

the work among the heathen, but will be greatly benefited, as when the right spirit has been quickened in one line of effort, it becomes quickened in all.

It may be of service to point out that a confusion of ideas prevails in many quarters as to the resources of the Foreign Mission funds. It is supposed by some that the Women's Foreign Mission Society funds are an integral part of the funds of the Foreign Mission Board. They are not so. They are quite distinct and separate from the general fund. The monies collected by the W.F.M.S., must, by the rules of the Society, be devoted to women and children only, and not a dollar can be used of these monies for college expenses, or for the payment of male missionaries. This being understood, it will be clear that the General Fund cannot rely on the Woman's Society for general mission work except in so far as it is conducted by women, for women and children. Therefore while the collections of the W.F.M.S., may aggregate a princely amount, it must not be forgotten that a deficiency in the general fund cannot be offset from that source.

The trumpet call for Foreign Missions is one for men and means. Men and women are ready and are coming forward, let the means not be forgotten. Do we hear the complaint of hard times? Hard times and religious quickening ought to go together; so should religious revivals and liberal giving. Do we not believe the promise "Bring ye tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Morrin's New Principal

The appointment of Rev. Dr. Macrae of St. John N. B., to the Principalship of Morrin College and his acceptance of the same has given general satisfaction. He has preached his farewell sermon to his old congregation, the date being the twenty-second Anniversary of his pastorate at St. Stephens Church. Our contemporary, the *Presbyterian Witness*, in connection with his departure from the Maritime Province says: It is forty years since he entered the ministry. His life has been nobly filled with work not for himself but for Christ and the Church. He is certainly not going to rest or rust now, for the sphere on which he enters at Quebec is as arduous and responsible as it is inviting. Happily though forty years in the ministry, and though long one of our leading men, he is still young in heart and mind, and he is still as vigorous as ever and his "natural strength is not abated."

Aged and Infirm Ministers.

A note of satisfaction which will be grateful to the church rings through the report of the Committee of the Aged and Infirm Ministers' Fund. Not long ago the prospects were not very bright and it was supposed that the report would close with a deficit of from one to two thousand dollars. In answer to an appeal, however, came contributions and there is a less amount than three hundred dollars on the wrong side. This is something to be very thankful for. It is an evidence that the Fund is gaining a place in the mind of the Church, to which it is amply entitled.

It need hardly be pointed out that the Fund is one of the most deserving in the Church. Its purpose is now well-known; its application ought to be better known, for the gleam of sunshine it brings to sanctified homes would lighten the hearts of all whose sympathy can extend to the broad interests of human brother-

hood. The experience of the Committee has proved that the Fund is a necessity and a blessing, and that conviction has been gradually dawning on the Church. In these times of commercial change and instability, it is seen that prudent business men, may lose their all and be cast upon a hard world unprovided for, and a fellow feeling is generated in the lay and clerical mind. If business men, why not ministers? and ministers as a matter of fact have suffered, so that the fund is a prudent provision of which the strong to-day may be glad to avail themselves to-morrow.

It is a blessed privilege to have an opportunity to help the weak. "Bear ye one another's burdens." Yet strange to say one of the obstacles in the way of greater success has been the indifference of many ministers. Where the minister is interested the congregations contribute. Of the 240 non-contributing congregations the majority of the ministers are not connected with the Fund. This fact speaks for itself.

This year there are 12 applicants, a larger number than in any one year since the fund has been established.

The Gaelic Lectureship

The appeal of the Montreal College for funds to endow the Gaelic Lectureship has thus far met with encouraging response. It will be remembered that the statistics collected by the College showed that a large Gaelic-speaking population still depends on the Presbyterian church in Canada for church services, there being at least one hundred and fifty congregations in which preaching in Gaelic is either a necessity or an advantage.

The history of the evangelization of the Scottish Gaelic people to Protestantism is one of the most interesting chapters in the Christian annals. When the splendid race that gave a Duff, a MacDonald, a Kennedy, a Mackay, MacGillivray to the church is thought of it is as a race, intensely religious and great; but it is not generally known that the Bible in its entirety was an unknown book to the greater number of that race speaking the vernacular, until the opening years of this century. The people were reached by oral translations, by the circulation among them of parts of the Scriptures which had been from time to time translated, until in 1767 the New Testament was then for the first time translated by Rev. James Stewart of Killin Perthshire, and published by the church and the society for propagating Christian knowledge. Years passed, and in 1801 a complete edition of the Old and New Testament was issued for the first time. It was not until then that the dweller of the mountain could "search the Scripture" for himself, as the Englishspeaking inhabitant of Great Britain could have done centuries before. And yet the revival of religion that followed the appearance of the New Testament in 1767 and of the Bible in 1801 was most remarkable in its extent and permanency. Late in the centuries the seed was sown, but the soil was deep and fertile; the tree has blossomed the world over, and the dominant feature in the Highland character these one hundred and fifty years has been the religious one.

The language in which the powerful message has been conveyed is still dear to the heart of the Canadian Gael and is still the most natural channel by which to reach his heart and conscience so long the Gaelic language is understood and cherished in Canada, just so long ought the church to take advantage of it as a means of grace. Let it be understood here that it is not the minimum of means that will yield the maximum of results, and a generous response to Principal MacVicar's appeal will be well bestowed.

A very appropriate and suggestive effort to assist the fund has been determined upon by the Gaelic Society of Toronto. A course of monthly sermons in Gaelic will be held in Toronto the collections at which will be given to the Lectureship Fund. On Sabbath next (the 14th) the course will be inaugurated by Rev. Neil MacNish, L. L. D., of Cornwall, who will preach in Knox Church at 3 p. m., and a conference of Gaelic speaking ministers, attending the General Assembly, will be held on a convenient day next week when the question of Gaelic in the theological halls of the Church will be considered.

On account of the pressure of space this week the second part of the report of the proceedings of the General Assembly at Saratoga has been held over until next week.