeen replied in graceful and appropriate terms, and the visit was brought to a close after the sentiments of the Assembly as to their excellencies services, had been placed on the minutes of Assembly.

#### SABBATH SCHOOLS.

Rev. T. F. Fotheringham presented the report on Sabbath Schools of which the following is a summary. Reports had been received from 2,144 schools, being two hundred and twenty-seven more than in 1896, which recorded an increase of two hundred and twenty-two more than in 1895. There has been an attendance of 18,819 teachers and officers (a gain of 1,163), having charge of 154,299 scholars (an increase of 3,730), of whom 104,757, or nearly sixty-eight per cent, are present every Sabbath. Nearly fifty thousand scholars are memorizing verses of scripture, and slightly over sixty-one thousand are studying the Shorter Catechism; 3,302 have committed the whole book to memory. The number studying their lessons at home is 67,169, or 381 fewer than last year. There were 257 teachers' meetings for lesson study. Two thousand eight hundred and ten elders are engaged in Sabbath-school work; 66,274 pupils attend public worship each Sabbath; 4,627 became communicants in 1897, while 20,463 scholars all told are in full communion with the Church. Eighty-one thousand two hundred and twenty-nine dollars was raised by the Sabbath-schools, of which \$52,262 was expended on the schools themselves. The amount contributed to the schemes of the Church was \$24,541, and increase of \$276, while the amount contributed to other objects increased from \$7,102 to \$9,821, a gain of \$2,714. The amount contributed by congregations to the support of the schools was \$11,956, \$1,188 less than last year.

#### LIFE AND WORK.

The adoption of this report (submitted by Dr. Wright) was ably moved and seconded by Rev. Dr. Parsons and Hon. G. W. Ross M.P.P., the former emphasizing the need of the life of power which grew into enthusiasm for the work of Christ. Mr. Ross dwelt on the importance of correct home life. He thought that the home must be looked at as the spring from which sprang the morality of the world. The hand that rocked the cradle ruled the world, was an old and true saying. He approved of the report for the emphatic and clean-cut expressions which it used towards the temperance question. This was an important year in the history of Canada.

They would know this year whether the sentiment of the country was ripened, as they expected it would be, after such long years of education. He did not sympathize with the general view that it would be impossible to enforce the law of prohibition. They could enforce it if they had organization. Yet they incurred a great responsibility in enacting this law, but they should not shrink from this responsibility.

There was also the question of the sanctity of the Sabbath. He was in favor of a quiet Sabbath, a Scotch Sabbath, or whatever it might be called, and he hoped that Canada would never be cursed with the spirit of Sabbath breaking. Rev. Principal Grant objected to the words in the report: "But we can have no doubt as to where God stands in this controversy (the liquor traffic), and greater is He that is with us than all that are against us." These words were a reflection on those who were opposed to prohibitory legislation. Dr. Wright did not wish such an interpretation to be put upon the words and he withdrew them, before