

that we are here to-day, and to learn how the interest in the work is spreading and increasing in this Dominion. Dear friends, how blessed are we if we know the joy of those who are partakers in this work, who have a foretaste only, now, of a joy which is endless; for it is written, "Those who turn many to righteousness shall shine as the stars for ever and ever." Dear friends who have come from far and near to our city, in the name of our ladies here, I welcome you most heartily to Toronto, to St. James Square Church, and to our homes. We want to realize to-day that we are indeed all of one family—our Lord's family; so please do not forget, if thrown together for a few moments, or seated together at lunch, that it is not necessary to know a person's name before we can make a remark or give a bright greeting. We hope that all may feel thoroughly at home, free and unconstrained.

May the rich blessing of God be upon us in our meeting together, and may the power of the Holy Spirit be so manifest at this time that we may go down into the work of another year baptized anew for service. May light from these hours shine down through the whole year, and the work of the Lord prosper in our hands. May we in all things obliterate self, and live and work simply and only to glorify our God and Saviour, by His Spirit working in us and by us in the way of His appointment.

Mrs. Rogers, of Desboro, made the following reply to the address of welcome:

There is much to make occasions like our gathering to-day delightful and joyous. Anyone looking around on the faces of the audience can see that being here is a pleasure.

It seems to me that we are gradually drifting into God's revealed plan for Christian enjoyment. Let me illustrate what I mean by a reference to the feast of the first fruits. All the family were interested in this offering to God, as the King of Israel, the Giver of every good and perfect gift. The children are gathering the choicest grapes and olives, figs and other fruits, the mother arranges them, and they are carried to the trysting place.

Some reverend Patriarch says, "Let us arise and go up to Zion to the house of the Lord." Side by side walk the prince and peasant, till arrived at the gate of the city. There they are met by singers and conducted to the temple, receiving as we do to-day the offer of the hospitality of the city. If King David could say: "I was glad when they said unto me, let us go up to the house of the Lord," how much more should we, who have light so much clearer, gifts so infinitely greater, as we bring our offering to him who loved us even to the death? The object of our gathering to-day, is one which, of itself, should call forth our deepest gratitude to Almighty God. To the women of this generation has been given the privilege of bringing to its fulfilment the prophecy, written by the Holy Spirit 3,000 years ago, in the sixty-eighth Psalm. Who can doubt the truth of this, when another definite prophecy has been fulfilled co-incidentally, "Ethiopia shall yet stretch out her hands unto God?" In the twelfth verse of the Revised Version we read, "the Lord gave the word. The women who published it are a great host." It is little over a decade since women heard this voice, and already, literally a host from every Christian land have responded. Like Gideon's chosen 300, they carry pitchers, and lamps with the sword of the Spirit, and are shod with the preparation of the Gospel. Fearless they go, for He who bids them, has said, "I will never leave thee or forsake thee," bringing the light of the world, the Holy Spirit and the Word of God into the dark places of the earth, full of the habitations of horrid cruelty. And already in an incredible short time, the conquered can be numbered by millions. But to every army there must be a commissariat who must provide the sinews of war, and so in God's army, she who tarrieth at home is to divide the spoil. It is not the tarrying at home, but, "the well done," that brings the "enter into the joy of your Lord." We who are here to-day represent this portion of the prophecy. There are three ways in which we are called upon to carry out responsibilities. We, as has already been stated in the address of welcome must train and teach our children; from them must come the recruits, who are to fill the places of those who fall in the fray, and, as necessity demands, enlarge our forces.

Secondly, by self-denial, such as we have scarcely thought of yet, we must provide the means for their sustenance. I have heard that ladies during the American war, when they had nothing more, cut off their tresses, and sold them, that the Union soldiers might be fed. Shall patriotism to country outdo patriotism to Christ?

Thirdly, we must, by our persistent pleadings at the King's throne, bring down upon our valiant ones who have left all to do this work, for—yes for us—the Spirit of power, and wisdom and comfort. When Aaron and Hur held up the hands of Moses, Israel prevailed. We must strive to understand the responsibilities that rest on us who tarry at home. Surely it is sad to see those in our churches, who are not moved at the sad condition of their less favoured sisters and still, more so to see many carried away with the glittering wings of earthly pleasure and vanity. What shall we say to those who, having the gold, need it all for themselves? Let us see to it, that this meeting we get such a baptism of enthusiasm as to testify to such, that in God's service there are higher and better things than earth or its pleasures or treasures can give.

Friends, the King's business requires haste. The associations connected with this meeting would be incomplete, did we not realize, that it is but an earnest of a more glorious gathering. There is a city whose builder and maker is God. Here we miss many who were wont to be with us, they are hidden behind the veil. There are many with whom we would gladly

exchange greetings, but for want of time may not be able. But there, there will not be one missing, and for greetings there will be a long eternity. For the nations shall walk in the light of it, and the redeemed of the Lord will be there, then we will see the "innumerable company whom no man can number, out of every nation and tongue, and people clothed in white with palms in their hands." May not the question of John the divine spring to our lips, "Who are these and whence came they?" And judging from the messenger who gave answer, is it too much to believe, that one of our own dear missionaries may reply? These are from the North-West, these from India, China, and the Islands of the Sea. It is then she who tarries at home will divide the spoil, or as the Apostle Paul said to his converts in Thessalonica, "What is our crown of joy and rejoicing, are not even ye in the presence of our Lord at His appearing?"

In the name of the delegates who have come up from the neighbouring cities, towns and rural districts, I tender to the ladies of the city of Toronto our grateful thanks for their kindly welcome to their homes, while attending a meeting fraught with such lovely associations and we hope mighty results.

#### HOW TO ADVANCE CHRISTIANITY IN QUEBEC.

MR. EDITOR,—I have of late received many letters asking me for information and advice regarding the Jesuit aggressions which agitate and alarm the best citizens of the whole Dominion, and are attracting the profound attention of thoughtful Christian men in Britain and the United States. The time for wise patriotic and decisive action has undoubtedly arrived; but it is not my purpose in this brief note to discuss the comprehensive measures that may be requisite to meet the present crisis in our national history. As it always happens in such cases, numerous plans and suggestions are urgently pressed.

Some call for the formation of a great Protestant league; others, for a third political party, characterized by honest independence, which cannot be corrupted by the base desire to secure the corporate Romish vote at the hustings and on the floor of the House of Commons. Not a few desire litigation, and offer money to carry it on before the civil courts, in order to test the constitutionality of the Acts incorporating the Jesuits and endowing that Order, and the Romish Church by the flagrant spoliation of a public educational fund. Others, still, advise immediate steps to be taken to have the British North America Act, which is the written Constitution of Canada, so amended as to secure effectually the rights of Protestants.

Amid this diversity of opinion all true Christian patriots are agreed that the growth of Jesuitism, in the historic sense of that term, is most dangerous to the state and human society in every form, and should therefore be checked by all legitimate means. The true and most obvious way of doing this is to give the French Canadian people the Gospel of Jesus Christ in its purity. This is the work of the Board of French Evangelization; and its progress and prospects are such as should encourage the faith and stimulate the prayers and zeal of God's people. During fourteen years, the treasurer has been able to report annually to our General Assembly a balance, however small, upon the right side of his accounts. At present, however, I regret to say, that there is a prospect of his being obliged to report a deficit this year of \$2,500. I appeal to our people not to allow this to be the case. With the strong Protestant sentiment recently evoked, it will be singularly inappropriate that our Board should lack friends to sustain its present efforts and to enter upon the inviting new fields which are opening to its missionaries. At a meeting which I attended this afternoon, the names of some twenty young men were presented, as anxious to enter our French field as colporteurs. There are new missionaries earnestly asking to be employed in distributing the Word of Life. Give us funds and we shall speedily send them forth to battle against Jesuitism with the sword of the spirit.

Contributions should be sent to the treasurer, Rev. Dr. Warden, 198 St. James Street, Montreal, within the next week. D. H. MACVICAR, *Chairman Board French Evangelization.*

*Presbyterian College, Montreal, April 18, 1889.*

We learn, says the *Belfast Witness*, that the venerable Dr. Killen has resolved to retire from the discharge of the active duties of the chair which he has so long filled. The wonder is that he has been able to work on so vigorously up to near eighty-four. Few men have done so. Few could. But we have grown so accustomed to see Dr. Killen in his place at the commencement and close of each collegiate session, and have been so pleased to see him, year after year, apparently enjoying such remarkable health, that we have failed to think of the relentless lapse of time, and of the ravages which perforce it must work. For nearly half a century he has filled the Church History Chair, and for a longer period still his pen has been enriching our literature. A very large proportion of the ministers of the General Assembly have sat at his feet. They all entertain towards him feelings of the profoundest veneration. The laity share in this feeling, and we are sure it is the universal desire that the rest and ease which he will now enjoy may help to prolong his life for many a year to come—that he may continue to have a green old age and that, if his voice is no more to be heard in the class room whose walls have so long echoed to it, both the college and the town may long have the pleasure of seeing him going in and out among us, spending life's evening peacefully and happily.

#### OUR WATCH TOWER.

Is the Church losing its hold upon the workingmen? Are the wage-workers getting out of sympathy with the Church? In our country, these constitute the bone and the sinew of the people, and to a very large extent the brain as well as the brawn of the community. They demand our respect and our loving regard, and our most considerate attention. They are the strength of our Canadian churches. They contribute more, according to their means, than any who are in its membership. They are too among its most consistent and honorable and zealous adherents. They are its strength. Anything, therefore, that seriously affects them in their spiritual relationship affects seriously the Church, and pains ought to be taken to ascertain the cause of the breach. To suffer any evil to work unrebuked, and if possible unchecked is to connive at the weakening of the Church.

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What proportion of our people are outside the Church and beyond its direct influence? A very respectable proportion. And it is growing. Every disaffected man will in due time make another, or more, disaffected like himself. This evil is like leaven, it spreads. In shops, in factories, in ware houses, religious matters are freely and fearlessly canvassed, and conclusions come to that are not always orthodox. Very likely they are in perfect accord with the light that shines on the matters discussed. But this light may be the shining of a strange fire.

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Ingersollism is a powerful solvent of established religious ideas to-day among young men especially. Desirous of breaking away from all restraints, they find a leader in this blatant blasphemer, Ingersoll, who sets God and every holy thing at defiance. He is not content with laughing them to scorn, he tramples them in the mire. Let the sanctities of religion be set aside and what conservative elements remain? If the foundations of religion and morality be destroyed what shall stand firm? What protection is there for the home, the warehouse, the Church? War is waged with every one of them.

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Look across the Atlantic. Glasgow Presbytery held a conference on non-churchgoing in January last, in which reference was made to the fact that the Y.M.C.A. had ascertained that 60,000 young men in that city never attend church. Ex-Baillie Grey said that ten per cent of the artisans never attend church. A census taken by a sister church on the south side of the river showed only four per cent of an artisan population doing so. What reasons were given for this state of things? They are note-worthy by us. We may number them for the sake of distinctness. (1) "Man's free choice of evil lay behind every other cause." (2) "Seat rents were a great hindrance." (3) "Timid church-goers often were frightened by the men who stood at the door sentinels over the brazen heap." (4) "The absenteeism of clergymen from their parishes." (5) "Poverty was one of the greatest hindrances to church attendances. Churches were too grand and beautiful and frightened away the poor." (6) "Preaching became too much of a display of oratory to affect the feelings. Instruction was needed by young and old." (7) "The financial aspect was too much dwelt upon in managing churches." What remedies were proposed: (1) "Three or four services in a church every Sabbath, not for the same people, but to suit the necessities of the home, that all might attend one or more services." (2) "Free seats with a preacher having the power of an evangelist." (3) "Workingmen should be conferred with on the subject." (4) "Churches should be open on week days." (5) "A larger staff of workers was needed. Not all college bred." (6) "More study of that kind that would make the sermon interest the people's minds, touch their imagination, and give them something to carry away."

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Look across the lines. A clergyman who is a political economist affirms that a large proportion of the population in the United States is wholly outside the churches, and knows little or nothing about them; that the proportion of wage-makers in the churches is diminished. These constitute one-fourth of the population. Only one third of them attend church. When this clergyman sent out circulars to the workingmen for the reasons why they did not, the answers he received were. (1) "It costs too much to support the churches." (2) "Some ministers preach politics." (3) "Workingmen need the day for rest." His own reasons are (4) "Inability to dress well enough to appear in a place as stylish and fashionable as the average church," and (5) "The sense of injustice that workingmen as a class are receiving at the hands of capitalists, employers, as a class." These two reasons are often combined. It is because the workingman is not receiving a fair compensation for his labour, that he cannot dress his wife and children well enough to go to church. The wage-workers feel that they are falling behind in the race of life. A large proportion of capitalists are more or less closely identified with the churches, while of the labourers only a small share are thus identified, and the number tends to decrease rather than to increase. This is a summary of his statement and it is sufficiently alarming.

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In Canada things are not so bad as in England or the United States. But we may reasonably expect them to grow worse as we grow in material wealth, and the gulf between employer and employees, capital and labour, yawns hideously. What has the pulpit to say on such matters? Or does the Gospel not sweep into this region at all? Has it no message for the master as well as the servant? and for the rich as well as the poor? and for the poor as well as the rich? The pulpit must be strong to declare the whole truth and not truckle to any class. It is for the whole people. *—S. S. S. S. S.*