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## The Presbyterian Review.

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Toronto, August 5, 1897.

### NOTES AND COMMENTS.

In our last issue we dealt briefly with some of the schemes of the church for which the **Widows and Orphans** estimates have been issued by Rev. Dr. Warden. We invite consideration of the remaining Schemes dealt with by the Western Agent. Of the Widows' and Orphans' Fund he says: "A misapprehension exists in the minds of many as to the needs of this Fund, the impression being that it is abundantly ample to meet all demands. The reverse is the case. The expenditure last year would have been nearly \$3,300 in excess of the revenue, but for a legacy and some special contributions, and it may become necessary to reduce the present small annuity given to widows and orphans. Liberal congregational contributions are indispensable to prevent this. Special attention is called to this matter. Ministers' personal rates are payable in advance on November 1st for the year then beginning. Only the widows of those whose rates are paid up regularly are entitled to benefit from the Fund."

The official statement respecting the Aged and **Our Aged Infirm Ministers' Fund** is as follows:—**Ministers.** "The additions made to the List of Annuitants by the Assembly, from year to year, demands increased liberality on the part of the congregations. Last year 76 annuitants received benefit. There are 87 on the List for the present year, and \$22,952 19 will be required if the annuitants are to receive full benefit under the rules. Of this sum it is estimated that \$8,000 will come from interest and rates, leaving the balance in round numbers of \$15,000 to be

contributed by congregations." On this Fund we have often written, and never weary of advocating its claims. It is a right noble cause, none better, and we despair not of yet seeing this fund among the most popular in the church. The process of education is gradually but surely proceeding in the desired direction. Why should the sympathy of our church stop short at the door of an aged minister or the tide of generosity ebb before it reaches the home of an aged servant of Christ. A congregation in Scotland is credited with the utterance at a meeting to consider the propriety of giving a call—when the matter of stipend was under discussion, that if God would keep the minister humble, they would keep him poor, and thus he would be saved from pride. There are congregations in our church to-day who give less than one cent per member to this fund—think of it, one cent to be divided between 76 ministers, why Chinese cash would not avail to make the division. Is it so that with a stern demand on the minister's time so that he may not give any attention to worldly matters, and a disregard for his claims when old, we are going to fall far behind the old Jewish economy which provided for all who did the ministerial work.

An important fund sometimes apt to be overlooked **The Assembly Fund** is the Assembly Fund. The claims are thus set forth. "In addition to the expenses immediately connected with the meeting of Assembly, and the printing of the annual volume of Minutes, this Fund has to bear all expenses connected with Committees who have no fund of their own, such as the Committees on Distribution of Probationers, Church Life and Work, Statistics, etc. There is also an annual charge on account of the general expenses of the Presbyterian Alliance. As the large bulk of the expenditure (printing of the Minutes, etc.) has to be met in July and August, it is earnestly hoped that congregations will remit for this Fund at the earliest possible date."

The authoress of "Immanuel's Land," is the subject of an article in The Christian. **A Green Old Age.** Mrs. A. R. Cousin was the wife of Rev. William Cousin, at one time Free Church minister at Melrose. She lives at Edinburgh enjoying good health. The poetic and religious value of the hymn have been recognized the world over and many will be glad to know that the gifted authoress still holds to her mental vigour in her declining years.

In a report of mission work in Africa we notice an **New use for Native Songs.** interesting reference to the use made of native songs as a means of instruction. Dr. Elmslie, reporting, says: In February over six hundred scholars attended the Njuyu schools. One very pleasing feature in the schools is the number of rounds and songs set to native airs, and containing moral sentiments and Christian truths, which the children are taught to sing. They are the original compositions of the teachers, and not