

too strongly emphasized, nor the example of the early Church—ministers and members—in obeying it too earnestly commended, but it is open to question whether the new method suggested was ever followed in the first days. The progress of the gospel, and its conquest of the Roman world in the first three centuries, is a splendid illustration of devoted and successful Home Mission work, such as all the churches should be doing in Canada, but has little or nothing in common with the foreign work in which our Church is engaged. The conditions and circumstances are as diverse as they can well be.

By all means, as you say, "let us have faith in God," but may we not show our faith as truly by trusting that God will dispose his Church to provide the means to send all whom He truly calls to go, as to support all applying to be sent whom the F.M.C. may consider qualified to go. "Let us have faith in God," certainly; faith to believe that He knows the need better than we, that He knows the men who are best fitted for the work, that He is as able to provide the means for sending them in *advance* as in *arrears*, and as likely to do so; and in this faith let appeal after appeal be made to the conscience of the Church, and prayer be made without ceasing, that God may open the hearts of His people, rich and poor, to give out of their abundance, and their deep poverty, so that there may be enough to send and support all whom he calls to go to the foreign field. God will honor *such* faith, and will answer such prayer.

And if the present state of the funds does not warrant the appointment of the eight or ten applicants, who will be ready to go this year, let them give themselves to H.M. work, or accept calls to congregations on the understanding that they are under pledge for the foreign field, as soon as the Church can send them. Then let them fire the heart of the Church with their enthusiasm, and it will not be long till the F.M.C. is able to send them all and more. The reproach of so many, approved of the F.M.C. and ready to go but not able for want of funds, will burn itself into the conscience of the Church and shame it into a larger liberality.

If they are sent, *in faith*, the Church will be readier to blame the F.M.C. for imprudence and extravagance than to contribute the means to encourage it in further pursuing such a policy. Let the committee send out a call to prayer, and an appeal for means to send these men; let the ministers of the Church echo it throughout the land, and press it upon the hearts and consciences of their people; and let the work be expanded as rapidly and as widely as the funds will allow; but it should surely pause, and consult the General Assembly, before committing itself and the Church to a policy of indefinite expansion and inevitable deficits, especially in a time of such great and general depression.

CONSERVATIVE.

AN HISTORIC SKETCH.

On Sunday morning, February 10th, at the regular service, Rev. Thomas Nattress, B.A., the pastor of St. Andrew's Presbyterian Church, Amherstburg, read the following interesting history of the Church:

Session records of St. Andrew's Church, now in possession of the congregation, date from the 21st of December, 1831, supplemented by the minutes of a congregational meeting held on May 25th of the same year. At the date first named the Rev. George Cheyne was pastor of the congregation, but on the 25th of May preceding, the Rev. Alexander Gale was in charge. There was already an organized congregation in his time and property had been acquired by purchase for church purposes.

The first matter of business to come before the young congregation after the purchase of this property (consisting of a lot and building) was the election of trustees to hold said property, and the next the erection of a pulpit and pews. The honors in the church were divided between the minister and the

ministers, for to the Government was assigned the box pew to the left of the pulpit and to the minister in charge the one on the right.

The first communion roll of the church recorded in the session minutes, dated September 19th, 1832, numbers thirty-eight persons. . . . In the early days, the good old custom was still practiced of making the offertory on communion Sunday a special one and, if need be, devoting it to some special purpose. The offertory on Sunday, 21st September, 1832, was £4, "in aid of the fund for the support of a Missionary employed by the Church in this Province." It was a zealous little congregation—this of thirty-eight members—as another entry will also show now: "Wednesday, 14th of November, 1832, was held as a day of public thanksgiving to Almighty God for preservation from cholera, which raged so fatally in other parts of the country."

We are now in the Presbytery of Chatham, and there are fifty Presbyteries in the Church in Canada, but in those days there was no Presbytery of Chatham, no Presbytery of London, or of Hamilton, but Amherstburg belonged to the Toronto Presbytery then called the Presbytery of York. In April, 1833, our session records were examined by that Presbytery and attested at York the seventh day of August, eighteen hundred and thirty-three, by Wm. Rintoul, P.O.

Afterward, the Presbytery of London was formed, between '50 and '52, to which Amherstburg then belonged, and later again the Presbytery of Chatham.

After an interval of over a year of silence, we find an entry in the church records dated December 17th, 1838, which reads: "On account of the rebellion in the end of 1837 and the distracted state of the country the session had not met for business for some time." Thus the history of the country is in part recorded in the records of the church, as the history of the Church at large is also to be found in part in the pages of the history of nations.

In 1839 the session of the church was required to report to Presbytery (for the first time presumably) regarding the prevailing forms of Sabbath desecration, when the following return was made: "The session regretted the necessity of saying that the ways in which the Sabbath is desecrated are numerous, but principally by hunting and fishing in the season, and by horse-racing and various sorts of amusements, and that they can do little, being few in number, to remedy the evil, and that it could only be done by the authority of the magistrates."

In 1844, the moderator of session, Rev. Robt. Peden, and an elder were sent to Synod meeting at Kingston, and again in 1848 the moderator attended Synod at the distance of Toronto.

The church in Amherstburg, as the name St. Andrew's indicates, belonged originally to the established Church of Scotland, the Old Kirk, but in 1844 '45 what has been called the Disruption occurred, resulting in the organization of "The Presbyterian Church of Canada." The Established Church claimed and held the church property here. For a time thereafter, there were two sessions, the Rev. Alexander McKidd, of St. Andrew's church, Bytown (Ottawa), acting as moderator pro tem, for the Old Kirk session. There had been six elders in the church in 1842; these divided equally, forming two separate sessions. The majority of the members, however, appear to have gone over to the Presbyterian Church of Canada, for we find there were fifty-six members of that body in the congregation in 1846.

In November, '46, a very commendable step was taken, when "it was thought advisable to have a collection taken up once a month exclusively for the poor." Our Lord said: "The poor ye have always with you." We ought not to neglect them during this rugged northern winter.

In 1848, the session, on recommendation of Synod, began holding communion quart-

erly, as is done again since the beginning of the present pastorate.

No minutes of session are found in the session records from July 19th, 1850, to February 9th, 1852, a period of a year and a half. At the first of these dates, the late Dr. Burns, of Toronto, was moderator of session pro tem, but in 1852 the Rev. George Cheyne, a former pastor, became interim moderator by appointment of London Presbytery. In November of the same year, the Rev. Angus McColl was moderator, pending the settlement of the Rev. Wm. McLaren. No doubt the congregation suffered in this interval the vicissitudes always attendant upon a long vacancy. But after the pastorate of the Rev. William McLaren—now Professor McLaren, D.D., of Knox College, Toronto—a very long vacancy occurred. From sometime between June 26th, 1857 and July 3rd, 1858, and 14th February, 1867, there was no settled pastor. During this time the late Rev. William King was moderator of session.

During the sixty-five years or more of her history, St. Andrew's Church has had eight settled pastors, whose names and the dates of their respective pastorates are as follows: Alexander Gale, from 1828 to 1831, during which time he also taught school; George Cheney, December 1831 to July 1843; Robert Peden, March 1844 to June 1850; Wm. McLaren, November 1852 to June 1857; Arch. McDiarmid, February 1867 to March 1870; Frederick Smith, August 1874 to March 1883; J. H. Paradis, March 1884 to May 1889; Thomas Nattress, February 6th, 1890 to the present.

Three have gone to their reward; the Rev. Dr. McLaren occupies the chair of Systematic Theology, Knox College, Toronto; the other four are actively engaged in pastoral work.

The congregation has been honored in her interim moderators. Among them she numbers the redoubtable Dr. Burns, honored and memorable in the Church's history; the Rev. Angus McColl, who, though retired from the active work of the ministry, is still a familiar figure on the floor of Presbytery, and inspector of schools in Chatham; the Rev. William King, the noted slavery abolitionist, recently called home in a ripe old age, a figure familiar to the world in the character of Clayton in "Uncle Tom's Cabin"; the Rev. G. M. Milligan, then of Detroit (1871), now of Old St. Andrew's Church, Toronto, and recently made the recipient of the degree of Doctor of Divinity; and the Rev. John Gray, of St. Andrew's Church, Windsor (now Dr. Gray, of Kalamazoo, Mich.), for many years a popular and influential member of Chatham Presbytery of the Synod of Hamilton and London, and a frequent delegate to the General Assembly.

In September of 1879, the session of the church, Rev. Frederick Smith being moderator, authorized by the Presbytery, organized the congregation at Colchester. The two congregations then formed one pastoral charge until 1889, when they were separated by mutual consent and the authority of Presbytery.

This brings us to the present pastorate, the fifth anniversary of which we celebrate to-day

After a year of unceasing effort the Talent Workers of the congregation of Napanee met in the Church recently to give an account of their stewardship. 52 talents—\$1 each—were distributed to the ladies a year ago, the goal to their ambition being to raise a sufficient sum to wipe off the mortgage debt on the Church, \$1,000. How well all have worked is evident from the fact that when the figures were added up the sum of \$1,312 was announced as the result of the year's work. Great applause followed this statement. There are still two or three to hear from, which will probably increase the amount by \$25 or \$30. In making up the amount the proceeds at the door, \$14.90, and \$126.18, collected by several young ladies, were added.

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Christian Endeavor.

WINNING OTHERS—FROM WHAT, TO WHAT, AND HOW?

BY REV. W. S. McTAVISH, D.D., ST. GEORGE.

March 17—Acts viii. 26-39.

We do not know whether this subject has ever been represented on canvas or not, but if not what a splendid subject for an ingenious artist! The lonely road, with a stream of water, or perhaps a fountain, at its side; the chariot drawn by far-famed Egyptian horses; the African treasurer with his stalwart frame, his humble, earnest, attentive look, and the old-fashioned roll in his hands; Philip, the deacon, with his face all aglow with heavenly light as he unfolds to his interested listener the story of redemption. Such is the scene upon which we love to linger. But we must not dwell upon the beauty of the picture, for our business now is to gather up the practical lessons suggested by it. Following the line of thought suggested by the topic we shall consider:

I. From what we are to win others. We must try to win them from ignorance. The Ethiopian was ignorant of the way of salvation. True, he realized his condition, and he was stretching out his hands towards God, but as yet light had not come to him. He had made a long journey in search of peace and knowledge, but so far, his search had been in vain. "What he wanted beyond everything else was a knowledge of the Christ of Whom the prophet Isaiah wrote." And is it not true that every sinner is ignorant of saving knowledge? He may be well informed on many topics, he may possess intellectual attainments of a very high order, but he lacks the knowledge of the way of life. His carnal mind has not discerned the things of the spirit of God.

We must also win them from sin. This Ethiopian was not what one would call a depraved sinner—indeed he was a good, moral man; still he felt he was in need of cleansing. So others now may be morally good, but if they are not trusting Christ they are still in sin, and we must try to win them from it.

II. To what should we win them? To Christ, for He is the friend they need and He is the only one who can save their souls. If they are won to Him they find all they require. In Him they become new creatures. In Him they have new affections, new desires and new wills.

III. How can we win them? We may perhaps win men to ourselves by kindness, by tact and by courtesy; but one thing more is required if we would win them to Jesus. We may win them to the Church by making its services attractive, but it does not follow that because we have won a man to the Church we have won him to Jesus. In bringing souls to Christ we can be, at best, but instruments in the hands of the Holy Spirit. To Him, therefore, we must look for success in our efforts. The text clearly indicates that it was the Holy Spirit who prompted Philip to go and speak to the Ethiopian, and that the same spirit enlightened the mind of the Ethiopian to understand the things spoken by Philip. While we should exercise tact and kindness in dealing with souls, we should, above all, follow the leadings of the spirit. Dr. Charles S. Robinson expresses the thought admirably when he says, "Whoever desires to do good must find out where the spirit of God is leading him, or leading others, and then must simply and humbly follow on."

If we would win men to Jesus we must tell them of Jesus. Perhaps no sermon was ever so briefly reported as this sermon which Philip preached to the Ethiopian, but still we know what its subject was. "He preached unto him Jesus." But while Jesus was the subject-matter of the discourse, the preacher evidently tried to impress the Gospel upon the heart and conscience of his hearer. Doubtless he pointed out that there was no other name under heaven given among men whereby they could be saved. If we wish to save others we must direct them to Christ the friend of sinners and we must endeavor to impress upon them the necessity of instantly closing with the terms of the Gospel.