

the apparent difference of spirit on the two lines of railroad. The G. T. R. has a special car on the day express for Montreal, for through passengers. Having two friends with us we requested conductor and trainman to unlock the seat, that we might face each other; the car was not half occupied. "We cannot, sir, the rule is never to unlock for less than four." A C. P. R. man to a similar request says, as he obligingly unlocked, "the rule is for four, sir, and if the car fills up you will allow me to put it back again." The G. T. R. is strict martinet rule; the C. P. R. is prompt and orderly, unofficially; the men on the G. T. R. appear as though watched, those on the C. P. R. as though trusted. This experience we have had constantly as we have used each line through from Toronto to Montreal.

WE found at Ottawa, arriving Tuesday for committee appointments, our excellent friend the pastor of the Ottawa church, with "the care of the churches" evidently upon him. Arrangements had been attended to, and our good brother was prepared to welcome all the friends. The busy hum of the fair sex was there, and tasteful decorations with flowers, bore witness to their care. Brethren gathered from every train, recognitions and introductions were heartily made. Every face was beaming, and all signs forecast an earnest busy meeting. On the appointed Wednesday evening, the chairman and the preacher, with other brethren, took their seats on the pulpit platform, and the opening service commenced with the church comfortably filled. Perronett's grand hymn, "All hail the power of Jesus' name," was sung with heartiness, and friend J. R. Black, B. A., after the usual service rose for his sermon. The sermon had a right royal ring, we shall let it speak for itself in this issue; our brother seemed a little nervous, was full of energy and earnestness; kept our attention, said what he had to say, and sat down. The order of the next day was announced, some committees struck, and at five minutes past nine the meeting closed. The first service was over, with friends refreshed, not wearied.

Thursday morning at nine o'clock, a large number of the brethren met for praise, prayer and mutual encouragement, under the guidance of our friend, Mr. R. K. Black. Most restful and helpful was the meeting, and the hour passed too quickly away. On this occasion

there were few absentees, and no wearying pauses.

Punctually at ten o'clock the chairman opened the Union meeting, his address being the first order. We can only give a synopsis of our friend Mr. Duncan McGregor's very earnest and practical address, which we trust will find its way into the hands of our friends generally, as it will be printed in the *Year Book*; it has many points of interest and of practical moment.

The following is a brief synopsis of the address, which occupied an hour and a quarter in its delivery, and was heard with unabated attention and manifest approval:—

"My subject is The Church in the World and the World in the Church. The doctrine of the Church is to-day one of earnest discussion both on the platform and in the public prints, and the discussion will grow in intensity until the position, character and authority of the Church are rightly understood. By the Church in this address we shall mean the collective body of Christian believers throughout the world. Such Churches, if imitators of the Apostolic Churches, will be composed of persons who make a credible profession of conversion to God.

"The Church has first a representative mission.—Choice is implied in the idea of representation; we choose our representatives. Qualification is implied; we speak of our having representative men. Responsibility is also implied; the chosen and qualified representative of any interest will be anxious not to misrepresent that interest. The sense of responsibility will be felt in proportion as he realizes the possibility of his jeopardizing the cause he represents by unfaithfulness or by the exhibition of a temporizing, truckling spirit. Honor is also implied in the idea before us; the church's worthy members are a 'chosen generation,' are qualified by the Spirit of God to occupy the most responsible and at the same time the most honorable position in the world. The Church of God is to represent God. The conception of God is the noblest possible to the human mind. It revolutionizes the whole moral nature of man. To represent Him so as to place Him truly before the world is a mission of the gravest responsibility. A misrepresentation of the triune God is fraught with disastrous results. The Church is also to represent to the world the divine ideal of Christian and social life. That ideal must not be one defective of moral righteousness, but a life full of the beauty of holiness.

"2. It has a social mission. On the ground of self-interest done, the Church cannot afford to remain indifferent to the moral and social movements of the day. It is to bring the full weight of its moral influence to bear upon the discussion and settlement of all these questions. It has to do with our political questions, and with that of temperance also. It should exhaust all its resources in the suppression of the evils of intemperance. Let party interests be subordinated to the public welfare. Then as to labor and capital the Church has much to do in bringing order out of confusion.